

# ISIS UNVEILED

A MASTER-KEY

TO THE

MYSTERIES OF ANCIENT AND MODERN

SCIENCE AND THEOLOGY

BY

H. P. BLAVATSKY,

CORRESPONDING SECRETARY OF THE THEOSOPHICAL SOCIETY

"Cecy est un livre de bonne Foy." — MONTAIGNE

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**VOL. I – SCIENCE**

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**THE AUTHOR**  
DEDICATES THESE VOLUMES  
TO THE  
THEOSOPHICAL SOCIETY,  
WHICH WAS FOUNDED AT NEW YORK, A.D. 1875,  
TO STUDY THE SUBJECTS ON WHICH THEY TREAT.

# PREFACE

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THE work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. It is an attempt to aid the student to detect the vital principles which underlie the philosophical systems of old.

The book is written in all sincerity. It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. It demands for a spoliated past, that credit for its achievements which has been too long withheld. It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high-seated upon its rock of adamant, is alone eternal and supreme.

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. Yet we do not hesitate to accept the assertion of Biffé, that "the essential is forever the same. Whether we cut away the marble inward that hides the statue in the block, or pile stone

upon stone outward till the temple is completed, our NEW result is only an *old idea*. The latest of all the eternities will find its destined other half-soul in the earliest." When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?*

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul — God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers — you have proved God! In our studies, mysteries were shown to be no mysteries. Names and places that to the Western mind have only a significance derived from Eastern fable, were shown to be realities. Reverently we stepped in spirit within the temple of Isis; to lift aside the veil of "the one that is and was and shall be" at Saïs; to look through the rent curtain of the Sanctum Sanctorum at Jerusalem; and even to interrogate within the crypts which once existed

beneath the sacred edifice, the mysterious Bath-Kol. The *Filia Vocis* — the daughter of the divine voice — responded from the mercy-seat within the veil,\* and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. The one-living God had spoken through his oracle—man, and we were satisfied. Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence.

From such as these we apprehend criticism, censure, and perhaps hostility, although the obstacles in our way neither spring from the validity of proof, the authenticated facts of history, nor the lack of common sense among the public whom we address. The drift of modern thought is palpably in the direction of liberalism in religion as well as science. Each day brings the reactionists nearer to the point where they must surrender the despotic authority over the public conscience, which they have so long enjoyed and exercised. When the Pope can go to the extreme of fulminating anathemas against all who maintain the liberty of the Press and of speech, or who insist that in the conflict of laws, civil and ecclesiastical, the civil law should prevail, or that any method of instruction solely secular, may be approved;† and Mr. Tyndall, as the mouth-piece of nineteenth century science, says, ". . . the impregnable position of science may be stated in a few words: we claim, and we shall wrest from theology, the entire domain of cosmological theory"‡—the end is not difficult to foresee.

Centuries of subjection have not quite congealed the life-blood of men into crystals around the nucleus of blind faith; and the nineteenth is witnessing the struggles of the giant as he shakes off the Liliptian cordage and rises to his feet. Even the Protestant communion of England and America, now engaged in the revision of the text of its *Oracles*, will be compelled to show the origin and merits of the text itself. The day of domineering over men with dogmas has reached its gloaming.

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\* Lightfoot assures us that this voice, which had been used in times past for a testimony from heaven, "was indeed performed by magic art" (vol. ii., p. 128). This latter term is used as a supercilious expression, just because it was and is still misunderstood. It is the object of this work to correct the erroneous opinions concerning "magic art."

† Encyclical of 1864.

‡ "*Fragments of Science.*"

Our work, then, is a plea for the recognition of the Hermetic philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. To show that we do not at all conceal from ourselves the gravity of our undertaking, we may say in advance that it would not be strange if the following classes should array themselves against us:

The Christians, who will see that we question the evidences of the genuineness of their faith. The Scientists, who will find their pretensions placed in the same bundle with those of the Roman Catholic Church for infallibility, and, in certain particulars, the sages and philosophers of the ancient world classed higher than they. Pseudo-Scientists will, of course, denounce us furiously. Broad Churchmen and Freethinkers will find that we do not accept what they do, but demand the recognition of the whole truth. Men of letters and various *authorities*, who hide their real belief in deference to popular prejudices. The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many — cant. But we look to the future. The contest now going on between the party of public conscience and the party of reaction, has already developed a healthier tone of thought. It will hardly fail to result ultimately in the overthrow of error and the triumph of Truth. We repeat again — we are laboring for the brighter morrow. And yet, when we consider the bitter opposition that we are called upon to face, who is better entitled than we upon entering the arena to write upon our shield the hail of the Roman gladiator to Cæsar: MORITURUS TE SALUTÂT!

*New York, September, 1877*

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## BEFORE THE VEIL

*Joan.* — Advance our waving colors on the walls! —  
*King Henry VI. Act IV*

"My life has been devoted to the study of man, his destiny  
and his happiness." —

J. R. BUCHANAN, M.D.,  
*Outlines of Lectures on Anthropology*

It is nineteen centuries since, as we are told, the night of Heathenism and Paganism was first dispelled by the divine light of Christianity; and two-and-a-half centuries since the bright lamp of Modern Science began to shine on the darkness of the ignorance of the ages. Within these respective epochs, we are required to believe, the true moral and intellectual progress of the race has occurred. The ancient philosophers were well enough for their respective generations, but they were illiterate as compared with modern men of science.

### DOGMAIC ASSUMPTIONS OF MODERN SCIENCE AND THEOLOGY

The ethics of Paganism perhaps met the wants of the uncultivated people of antiquity, but not until the advent of the luminous "Star of Bethlehem," was the true road to moral perfection and the way to salvation made plain. Of old, brutishness was the rule, virtue and spirituality the exception.

Now, the dullest may read the will of God in His revealed word; men have every incentive to be good, and are constantly becoming better.

This is the assumption; what are the facts? On the one hand an unspiritual, dogmatic, too often debauched clergy; a host of sects, and three warring great religions; discord instead of union, dogmas without proofs, sensation-loving preachers, and wealth and pleasure-seeking parishioners' hypocrisy and bigotry, begotten by the tyrannical exigencies of respectability, the rule of the day, sincerity and real piety exceptional. On the other hand, scientific hypotheses built on sand; no accord upon a single question; rancorous quarrels and jealousy; a general drift into materialism. A death-grapple of Science with Theology for infallibility — "a conflict of ages."

At Rome, the self-styled seat of Christianity, the putative successor to the chair of Peter is undermining social order with his invisible but omnipresent net-work of bigoted agents, and incites them to revolutionize Europe for his temporal as well as spiritual supremacy. We see him who calls himself the "Vicar of Christ," fraternizing with the anti-Christian Moslem against another Christian nation, publicly invoking the blessing of God upon the arms of those who have for centuries withstood, with fire and sword, the pretensions of his Christ to Godhood! At Berlin — one of the great seats of learning — professors of modern *exact* sciences, turning their backs on the boasted results of enlightenment of the post-Galileonian period, are quietly snuffing out the

candle of the great Florentine; seeking, in short, to prove the heliocentric system, and even the earth's rotation, but the dreams of deluded scientists, Newton a visionary, and all past and present astronomers but clever calculators of unverifiable problems.\*

Between these two conflicting Titans — Science and Theology — is a bewildered public, fast losing all belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of a mere animal existence. Such is the picture of the hour, illumined by the bright noonday sun of this Christian and scientific era!

Would it be strict justice to condemn to critical lapidation the most humble and modest of authors for *entirely rejecting the authority of both these combatants*? Are we not bound rather to take as the true aphorism of this century, the declaration of Horace Greeley: "I accept *unreservedly* the views of no man, living or dead"?† Such, at all events, will be our motto, and we mean that principle to be our constant guide throughout this work.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. That this unexpected ghost of pre-Christian days finds poor welcome

from our sober and positive century, is not surprising. Times have strangely changed; and it is but recently that a well-known Brooklyn preacher pointedly remarked in a sermon, that could Jesus come back and behave in the streets of New York, as he did in those of Jerusalem, he would find himself confined in the prison of the Tombs.‡ What sort of welcome, then, could Spiritualism ever expect? True enough, the weird stranger seems neither attractive nor promising at first sight. Shapeless and uncouth, like an infant attended by seven nurses, it is coming out of its teens lame and mutilated. The name of its enemies is legion; its friends and protectors are a handful. But what of that? When was ever truth accepted *a priori*? Because the champions of Spiritualism have in their fanaticism magnified its qualities, and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible when we have no model to forge after. The fanaticism of Spiritualists is itself a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. Millions of reasonable men and women do not so easily succumb to collective hallucination. And so, while the clergy, following their own interpretations of the *Bible*, and science its self-made *Codex* of possibilities in nature, refuse it a fair hearing, *real* science and *true* religion are silent, and gravely wait further developments.

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\* See the last chapter of this volume, p. 622.

† "*Recollections of a Busy Life*," p. 147.

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‡ Henry Ward Beecher.

## THE PLATONIC PHILOSOPHY AFFORDS THE ONLY MIDDLE GROUND

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? Let us ask them what they know of genuine science and religion; not in the matter of mere details, but in all the broad conception of these twin truths — so strong in their unity, so weak when divided. Besides, we may find our profit in comparing this boasted modern science with ancient ignorance; this improved modern theology with the "Secret doctrines" of the ancient universal religion. Perhaps we may thus discover a neutral ground whence we can reach and profit by both.

It is the Platonic philosophy, the most elaborate compend of the abstruse systems of old India, that can alone afford us this middle ground. Although twenty-two and a quarter centuries have elapsed since the death of Plato, the great minds of the world are still occupied with his writings. He was, in the fullest sense of the word, the world's interpreter. And the greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Vyasa, Djeminy, Kapila, Vrihaspati, Sumati, and so many others, will be found to have transmitted their indelible imprint through the intervening

centuries upon Plato and his school. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

Plato taught justice as subsisting in the soul of its possessor and his greatest good. "Men, in proportion to their intellect, have admitted his transcendent claims." Yet his commentators, almost with one consent, shrink from every passage which implies that his metaphysics are based on a solid foundation, and not on ideal conceptions.

But Plato could not accept a philosophy destitute of spiritual aspirations; the two were at one with him. For the old Grecian sage there was a single object of attainment: REAL KNOWLEDGE. He considered those only to be genuine philosophers, or students of truth, who possess the knowledge of the really-existing, in opposition to the mere seeing; of the *always-existing*, in opposition to the transitory; and of that which exists *permanently*, in opposition to that which waxes, wanes, and is developed and destroyed alternately. "Beyond all finite existences and secondary causes, all laws, ideas, and principles, there is an INTELLIGENCE or MIND [νοῦς, *nous*, the spirit], the first principle of all principles, the Supreme Idea on which all other ideas are grounded; the Monarch and Lawgiver of the universe; the ultimate substance from which all things derive their being and essence, the first and efficient Cause of all the order, and harmony, and beauty, and excellency, and goodness, which pervades the universe — who is called, by

way of preëminence and excellence, the Supreme Good, the God (ὁ θεός) 'the God over all' (ὁ ἐπι πασι θεός)."\* He is not the truth nor the intelligence, but "the father of it." Though this eternal essence of things may not be perceptible by our physical senses, it may be apprehended by the mind of those who are not wilfully obtuse. "To you," said Jesus to his elect disciples, "it is given to know the mysteries of the Kingdom of God, but to them [the πολλοί] it is not given; . . . therefore speak I to them in parables [or allegories]; because they seeing, see not, and hearing, they hear not, neither do they understand."†

The philosophy of Plato, we are assured by Porphyry, of the Neoplatonic School was taught and illustrated in the MYSTERIES. Many have questioned and even denied this; and Lobeck, in his *Aglaophomus*, has gone to the extreme of representing the sacred orgies as little more than an empty show to captivate the imagination. As though Athens and Greece would for twenty centuries and more have repaired every fifth year to Eleusis to witness a solemn religious farce! Augustine, the papa-bishop of Hippo, has resolved such assertions. He declares that the doctrines of the Alexandrian Platonists were the original esoteric doctrines of the first followers of Plato, and describes Plotinus as a Plato resuscitated. He also explains the motives of the great

philosopher for veiling the interior sense of what he taught.‡

As to the *myths*, Plato declares in the *Gorgias* and the *Phædon* that they were the vehicles of great truths well worth the seeking. But commentators are so little *en rapport* with the great philosopher as to be compelled to acknowledge that they are ignorant where "the doctrinal ends, and the mythical begins." Plato put to flight the popular superstition concerning magic and dæmons, and developed the exaggerated notions of the time into rational theories and metaphysical conceptions. Perhaps these would not quite stand the inductive method of reasoning established by

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‡ "The accusations of atheism, the introducing of foreign deities, and corrupting of the Athenian youth, which were made against Socrates, afforded ample justification for Plato to conceal the arcane preaching of his doctrines. Doubtless the peculiar diction or 'jargon' of the alchemists was employed for a like purpose. The dungeon, the rack, and the fagot were employed without scruple by Christians of every shade, the Roman Catholics especially, against all who taught even natural science contrary to the theories entertained by the Church. Pope Gregory the Great even inhibited the grammatical use of Latin as heathenish. The offense of Socrates consisted in unfolding to his disciples the arcane doctrine concerning the gods, which was taught in the Mysteries and was a capital crime. He also was charged by Aristophanes with introducing the new god Dinos into the republic as the demiurgos or artificer, and the lord of the solar universe. The Heliocentric system was also a doctrine of the Mysteries; and hence, when Aristarchus the Pythagorean taught it openly, Cleanthes declared that the Greeks ought to have called him to account and condemned him for blasphemy against the gods," — ("Plutarch"). But Socrates had never been initiated, and hence divulged nothing which had ever been imparted to him.

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\* Cocker, "*Christianity and Greek Philosophy*," xi., p. 377.

† *Gospel According to Matthew*, xiii. 11, 13.

Aristotle; nevertheless they are satisfactory in the highest degree to those who apprehend the existence of that higher faculty of insight or intuition, as affording a criterion for ascertaining truth.

Basing all his doctrines upon the presence of the Supreme Mind, Plato taught that the *nous*, spirit, or rational soul of man, being "generated by the Divine Father," possessed a nature kindred, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. This faculty of contemplating reality in a direct and immediate manner belongs to God alone; the aspiration for this knowledge constitutes what is really meant by *philosophy* — the love of wisdom. The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity, and restores him to the likeness of God. "This flight," says Plato in the *Theætetus*, "consists in becoming like God, and this assimilation is the becoming just and holy with wisdom."

The basis of this assimilation is always asserted to be the preëxistence of the spirit or *nous*. In the allegory of the chariot and winged steeds, given in the *Phædrus*, he represents the psychical nature as composite and two-fold; the *thumos*, or *epithumetic* part, formed from the substances of the world of phenomena; and the *qumoeidev*" *thumoeides*, the essence of which is linked to the eternal world. The present earth-life is a fall and punishment. The soul dwells in "the grave which

we call *the body*," and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Like the captives in the subterranean cave, described in *The Republic*, the back is turned to the light, we perceive only the shadows of objects, and think them the actual realities. Is not this the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature in Buddhistical philosophy? But these shadows, if we have not given ourselves up absolutely to the sensuous nature, arouse in us the reminiscence of that higher world that we once inhabited. "The interior spirit has some dim and shadowy recollection of its antenatal state of bliss, and some instinctive and proleptic yearnings for its return." It is the province of the discipline of philosophy to disenthral it from the bondage of sense, and raise it into the empyrean of pure thought, to the vision of eternal truth, goodness, and beauty. "The soul," says Plato, in the *Theætetus*, "cannot come into the form of a man if it has never seen the truth. This is a recollection of those things which our soul formerly saw when journeying with Deity, despising the things which we now say *are*, and looking up to that which REALLY IS. Wherefore the *nous*, or spirit, of the philosopher (or student of the higher truth) alone is furnished with wings; because he, to the best of his ability, keeps these things in mind, of which the contemplation renders even Deity itself divine. By making the right use of these things remembered from the former life, by constantly perfecting himself in the perfect mysteries, a man becomes truly perfect — an initiate

into the diviner wisdom."

Hence we may understand why the sublimer scenes in the Mysteries were always in the night. The life of the interior spirit is the death of the external nature; and the night of the physical world denotes the day of the spiritual. Dionysus, the night-sun, is, therefore, worshipped rather than Helios, orb of day. In the Mysteries were symbolized the preëxistent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or reunion with spirit. Theon, of Smyrna, aptly compares the philosophical discipline to the mystic rites: "Philosophy," says he, "may be called the initiation into the true arcana, and the instruction in the genuine Mysteries. There are five parts of this initiation: I., the previous purification; II., the admission to participation in the arcane rites; III., the epoptic revelation; IV., the investiture or enthroning; V. — the fifth, which is produced from all these, is friendship and interior communion with God, and the enjoyment of that felicity which arises from intimate converse with divine beings. . . . Plato denominates the *epopteia*, or personal view, the perfect contemplation of things which are apprehended intuitively, absolute truths and ideas. He also considers the binding of the head and crowning as analogous to the authority which any one receives from his instructors, of leading others into the same contemplation. The fifth gradation is the most perfect felicity arising from hence, and, according to Plato, an assimilation to

divinity as far as is possible to human beings."\*

## REVIEW OF THE ANCIENT PHILOSOPHICAL SYSTEMS

Such is Platonism. "Out of Plato," says Ralph Waldo Emerson, "come all things that are still written and debated among men of thought." He absorbed the learning of his times — of Greece from Philolaus to Socrates; then of Pythagoras in Italy; then what he could procure from Egypt and the East. He was so broad that all philosophy, European and Asiatic, was in his doctrines; and to culture and contemplation he added the nature and qualities of the poet.

The followers of Plato generally adhered strictly to his psychological theories. Several, however, like Xenocrates, ventured into bolder speculations. Speusippus, the nephew and successor of the great philosopher, was the author of the *Numerical Analysis*, a treatise on the Pythagorean numbers. Some of his speculations are not found in the written *Dialogues*; but as he was a listener to the unwritten lectures of Plato, the judgment of Enfield is doubtless correct, that he did not differ from his master. He was evidently, though not named, the antagonist whom Aristotle criticised, when professing to cite the argument of Plato against the doctrine of Pythagoras, that all things were in themselves numbers, or rather, inseparable from the idea of numbers. He especially endeavored to show that the Platonic doctrine of ideas

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\* See Thomas Taylor, "*Eleusinian and Bacchic Mysteries*," p. 47. New York: J. W. Bouton, 1875.

differed essentially from the Pythagorean, in that it presupposed numbers and magnitudes to exist apart from things. He also asserted that Plato taught that there could be no *real* knowledge, if the object of that knowledge was not carried beyond or above the sensible.

But Aristotle was no trustworthy witness. He misrepresented Plato, and he almost caricatured the doctrines of Pythagoras. There is a canon of interpretation, which should guide us in our examinations of every philosophical opinion: "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages." It is certain that Pythagoras awakened the deepest intellectual sympathy of his age, and that his doctrines exerted a powerful influence upon the mind of Plato. His cardinal idea was that there existed a permanent principle of unity beneath the forms, changes, and other phenomena of the universe. Aristotle asserted that he taught that "numbers are the first principles of all entities." Ritter has expressed the opinion that the formula of Pythagoras should be taken symbolically, which is doubtless correct. Aristotle goes on to associate these *numbers* with the "forms" and "ideas" of Plato. He even declares that Plato said: "forms are numbers," and that "ideas are substantial existences — real beings." Yet Plato did not so teach. He declared that the final cause was the Supreme Goodness — *to ajgaqovn*. "Ideas are objects of pure conception for the human reason, and they are

attributes of the Divine Reason."\* Nor did he ever say that "forms are numbers." What he did say may be found in the *Timæus*: "God formed things as they first arose according to forms and numbers."

It is recognized by modern science that all the higher laws of nature assume the form of quantitative statement. This is perhaps a fuller elaboration or more explicit affirmation of the Pythagorean doctrine. Numbers were regarded as the best representations of the laws of harmony which pervade the cosmos. We know too that in chemistry the doctrine of atoms and the laws of combination are actually and, as it were, arbitrarily defined by numbers. As Mr. W. Archer Butler has expressed it: "The world is, then, through all its departments, a living arithmetic in its development, a realized geometry in its repose."

The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. " Ex autouÆ, kai dij autou', kai ei" auto;n ta; paÆnta " — Out of him and through him and in him all things are. This, as we can see by the following quotation, is purely Hindu and Brahmanical:

"When the dissolution — Pralaya — had arrived at its term, the great Being — Para-Atma or Para-Purusha — the Lord existing through himself, out of whom and through

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\* Cousin, "History of Philosophy," I., ix.



whom all things were, and are and will be . . . resolved to emanate from his own substance the various creatures" (*Manava-Dharma-Sastra*, book i., slokas 6 and 7).

The mystic Decad  $1 + 2 + 3 + 4 = 10$  is a way of expressing this idea. The One is God, the Two, matter; the Three, combining Monad and Duad, and partaking of the nature of both, is the phenomenal world; the Tetrad, or form of perfection, expresses the emptiness of all; and the Decad, or sum of all, involves the entire cosmos. The universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a cosmos to the reason.

The whole of this combination of the progression of numbers in the idea of creation is Hindu. The Being existing through himself, Swayambhu or Swayambhuva, as he is called by some, is one. He emanates from himself the *creative faculty*, Brahma or Purusha (the divine male), and the one becomes *Two*; out of this Duad, union of the purely intellectual principle with the principle of matter, evolves a third, which is Viradj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brahmanic Trimurty, that evolves the second triad which represents the three faculties — the creative, the conservative, and the transforming. These are typified by Brahma, Vishnu, and Siva, but are again and ever blended into one. *Unity*, Brahma, or as the *Vedas* called him, Tridandi, is the god triply manifested, which gave rise to the symbolical *Aum* or the abbreviated Trimurty. It is but under this trinity, ever active

and tangible to all our senses, that the invisible and unknown Monas can manifest itself to the world of mortals. When he becomes *Sarira*, or he who puts on a visible form, he typifies all the principles of matter, all the germs of life, he is Purusha, the god of the three visages, or triple power, the essence of the Vedic triad. "Let the Brahmas know the sacred Syllable (*Aum*), the three words of the Savitri, and read the *Vedas* daily" (*Manu*, book iv., sloka 125).

"After having produced the universe, He whose power is incomprehensible vanished again, absorbed in the Supreme Soul. . . . Having retired into the primitive darkness, the great Soul remains within the unknown, and is void of all form. . . .

"When having again reunited the subtile elementary principles, it introduces itself into either a vegetable or animal seed, it assumes at each a new form."

"It is thus that, by an alternative waking and rest, the Immutable Being causes to revive and die eternally all the existing creatures, active and inert" (*Manu*, book i., sloka 50, and others).

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad retires into silence and darkness, and thus creates the Triad can realize whence came the philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational

soul, and further on we will show his reasons. He also — like Philolaus and Aristotle, in his disquisitions upon the soul — makes of æther an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.\* Indeed, there was much in the doctrines of the *Philaletheans* which did not appear in the works of the older Platonists, but was doubtless taught in substance by the philosopher himself, but with his usual reticence was not committed to writing as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great master, that the *anima mundi*, or world-soul, was not the Deity, but a manifestation. Those philosophers never conceived of the One as an *animate nature*.† The original One did not *exist*, as we understand the term. Not till he had united with the many — emanated existence (the monad and duad) was a being produced. The *tivmion*, honored — the something manifested, dwells in the centre as in the circumference, but it is only the reflection of the Deity — the World-Soul.‡ In this doctrine we find the spirit of esoteric Buddhism.

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man

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\* "*Theol. Arithme.*," p. 62, "On Pythag. Numbers."

† Plato, "*Parmenid.*," 141 E.

‡ See Stobæus' "*Ecl.*," i., 862.

sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noonday sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

No GOD, No SOUL? Dreadful, annihilating thought! The maddening nightmare of a lunatic — Atheist; presenting before his fevered vision, a hideous, ceaseless procession of sparks of cosmic matter created by *no one*; self-appearing, self-existent, and self-developing; this Self *no Self*, for it is *nothing* and *nobody*; floating onward from *nowhence*, it is propelled by no Cause, for there is none, and it rushes *nowhither*. And this in a circle of Eternity blind, inert, and — CAUSELESS. What is even the erroneous conception of the Buddhistic Nirvana in comparison! The Nirvana is preceded by numberless spiritual transformations and metempsychoses, during which the entity loses not for a second the sense of its own individuality, and which may last for millions of ages before the Final *No-Thing* is reached.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim

was "The Immaterial is known by means of scientific thought, the Material by scientific perception."\*

Xenocrates expounded many of the unwritten theories and teachings of his master. He too held the Pythagorean doctrine, and his system of numerals and mathematics in the highest estimation. Recognizing but three degrees of knowledge—*Thought*, *Perception*, and *Envisagement* (or knowledge by *Intuition*), he made the former busy itself with all that which is *beyond* the heavens; Perception with things in the heavens; Intuition with the heavens themselves.

We find again these theories, and nearly in the same language in the *Manava-Dharma-Sastra*, when speaking of the creation of man: "He (the Supreme) drew from his own essence the immortal breath which *perisheth not in the being*, and to this soul of the being he gave the Ahancara (conscience of the *ego*) sovereign guide." Then he gave to that soul of the being (man) the intellect formed of *the three qualities*, and the five organs of the outward perception."

These three qualities are Intelligence, Conscience, and Will; answering to the Thought, Perception, and Envisagement of Xenocrates. The relation of numbers to Ideas was developed by him further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Indivisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same

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\* Sextus, "Math.," vii.

theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.† This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moved number.‡ Theophrastus remarks that he entered and eliminated this Soul-theory more than any other Platonist. He built upon it the cosmological doctrine, and proved the necessary existence in every part of the universal space of a successive and progressive series of animated and thinking though spiritual beings.§ The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. If, like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them gods only that these elementary powers should not be confounded with the dæmons of the nether world\*\* (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.†† This, also, is

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† "Metaph.," 407, a. 3.

‡ Appendix to "Timæus."

§ Stob., "Ecl.," i., 62.

\*\* Krische, "Forsch.," p. 322, etc.

†† Clem., "Alex. Stro.," v., 590.

the doctrine of Buddhists and the Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass. —

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,\* and he divides them into classes, each subdivided in many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the *Daimonion* of Socrates is the god or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus he ascribed immortality to the *fuch*, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are *annihilated*, and the quintessence of the soul alone becomes blended with its *divine* spirit (the *Rational*), and the two are thenceforth one.

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but, "for the opposite reason, lest the irrationality of animal souls might

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\* Plutarch, "*De Isid*," chap. 25, p. 360.

thereby obtain a certain influence over us."† But we believe that it was rather because, like Pythagoras, he had had the Hindu sages for his masters and models. Cicero depicted Xenocrates utterly despising everything except the highest virtue;‡ and describes the stainlessness and severe austerity of his character.§ "To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine one, is our problem." Zeller makes him say:\*\* "Purity, even in the secret longings of our heart, is the greatest duty, and only philosophy and the initiation into the Mysteries help toward the attainment of this object."

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or *One*, and the Duad or the *Two*. Plutarch speaks at length of this philosopher, who like his master believed in souls being distributed in earthly bodies as an exile and punishment.

Herakleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,†† taught the same ethics. Zeller presents him to us imparting, like Hiçetas and Eçphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed

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† "*Plato und die Alt. Akademie*."

‡ "*Tusc.*," v., 18, 51.

§ *Ibid.* Cf. p. 559.

\*\* "*Plato und die Alt. Akademie*."

†† Ed. Zeller, "*Philos. der Griech.*"

stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.\* But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for *atheism, i.e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending "into generation" or sublunary existence. His dæmons or spirits are airy and vaporous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough inquiry into the occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of the numbers; for the man, unable to distinguish the straight line from a curved one will never have wisdom enough to secure a mathematical demonstration of the *invisible, i.e.*, we must assure ourselves of the objective existence of our soul (astral body) before we learn that we are in possession of a divine and immortal spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest initiation.

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\* "Plato und die Alt. Akademie."

The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.†

The idea that "numbers" possessing the greatest virtue, produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindu initiates and the Hermetists taught before and after him, viz.: that every star is an independent planet, which, like our earth, has a soul of its own, every atom of matter being impregnated with the divine influx of the soul of the world. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honors, such as we pay to minor gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old

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† One of the five solid figures in Geometry.

philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

Again when the author of *Epinomis* locates between these highest and lowest gods (embodied souls) three classes of dæmons, and peoples the universe with invisible beings, he is more rational than our modern scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces. Of these three classes the first two are invisible; their bodies are pure ether and fire (*planetary spirits*); the dæmons of the third class are clothed with vapory bodies; they are usually invisible, but sometimes making themselves concrete become visible for a few seconds. These are the earthly spirits, or our astral souls.

It is these doctrines, which, studied analogically, and on the principle of correspondence, led the ancient, and may now lead the modern Philaletheian step by step toward the solution of the greatest mysteries. On the brink of the dark chasm separating the spiritual from the physical world stands modern science, with eyes closed and head averted, pronouncing the gulf impassable and bottomless, though she holds in her hand a torch which she need only lower into the depths to show her her mistake. But across this chasm, the patient student of Hermetic philosophy has constructed a bridge.

In his *Fragments of Science* Tyndall makes the following sad confession: "If you ask me whether science has solved, or is

likely in our day to solve the problem of this universe, I must shake my head in doubt." If moved by an afterthought, he corrects himself later, and assures his audience that experimental evidence has helped him to discover, in the opprobrium-covered matter, the "promise and potency of every quality of life," he only jokes. It would be as difficult for Professor Tyndall to offer any ultimate and irrefutable proofs of what he asserts, as it was for Job to insert a hook into the nose of the leviathan.

To avoid confusion that might easily arise by the frequent employment of certain terms in a sense different from that familiar to the reader, a few explanations will be timely. We desire to leave no pretext either for misunderstanding or misrepresentation. Magic may have one signification to one class of readers and another to another class. We shall give it the meaning which it has in the minds of its Oriental students and practitioners. And so with the words *Hermetic Science*, *Occultism*, *Hierophant*, *Adept*, *Sorcerer*, etc.; there has been little agreement of late as to their meaning. Though the distinctions between the terms are very often insignificant — merely ethnic — still, it may be useful to the general reader to know just what that is. We give a few alphabetically.

*ÆTHROBACY*, is the Greek name for walking or being lifted in the air; *levitation*, so called, among modern spiritualists. It may be either conscious or unconscious; in the one case, it is magic; in the other, either disease or a power which requires a few words of elucidation.

## A SYRIAC MANUSCRIPT ON SIMON MAGUS

A symbolical explanation of æthrobacy is given in an old Syriac manuscript which was translated in the fifteenth century by one Malchus, an alchemist. In connection with the case of Simon Magus, one passage reads thus:

"Simon, laying his face upon the ground, whispered in her ear, 'O mother Earth, give me, I pray thee, some of thy breath; and I will give thee mine; *let me loose*, O mother, that I may carry thy words to the stars, and I will return faithfully to thee after a while.' And the Earth strengthening her status, none to her detriment, sent her genius to breathe of her *breath* on Simon, *while he breathed on her*; and the stars rejoiced to be visited by the mighty One."

The starting-point here is the recognized electro-chemical principle that bodies similarly electrified repel each other, while those differently electrified mutually attract. "The most elementary knowledge of chemistry," says Professor Cooke, "shows that, while radicals of opposite natures combine most eagerly together, two metals, or two closely-allied metalloids, show but little affinity for each other."

## GLOSSARY OF TERMS USED IN THIS BOOK

The earth is a magnetic body; in fact, as some scientists have found, it is one vast magnet, as Paracelsus affirmed some 300 years ago. It is charged with one form of electricity — let us call it positive — which it evolves continuously by

spontaneous action, in its interior or centre of motion. Human bodies, in common with all other forms of matter, are charged with the opposite form of electricity — negative. That is to say, organic or inorganic bodies, if left to themselves will constantly and involuntarily charge themselves with, and evolve the form of electricity opposed to that of the earth itself. Now, what is weight? Simply the attraction of the earth. "Without the attractions of the earth you would have no weight," says Professor Stewart;\* "and if you had an earth twice as heavy as this, you would have double the attraction." How then, can we get rid of this attraction? According to the electrical law above stated, there is an attraction between our planet and the organisms upon it, which holds them upon the surface of the ground. But the law of gravitation has been counteracted in many instances, by levitations of persons and inanimate objects; how account for this? The condition of our physical systems, say theurgic philosophers, is largely dependent upon the action of our will. If well-regulated, it can produce "miracles"; among others a change of this electrical polarity from negative to positive; the man's relations with the earth-magnet would then become repellent, and "gravity" for him would have ceased to exist. It would then be as natural for him to rush into the air until the repellent force had exhausted itself, as, before, it had been for him to remain upon the ground. The altitude of his levitation would be measured by his ability, greater or less, to charge his body with positive electricity. This control over the

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\* "*The Sun and the Earth.*"

physical forces once obtained, alteration of his levity or gravity would be as easy as breathing.

The study of nervous diseases has established that even in ordinary somnambulism, as well as in mesmerized somnambulists, the weight of the body seems to be diminished. Professor Perty mentions a somnambulist, Koehler, who when in the water could not sink, but floated. The seeress of Prevorst rose to the surface of the bath and could not be kept seated in it. He speaks of Anna Fleisher, who being subject to epileptic fits, was often seen by the Superintendent to rise in the air; and was once, in the presence of two trustworthy witnesses (two deans) and others, raised two and a half yards from her bed in a horizontal position. The similar case of Margaret Rule is cited by Upham in his *History of Salem Witchcraft*. "In ecstatic subjects," adds Professor Perty, "the rising in the air occurs much more frequently than with somnambulists. We are so accustomed to consider gravitation as being a something absolute and unalterable, that the idea of a complete or partial rising in opposition to it seems inadmissible; nevertheless, there are phenomena in which, by means of material forces, gravitation is overcome. In several diseases — as, for instance, nervous fever — the weight of the human body seems to be increased, but in all ecstatic conditions to be diminished. And there may, likewise, be other forces than material ones which can counteract this power."

A Madrid journal, *El Criterio Espiritista*, of a recent date, reports the case of a young peasant girl near Santiago, which

possesses a peculiar interest in this connection. "Two bars of magnetized iron held over her horizontally, half a metre distant, was sufficient to suspend her body in the air."

Were our physicians to experiment on such levitated subjects, it would be found that they are strongly charged with a similar form of electricity to that of the spot, which, according to the law of gravitation, ought to *attract* them, or rather prevent their levitation. And, if some physical nervous disorder, as well as spiritual ecstasy produce unconsciously to the subject the same effects, it proves that if this force in nature were properly studied, it could be regulated at will.

ALCHEMISTS — From *Al* and *Chemi*, fire, or the god and patriarch, *Kham*, also, the name of Egypt. The Rosicrucians of the middle ages, such as Robertus de Fluctibus (Robert Fludd), Paracelsus, Thomas Vaughan (Eugenius Philalethes), Van Helmont, and others, were all alchemists, who sought for the *hidden spirit* in every inorganic matter. Some people — nay, the great majority — have accused alchemists of charlatanry and false pretending. Surely such men as Roger Bacon, Agrippa, Henry Kunrath, and the Arabian Geber (the first to introduce into Europe some of the secrets of chemistry), can hardly be treated as impostors — least of all as fools. Scientists who are reforming the science of physics upon the basis of the atomic theory of Demokritus, as restated by John Dalton, conveniently forget that Demokritus, of Abdera, was an alchemist, and that the mind that was capable of penetrating so far into the secret operations of nature in one direction must have had good reasons to study and



become a Hermetic philosopher. Olaus Borrichias says, that the cradle of alchemy is to be sought in the most distant times.

ASTRAL LIGHT — The same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's "promise and potency of every quality of life," but also the *realization* of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The "grand magisterium" asserts itself in the phenomenon of mesmerism, in the "levitation" of human and inert objects; and may be called the ether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and star-like." The root of this word may be found, perhaps, in the Scythic *aistaer* — which means star, or the Assyrian *Istar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral

ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed springs to sight spark-like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which "fell down into generation and matter," but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent-fount of all — the astral light. "The stars attract from us to themselves, and we again from them to us," he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. "Magic is the philosophy of alchemy," he says again.\* Everything pertaining to the spiritual world must come to us through the stars, and if we

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\* "*De Ente Spirituali*," lib. iv.; "*de Ente Astrorum*," book i.; and *opera omnia*, vol. i., pp. 634 and 699.

are in friendship with them, we may attain the greatest magical effects.

"As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world." The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The

astral light is identical with the Hindu *akâsa*, a word which we will now explain.

AKÂSA — Literally the word means in Sanscrit *sky*, but in its mystic sense it signifies the *invisible* sky; or, as the Brahmans term it in the Soma-sacrifice (the *Gyotishtoma Agnishtoma*), the god Akâsa, or god Sky. The language of the *Vedas* shows that the Hindus of fifty centuries ago ascribed to it the same properties as do the Thibetan lamas of the present day; that they regarded it as the source of life, the reservoir of all energy, and the propeller of every change of matter. In its latent state it tallies exactly with our idea of the universal ether; in its active state it became the Akâsa, the all-directing and omnipotent god. In the Brahmanical sacrificial mysteries it plays the part of Sadasya, or superintendent over the magical effects of the religious performance, and it had its own appointed Hotar (or priest), who took its name. In India, as in other countries in ancient times, the priests are the representatives on earth of different gods; each taking the name of the deity in whose name he acts.

The Akâsa is the indispensable agent of every Kriya (magical performance) either religious or profane. The Brahmanical expression "to stir up the Brahma" — *Brahma jinvati* — means to stir up the power which lies latent at the bottom of every such magical operation, for the Vedic sacrifices are but ceremonial magic. This power is the Akâsa or the *occult* electricity; the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* as the astral light. At the moment of the sacrifice, the latter becomes

imbued with the spirit of Brahma, and so for the time being is Brahma himself. This is the evident origin of the Christian dogma of transubstantiation. As to the most general effects of the Akâsa, the author of one of the most modern works on the occult philosophy, *Art-Magic*, gives for the first time to the world a most intelligible and interesting explanation of the Akâsa in connection with the phenomena attributed to its influence by the fakirs and lamas.

ANTHROPOLOGY — The science of man; embracing among other things:

*Physiology*, or that branch of natural science which discloses the mysteries of the organs and their functions in men, animals, and plants; and also, and especially,

*Psychology*, or the great, and in our days, so neglected science of the soul, both as an entity distinct from the spirit and in its relations with the spirit and body. In modern science, psychology relates only or principally to conditions of the nervous system, and almost absolutely ignores the psychical essence and nature. Physicians denominate the science of insanity *psychology*, and name the lunatic chair in medical colleges by that designation.

CHALDEANS, or Kasdim — At first a tribe, then a caste of learned kabalists. They were the savants, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close

resemblance of the "secret doctrine" found in the *Avesta* and the religious metaphysics of the Chaldees.

DACTYLS (*daktulos*, a finger). — A name given to the priests attached to the worship of *Kybelé* (Cybelè). Some archæologists derive the name from *davktulo* , finger, because they were ten, the same in number as the fingers of the hand. But we do not believe the latter hypothesis is the correct one.

DÆMONS — A name given by the ancient people, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

DEMIURGOS, or Demiurge — Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of "Supreme Architect." The chief magistrates of certain Greek cities bore the title.

DERVISHES, or the "whirling charmers," as they are called. Apart from the austerities of life, prayer and contemplation, the Mahometan devotee presents but little similarity with the Hindu fakir. The latter may become a sannyasi, or saint and holy mendicant; the former will never reach beyond his second class of occult manifestations. The dervish may also be a strong mesmerizer, but he will never voluntarily submit to the abominable and almost incredible self-punishment which the fakir invents for himself with an ever-increasing

avidity, until nature succumbs and he dies in slow and excruciating tortures. The most dreadful operations, such as flaying the limbs alive; cutting off the toes, feet, and legs; tearing out the eyes; and causing one's self to be buried alive up to the chin in the earth, and passing whole months in this posture, seem child's play to them. One of the most common tortures is that of Tshiddy-Parvady.\* It consists in suspending the fakir to one of the mobile arms of a kind of gallows to be seen in the vicinity of many of the temples. At the end of each of these arms is fixed a pulley over which passes a rope terminated by an iron hook. This hook is inserted into the bare back of the fakir, who inundating the soil with blood is hoisted up in the air and then whirled round the gallows. From the first moment of this cruel operation until he is either unhooked or the flesh of his back tears out under the weight of the body and the fakir is hurled down on the heads of the crowd, not a muscle of his face will move. He remains calm and serious and as composed as if taking a refreshing bath. The fakir will laugh to scorn every imaginable torture, persuaded that the more his outer body is mortified, the brighter and holier becomes his *inner*, spiritual body. But the Dervish, neither in India, nor in other Mahometan lands, will ever submit to such operations.

DRUIDS — A sacerdotal caste which flourished in Britain and Gaul.

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\* Or more commonly chārkh pūjā.

ELEMENTAL SPIRITS — The creatures evolved in the four kingdoms of earth, air, fire, and water, and called by the kabalists gnomes, sylphs, salamanders, and undines. They may be termed the forces of nature, and will either operate effects as the servile agents of general law, or may be employed by the disembodied spirits — whether pure or impure — and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.†

Under the general designation of fairies, and fays, these spirits of the elements appear in the myth, fable, tradition, or poetry of all nations, ancient and modern. Their names are legion — peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, salamanders, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies — and many more. They have been seen, feared, blessed, banned,

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† Persons who believe in the clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the *London Spiritualist* of June 29, 1877. A thunder-storm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the *Maruts* of the "Vedas" (See Max Müller's "*Rig-Veda Sanhita*"). The well-known and respected lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits.

and invoked in every quarter of the globe and in every age. Shall we then concede that all who have met them were hallucinated?

These elementals are the principal agents of disembodied but *never visible* spirits at seances, and the producers of all the phenomena except the subjective.

ELEMENTARY SPIRITS — Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality. Eliphas Levi and some other kabalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these souls (also called "astral bodies") of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic, and whose attractions are all away from it. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

ESSENES — from *Asa*, a healer. A sect of Jews said by Pliny to have lived near the Dead Sea "*per millia sæculorum*" — for thousands of ages. Some have supposed them to be extreme

Pharisees; and others — which may be the true theory — the descendants of the *Benim-nabim* of the *Bible*, and think they were "Kenites" and "Nazarites." They had many Buddhistic ideas and practices; and it is noteworthy that the priests of the *Great Mother* at Ephesus, Diana-Bhavani with many breasts, were also so denominated. Eusebius, and after him De Quincey, declared them to be the same as the early Christians, which is more than probable. The title "brother," used in the early Church, was Essenean: they were a fraternity, or a *koinobion* or community like the early converts. It is noticeable that only the Sadducees, or Zadokites, the priest-caste and their partisans, persecuted the Christians; the Pharisees were generally scholastic and mild, and often sided with the latter. James the Just was a Pharisee till his death; but Paul or *Aher* was esteemed a schismatic.

EVOLUTION — The development of higher orders of animals from the lower. Modern, or so-called *exact* science, holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and from a strict logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form,

and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis.

In the *Rig-Veda-Sanhita*, the oldest book of the World\* (to which even our most prudent Indologists and Sanscrit scholars assign an antiquity of between two and three thousand years B.C.), in the first book, "Hymns to the Maruts," it is said:

"*Not-being* and *Being* are in the highest heaven, in the birthplace of Daksha, in the lap of Aditi" (*Mandala, i, Sukta 166*).

"In the first age of the gods, Being (the comprehensible Deity) was born from Not-being (whom no intellect can comprehend); after it were born the Regions (the invisible), from them Uttânapada."

"From Uttânapad the Earth was born, the Regions (those that are visible) were born from the Earth. Daksha was born of Aditi, and Aditi from Daksha" (*Ibid.*).

Aditi is the Infinite, and Daksha is *dakska-pitarah*, literally meaning *the father of gods*, but understood by Max Müller and Roth to mean *the fathers of strength*, "preserving, possessing, granting faculties." Therefore, it is easy to see that "Daksha, born of Aditi and Aditi from Daksha," means what the

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\* Translated by Max Müller, Professor of Comparative Philology at the Oxford University, England.

moderns understand by "correlation of forces"; the more so as we find in this passage (translated by Prof. Müller):

"I place Agni, the source of all beings, the father of strength" (iii., 27, 2), a clear and identical idea which prevailed so much in the doctrines of the Zoroastrians, the Magians, and the mediæval fire-philosophers. Agni is god of fire, of the Spiritual Ether, the very substance of the divine essence of the Invisible God present in every atom of His creation and called by the Rosicrucians the "Celestial Fire." If we only carefully compare the verses from this Mandala, one of which runs thus: "The Sky is your father, the Earth your mother, Soma your brother, Aditi your sister" (i., 191, 6),† with the inscription on the *Smaragdine Tablet* of Hermes, we will find the same substratum of metaphysical philosophy, the identical doctrines!

"As all things were produced by the mediation of one being, so all things were produced from this one thing by adaptation: 'Its father is the sun; its mother is the moon'. . . . etc. Separate the earth from the fire, the *subtile from the gross*. . . . What I had to say about the operation of the *sun* is completed" (*Smaragdine Tablet*).‡

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† "Dyarih vah pitâ, prithivi mâta sômah bhrâtâ âditih svasâ."

‡ As the perfect identity of the philosophical and religious doctrines of antiquity will be fully treated upon in subsequent chapters, we limit our explanations for the present.

Professor Max Müller sees in this *Mandala* "at last, something like a theogony, though full of contradictions."\* The alchemists, kabalists, and students of mystic philosophy will find therein a perfectly defined system of Evolution in the Cosmogony of a people who lived a score of thousands of years before our era. They will find in it, moreover, a perfect identity of thought and even doctrine with the Hermetic philosophy, and also that of Pythagoras and Plato.

In Evolution, as it is now beginning to be understood, there is supposed to be in all matter an impulse to take on a higher form — a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher's tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may be briefly stated thus: The Evolutionist stops all inquiry at the borders of "the Unknowable"; the Emanationist believes that nothing can be evolved — or, as the word means, unwombed or born — except it has first been involved, thus indicating that life is from a spiritual potency above the whole.

FAKIRS — Religious devotees in East India. They are generally attached to Brahmanical pagodas and follow the laws of Manu. A strictly religious fakir will go absolutely naked, with the exception of a small piece of linen called *dhoti*, around his loins. They wear their hair long, and it serves them as a pocket, as they stick in it various objects —

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\* "*Rig-Veda-Anhita*," p. 234.

such as a pipe, a small flute called *vagudah*, the sounds of which throw the serpents into a cataleptic torpor, and sometimes their bamboo-stick (about one foot long) with *the seven mystical knots* on it. This magical stick, or rather *rod*, the fakir receives from his guru on the day of his initiation, together with the three *mantrams*, which are communicated to him "mouth to ear." No fakir will be seen without this powerful adjunct of his calling. It is, as they all claim, the divining rod, the cause of every occult phenomenon produced by them.† The Brahmanical fakir is entirely distinct from the Mussulman mendicant of India, also called fakirs in some parts of the British territory.

HERMETIST— From Hermes, the god of Wisdom, known in Egypt, Syria, and Phœnicia as Thoth, Tat, Adad, Seth, and Sat-an (the latter *not to be taken* in the sense applied to it by Moslems and Christians), and in Greece as Kadmus. The kabalists identify him with Adam *Kadmon*, the first manifestation of the Divine Power, and with Enoch. There were two Hermes: the elder was the Trismegistus, and the second an emanation, or "permutation" of himself; the friend

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† Philostratus assures us that the Brahmins were able, in his time, to perform the most wonderful cures by merely pronouncing certain magical words. "The Indian Brahmins carry a staff and a ring, by means of which they are able to do almost anything." Origenes states the same ("*Contra Celsum*"). But if a strong mesmeric fluid — say projected from the eye, and without any other contact — is not added, no magical words would be efficacious.

and instructor of Isis and Osiris. Hermes is the god of the priestly wisdom, like Mazeus.

HIEROPHANT — Discloser of sacred learning. The Old Man, the Chief of the Adepts at the initiations, who explained the arcane knowledge to the neophytes, bore this title. In Hebrew and Chaldaic the term was *Peter*, or opener, discloser; hence, the Pope, as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of "St. Peter." The vindictiveness of the Catholic Church toward the alchemists, and to arcane and astronomical science, is explained by the fact that such knowledge was the ancient prerogative of the hierophant, or representative of Peter, who kept the mysteries of life and death. Men like Bruno, Galileo, and Kepler, therefore, and even Cagliostro, trespassed on the preserves of the Church, and were accordingly murdered.

Every nation had its Mysteries and hierophants. Even the Jews had their Peter — Tanaïm or Rabbin, like Hillel, Akiba,\* and other famous kabalists, who alone could impart the awful knowledge contained in the *Merkaba*. In India, there was in ancient times one, and now there are several hierophants scattered about the country, attached to the principal pagodas, who are known as the Brahma-âtmās. In Thibet the chief hierophant is the Dalay, or Taley-Lama of

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\* Akiba was a friend of Aher, said to have been the Apostle Paul of Christian story. Both are depicted as having visited Paradise. Aher took branches from the Tree of Knowledge, and so fell from the true (Jewish) religion. Akiba came away in peace. See *2d Epistle to the Corinthians*, chapter xii.

Lha-ssa.† Among Christian nations, the Catholics alone have preserved this "heathen" custom, in the person of their Pope, albeit they have sadly disfigured its majesty and the dignity of the sacred office.

INITIATES — In times of antiquity, those who had been initiated into the arcane knowledge taught by the hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

KABALIST, from קבלה, KABALA; an unwritten or oral tradition. The kabalist is a student of "secret science," one who interprets the hidden meaning of the Scriptures with the help of the symbolical *Kabala*, and explains the real one by these means. The Tanaim were the first kabalists among the Jews; they appeared at Jerusalem about the beginning of the third century before the Christian era. The Books of *Ezekiel*, *Daniel*, *Henoch*, and the *Revelation* of St. John, are purely kabalistical. This secret doctrine is identical with that of the Chaldeans, and includes at the same time much of the Persian wisdom, or "magic."

LAMAS — Buddhist monks belonging to the Lamaic religion of Thibet, as, for instance, friars are the monks belonging to the Popish or Roman Catholic religion. Every lama is subject to the grand Taley-Lama, the Buddhist pope of

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† Taley means ocean or sea.



Thibet, who holds his residence at Lha-ssa, and is a reincarnation of Buddha.

MAGE, or *Magian*; from *Mag* or *Maha*. The word is the root of the word magician. The Maha-âtma (the great Soul or Spirit) in India had its priests in the pre-Vedic times. The Magians were priests of the fire-god; we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three magi, also denominated kings, that are said to have made gifts of gold, incense, and myrrh to the infant Jesus, were fire-worshippers like the rest, and astrologers; for they saw his star. The high priest of the Parsis, at Surat, is called *Mobed*, others derived the word from *Megh*; *Meh-ab* signifying something grand and noble. Zoroaster's disciples were called *Meghestom*, according to Kleuker.

MAGICIAN — This term, once a title of renown and distinction, has come to be wholly perverted from its true meaning. Once the synonym of all that was honorable and reverent, of a possessor of learning and wisdom, it has become degraded into an epithet to designate one who is a pretender and a juggler; a charlatan, in short, or one who has "sold his soul to the Evil One"; who misuses his knowledge, and employs it for low and dangerous uses, according to the teachings of the clergy, and a mass of superstitious fools who believe the magician a sorcerer and an enchanter. But Christians forget, apparently, that Moses was also a magician, and Daniel, "*Master of the magicians, astrologers, Chaldeans, and soothsayers*" (*Daniel*, v. II).

The word magician then, scientifically speaking, is derived from *Magh*, *Mah*, Hindu or *Sanscrit* Maha — great; a man well versed in the secret or esoteric knowledge; properly a Sacerdote.

MANTICISM, or mantic frenzy. During this state was developed the gift of prophecy. The two words are nearly synonymous. One was as honored as the other. Pythagoras and Plato held it in high esteem, and Socrates advised his disciples to study Manticism. The Church Fathers, who condemned so severely the *mantic frenzy* in Pagan priests and Pythiæ, were not above applying it to their own uses. The Montanists, who took their name from Montanus, a bishop of Phrygia, who was considered divinely inspired, rivalled with the *manteis* or prophets. "Tertullian, Augustine, and the martyrs of Carthage, were of the number," says the author of *Prophecy, Ancient and Modern*. "The Montanists seem to have resembled the *Bacchantes* in the wild enthusiasm that characterized their orgies," he adds. There is a diversity of opinion as to the origin of the word *Manticism*. There was the famous Mantis the Seer, in the days of Melampus and Prætus, King of Argos; and there was Manto, the daughter of the prophet of Thebes, herself a prophetess. Cicero describes prophecy and mantic frenzy by saying that "in the inner recesses of the mind is divine prophecy hidden and confined, a divine impulse, which when it burns more vividly is called furor" (frenzy, madness).

But there is still another etymology possible for the word *mantis*, and to which we doubt if the attention of the

philologists was ever drawn. The mantic frenzy may, perchance, have a still earlier origin. The two sacrificial cups of the Soma-mystery used during the religious rites, and generally known as grahas, are respectively called *Sukra* and *Manti*.\*

It is in the latter manti or manthi cup that Brahma is said to be "stirred up." While the initiate drinks (albeit sparingly) of this sacred soma-juice, the Brahma, or rather his "spirit," personified by the god Soma, enters into the man and takes possession of him. Hence, ecstatic vision, clairvoyance, and the gift of prophecy. Both kinds of divination — the natural and the artificial — are aroused by the Soma. The *Sukra*-cup awakens that which is given to every man by nature. It unites both spirit and soul, and these, from their own nature and essence, which are divine, have a foreknowledge of future things, as dreams, unexpected visions, and presentiments, well prove. The contents of the other cup, the manti, which "stirs the Brahma," put thereby the soul in communication not only with the minor gods — the well-informed but not omniscient spirits — but actually with the highest divine essence itself. The soul receives a direct illumination from the presence of its "god"; but as it is not allowed to remember certain things, well known only in heaven, the initiated person is generally seized with a kind of sacred frenzy, and upon recovering from it, only remembers that which is allowed to him. As to the other kind of seers and diviners —

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\* See "Aytareya Brahmanan," 3, I.

those who make a profession of and a living by it — they are usually held to be possessed by a *gandharva*, a deity which is nowhere so little honored as in India.

MANTRA — A *Sanskrit* word conveying the same idea as the "Ineffable Name." Some mantras, when pronounced according to magical formula taught in the *Atharva-Veda*, produce an instantaneous and wonderful effect. In its general sense, though, a mantra is either simply a prayer to the gods and powers of heaven, as taught by the Brahmanical books, and especially Manu, or else a magical charm. In its esoteric sense, the "word" of the mantra, or mystic speech, is called by the Brahmans *Vâch*. It resides in the mantra, which literally means those parts of the sacred books which are considered as the *Sruti*, or direct divine revelation.

MARABUT — A Mahometan pilgrim who has been to Mekka; a saint, after whose death his body is placed in an open sepulchre built on the surface, like other buildings, but in the middle of the streets and public places of populated cities. Placed inside the small and only room of the tomb (and several such public sarcophagi of brick and mortar may be seen to this day in the streets and squares of Cairo), the devotion of the wayfarers keeps a lamp ever burning at his head. The tombs of some of these marabuts have a great fame for the miracles they are alleged to perform.

MATERIALIZATION — A word employed by spiritualists to indicate the phenomenon of "a spirit clothing himself with a material form." The far less objectionable term, "form-manifestation," has been recently suggested by Mr. Stainton-

Moses, of London. When the real nature of these apparitions is better comprehended, a still more appropriate name will doubtless be adopted. To call them materialized spirits is inadmissible, for they are not spirits but animated portrait-statues.

MAZDEANS, from (Ahura) Mazda. (See Spiegel's *Yasna*, xl.) They were the ancient Persian nobles who worshipped Ormazd, and, rejecting images, inspired the Jews with the same horror for every concrete representation of the Deity. "They seem in Herodotus's time to have been superseded by the Magian religionists. The Parsis and Ghebers *geberim*, mighty men, of *Genesis* vi. and x. 8) appear to be Magian religionists. . . . By a curious muddling of ideas, Zoro-Aster (*Zero*, a circle, a son or priest, Aster, Ishtar, or Astarte — in Aryan dialect, a star), the title of the head of the Magians and fire-worshippers, or Surya-ishtara, the sun-worshipper, is often confounded in modern times with Zara-tustra, the reputed Mazdean apostle" (Zoroaster).

METEMPSYCHOSIS — The progress of the soul from one stage of existence to another. Symbolized and vulgarly believed to be rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. The kabalistic axiom, "A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god," receives an explanation in Manu's *Manava-Dharma-Sastra*, and other Brahmanical books.

MYSTERIES — Greek *teletai*, or finishings, as analogous to *teleuteia* or death. They were observances, generally kept

secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relations to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. We will treat of the Mysteries fully in the subsequent chapters.

MYSTICS — Those initiated. But in the mediæval and later periods the term was applied to men like Bœhmén the Theosophist, Molinos the Quietist, Nicholas of Basle, and others who believed in a direct interior communion with God, analogous to the inspiration of the prophets.

NABIA — Seership, soothsaying. This oldest and most respected of mystic phenomena, is the name given to prophecy in the *Bible*, and is correctly included among the spiritual powers, such as divination, clairvoyant visions, trance-conditions, and oracles. But while enchanters, diviners, and even astrologers are strictly condemned in the Mosaic books, prophecy, seership, and nabia appear as the special gifts of heaven. In early ages they were all termed *Epoptai*, the Greek word for seers, clairvoyants; after which they were designated as *Nebim*, "the plural of Nebo, the Babylonian god

of wisdom." The kabalist distinguishes between the *seer* and the *magician*; one is passive, the other active; *Nebirah*, is one who looks into futurity and a clairvoyant; *Nebi-poel*, he who possesses *magic powers*. We notice that Elijah and Apollonius resorted to the same means to isolate themselves from the disturbing influences of the outer world, viz.: wrapping their heads entirely in a woolen mantle; from its being an electric non-conductor we must suppose.

OCULTIST — One who studies the various branches of occult science. The term is used by the French kabalists (See Eliphas Levi's works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occult*, hidden or secret; applying therefore to the study of the *Kabala*, astrology, alchemy, and all arcane sciences.

PAGAN GODS — This term gods is erroneously understood by most of the reading public, to mean idols. The idea attached to them is *not* that of something objective or anthropomorphical. With the exception of occasions when "gods" mean either divine planetary entities (angels), or disembodied spirits of pure men, the term simply conveys to the mind of the mystic — whether Hindu Hotar, Mazdean Mage, Egyptian hierophant, or disciple of the Greek philosophers — the idea of a visible or cognized manifestation of an invisible potency of nature. And such occult potencies are invoked under the appellation of various gods, who, for the time being, are personating these powers. Thus every one of the numberless deities of the Hindu,

Greek, and Egyptian Pantheons, are simply Powers of the "Unseen Universe." When the officiating Brahman invokes Aditya — who, in her cosmic character, is the goddess-sun — he simply *commands* that potency (personified in some god), which, as he asserts, "resides in the Mantra, as the sacred *Vâch*." These god-powers are allegorically regarded as the divine *Hotars* of the Supreme One; while the priest (Brahman) is the human Hotar who officiates on earth, and representing that particular Power becomes, ambassador-like, invested with the very potency which he personates.

PITRIS — It is generally believed that the Hindu term *Pitris* means the spirits of our direct ancestors; of disembodied people. Hence the argument of some spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the *Pitris*, of whom they are the obedient instruments. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind or Adamic race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors.

PYTHIA, or Pythoness. — Webster dismisses the word very briefly by saying that it was the name of one who delivered the oracles at the Temple of Delphi, and "any female supposed to have the spirit of divination in her — *a witch*," which is neither complimentary, exact, nor just. A Pythia,

upon the authority of Plutarch, Iamblichus, Lamprias, and others, was a nervous sensitive; she was chosen from among the poorest class, young and pure. Attached to the temple, within whose precincts she had a room, secluded from every other, and to which no one but the priest, or seer, had admittance, she had no communications with the outside world, and her life was more strict and ascetic than that of a Catholic nun. Sitting on a tripod of brass placed over a fissure in the ground, through which arose intoxicating vapors, these subterranean exhalations penetrating her whole system produced the prophetic mania. In this abnormal state she delivered oracles. She was sometimes called *ventrioloqua vates*,\* the ventriloquist-prophetess.

The ancients placed the astral soul of man, fuch , or his self-consciousness, in the pit of the stomach. The Brahmans shared this belief with Plato and other philosophers. Thus we find in the fourth verse of the second *Nabhânedishtha Hymn* it is said: "Hear, O sons of the gods (spirits) one who speaks through his navel (nâbhâ) for he hails you in your dwellings!"

Many of the Sanscrit scholars agree that this belief is one of the most ancient among the Hindus. The modern fakirs, as well as the ancient gymnosophists, unite themselves with their Âtman and the Deity by remaining motionless in contemplation and concentrating their whole thought on their navel. As in modern somnambulic phenomena, the navel was regarded as "the circle of the sun," the seat of internal divine

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\* See Pantheon, "Myths," p. 31; also Aristophanes in "Væstas," i., reg. 28.

light.† Is the fact of a number of modern somnambulists being enabled to read letters, hear, smell, and see, through that part of their body to be regarded again as a simple "coincidence," or shall we admit at last that the old sages knew something more of physiological and psychological mysteries than our modern Academicians? In modern Persia, when a "magician" (often simply a mesmerizer) is consulted upon occasions of theft and other puzzling occurrences, he makes his manipulations over the pit of his stomach, and so brings himself into a state of clairvoyance. Among the modern Parsis, remarks a translator of the *Rig-vedas*, there exists a belief up to the present day that their adepts have a flame in their navel, which enlightens to them all darkness and discloses the spiritual world, as well as all things unseen, or at a distance. They call it the lamp of *the Deshtur*, or high priest; the light of the Dikshita (the initiate), and otherwise designate it by many other names.

SAMOTHRACES — A designation of the Fane-gods worshipped at Samothracia in the Mysteries. They are considered as identical with the Kabeiri, Dioskuri, and Korybantés. Their names were mystical — denoting Pluto, Ceres or Proserpina, Bacchus, and Æsculapius or Hermes.

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† The oracle of Apollo was at Delphos, the city of the "delfu," womb or abdomen; the place of the temple was denominated the *omphalos* or navel. The symbols are female and lunar; reminding us that the Arcadians were called Proseleni, pre-Hellenic or more ancient than the period when Ionian and Olympian lunar worship was introduced.

SHAMANS, or Samaneans. — An order of Buddhists among the Tartars, especially those of Siberia. They are possibly akin to the philosophers anciently known as *Brachmanes*, mistaken sometimes for Brahmans.\* They are all *magicians*, or rather sensitives or mediums artificially developed. At present those who act as priests among the Tartars are generally very ignorant, and far below the fakirs in knowledge and education. Both men and women may be Shamans.

SOMA — This Hindu sacred beverage answers to the Greek ambrosia or nectar, drunk by the gods of Olympus. A cup of kykeon was also quaffed by the mysta at the Eleusinian initiation. He who drinks it easily reaches *Bradhna*, or place of splendor (Heaven). The soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real soma; and even kings and rajas, when sacrificing, receive the substitute. Haug shows by his own confession, in his *Aytareya Brahmanan*, that it was not the Soma that he tasted and found nasty, but the juice from the roots of the Nyagradha, a plant or bush which grows on the hills of Poona. We were positively informed that the majority of the sacrificial priests of the Dekkan have lost the

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\* From the accounts of Strabo and Megasthenes, who visited Palibothras, it would seem that the persons termed by him Samanean, or Brachmane priests, were simply Buddhists. "The singularly subtle replies of the Samanean or Brahman philosophers, in their interview with the conqueror, will be found to contain the spirit of the Buddhist doctrine," remarks Upham. (See the "*History and Doctrine of Buddhism*"; and Hale's "*Chronology*," vol. iii, p. 238.)

secret of the true soma. It can be found neither in the ritual books nor through oral information. The true followers of the primitive Vedic religion are very few; these are the alleged descendants from the *Rishis*, the real Agnihôtris, the initiates of the great Mysteries. The soma-drink is also commemorated in the Hindu Pantheon, for it is called the King-Soma. He who drinks of it is made to participate in the heavenly king, because he becomes filled with it, as the Christian apostles and their converts became filled with the Holy Ghost, and purified of their sins. The soma makes a new man of the initiate; he is reborn and transformed, and his spiritual nature overcomes the physical; it gives the divine power of inspiration, and develops the clairvoyant faculty to the utmost. According to the exoteric explanation the soma is a plant, but, at the same time it is an angel. It forcibly connects the *inner*, highest "spirit" of man, which spirit is an angel like the mystical soma, with his "irrational soul," or astral body, and thus united by the power of the magic drink, they soar together above physical nature, and participate during life in the beatitude and ineffable glories of Heaven.

Thus the Hindu soma is mystically, and in all respects the same that the Eucharistic supper is to the Christian. The idea is similar. By means of the sacrificial prayers — the mantras — this liquor is supposed to be transformed on the spot into real soma — or the angel, and even into Brahma himself. Some missionaries have expressed themselves very indignantly about this ceremony, the more so, that, generally speaking, the Brahmans use a *kind of spirituous liquor* as a

substitute. But do the Christians believe less fervently in the transubstantiation of the communion-wine into the blood of Christ, because this wine happens to be more or less spirituous? Is not the idea of the symbol attached to it the same? But the missionaries say that this hour of soma-drinking is the golden hour of Satan, who lurks at the bottom of the Hindu sacrificial cup.\*

SPIRIT — The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. This is the natural result of our ignorance of the other word, and repudiation of the classification adopted by the ancients. Elsewhere we attempt to make clear the distinction between the terms "spirit" and "soul." There are no more important passages in this work. Meanwhile, we will only add that "spirit" is the *νοῦς* of Plato, the immortal, immaterial, and purely *divine* principle in man — the crown of the human *Triad*; whereas,

SOUL is the *ψυχη*, or the *nephesh* of the *Bible*; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated *Bible* it stands indifferently for *life*, blood, and soul. "Let us *not* kill his

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\* In their turn, the heathen may well ask the missionaries what sort of a spirit lurks at the bottom of the sacrificial beer-bottle. That evangelical New York journal, the "Independent," says: "A late English traveller found a simple-minded Baptist mission church, in far-off Burmah, using for the communion service, and we doubt not with God's blessing, Bass's pale ale instead of wine." Circumstances alter cases, it seems!

nephesh," says the original text: "let us not kill *him*," translate the Christians (*Genesis xxxvii. 21*), and so on.

THEOSOPHISTS— In the mediæval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers or *Philosophi per ignem*. As well as the Platonists they regarded the soul, (*ψυχη*), and the divine spirit, *nous* (*νοῦς*), as a particle of the great Archos — a fire taken from the eternal ocean of light.

The Theosophical Society, to which these volumes are dedicated by the author as a mark of affectionate regard, was organized at New York in 1875. The object of its founders was to experiment practically in the occult powers of Nature, and to collect and disseminate among Christians information about the Oriental religious philosophies. Later, it has determined to spread among the "poor benighted heathen" such evidences as to the practical results of Christianity as will at least give both sides of the story to the communities among which missionaries are at work. With this view it has established relations with associations and individuals throughout the East, to whom it furnishes authenticated reports of the ecclesiastical crimes and misdemeanors, schisms and heresies, controversies and litigations, doctrinal differences and biblical criticisms and revisions, with which the press of Christian Europe and America constantly teems. Christendom has been long and minutely informed of the degradation and brutishness into which Buddhism, Brahmanism, and Confucianism have plunged their deluded votaries, and many millions have been lavished upon foreign

missions under such false representations. The Theosophical Society, seeing daily exemplifications of this very state of things as the sequence of Christian teaching and example — the latter especially — thought it simple justice to make the facts known in Palestine, India, Ceylon, Cashmere, Tartary, Thibet, China, and Japan, in all which countries it has influential correspondents. It may also in time have much to say about the conduct of the missionaries to those who contribute to their support.

THEURGIST — From θεός, god, and εργον, work. The first school of practical theurgy in the Christian period was founded by Iamblichus among the Alexandrian Platonists; but the priests attached to the temples of Egypt, Assyria, and Babylonia, and who took an active part in the evocations of the gods during the Sacred Mysteries, were known by this name from the earliest archaic period. The purpose of it was to make spirits visible to the eyes of mortals. A theurgist was one expert in the esoteric learning of the Sanctuaries of all the great countries. The Neoplatonists of the school of Iamblichus were called theurgists, for they performed the so-called "ceremonial magic," and evoked the "spirits" of the departed heroes, "gods," and Daimonia (δαίμονια, divine, spiritual entities). In the rare cases when the presence of a *tangible* and *visible* spirit was required, the theurgist had to furnish the weird apparition with a portion of his own flesh and blood — he had to perform the *theopœa*, or the "creation of gods," by a mysterious process well known to the modern fakirs and initiated Brahmans of India. This is what is said in the *Book of*

*Evocations* of the pagodas. It shows the perfect identity of rites and ceremonial between the oldest Brahmanic theurgy and that of the Alexandrian Platonists:

"The Brahman Grihasta (the evocator) must be in a state of complete purity before he ventures to call forth the Pitris."

After having prepared a lamp, some sandal, incense, etc., and having traced the magic circles taught to him by the superior guru, in order to keep away *bad* spirits, he "ceases to breathe, and calls *the fire* to his help to disperse his body." He pronounces a certain number of times the sacred word, and "his soul escapes from his body, and his body disappears, and the soul of the evoked spirit descends into the *double* body and animates it." Then "His (Grihasta's) soul reënters into his body, whose subtile particles have again been aggregating, after having formed of their emanations an aërial body to the spirit he evoked."

And now, that he has formed for the Pitri a body with the particles the most essential and pure of his own, the grihasta is allowed, after the ceremonial sacrifice is over, to "converse with the souls of the ancestors and the Pitris, and offer them questions on the mysteries of the *Being* and the transformations of the *imperishable*."

"Then after having blown out his lamp he must light it again, and set at liberty the bad spirits shut out from the place by the magical circles, and leave the sanctuary of the Pitris."\*

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\* "*Book of Brahmanical Evocations*," part iii.



The school of Iamblichus was distinct from that of Plotinus and Porphyry, who were strongly against ceremonial magic and practical theurgy as dangerous, though these two eminent men firmly believed in both. "The *theurgic* or *benevolent* magic, the Goëtic, or dark and evil necromancy, were alike in preëminent repute *during the first century* of the Christian era."\* But never have any of the highly moral and pious philosophers, whose fame has descended to us spotless of any evil deed, practiced any other kind of magic than the theurgic, or *benevolent*, as Bulwer-Lytton terms it. "Whoever is acquainted with the nature of *divinely luminous appearances* (φασματα) knows also on what account it is requisite to abstain from all birds (animal food), and especially for him who hastens to be liberated from terrestrial concerns and to be established with the celestial gods," says Porphyry.†

Though he refused to practice theurgy himself, Porphyry, in his *Life of Plotinus*, mentions a priest of Egypt, who, "at the request of a certain friend of Plotinus (which friend was perhaps Porphyry himself, remarks T. Taylor), exhibited to Plotinus, in the temple of Isis at Rome, the familiar daimon, or, in modern language, the *guardian angel* of that philosopher."‡

The popular, prevailing idea was that the theurgists, as well as the magicians, worked wonders, such as evoking the

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\* Bulwer-Lytton, "*Last Days of Pompeii*," p. 147.

† "*Select Works*," p. 159.

‡ *Ibid.*, p. 92.

souls or shadows of the heroes and gods, and doing other thaumaturgic works by supernatural powers.

YAJNA — "The Yajna," say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One, the *Brahma-Prajapâti*, in whom it lay dormant from "*no beginning*." It is the key to the TRIVIDYA, the thrice sacred science contained in the Rig verses, which teaches the Yagus or sacrificial mysteries. "The Yajna" exists as an invisible thing at all times; it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend from the *Ahavaniya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of gods and spirits, and even ascend when alive to their abodes.§

This *Yajna* is again one of the forms of the Akâsa, and the mystic word calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL-POWER.

To complete the list, we will now add that in the course of the following chapters, whenever we use the term *Archaic*, we mean before the time of Pythagoras; when *Ancient*, before the time of Mahomet; and when *Mediæval*, the period between Mahomet and Martin Luther. It will only be necessary to infringe the rule when from time to time we may have to

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§ "*Aitareya Brahmanam*," Introduction.

speak of nations of a pre-Pythagorean antiquity, and will adopt the common custom of calling them "ancient."

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Before closing this initial chapter, we venture to say a few words in explanation of the plan of this work. Its object is not to force upon the public the personal views or theories of its author; nor has it the pretensions of a scientific work, which aims at creating a revolution in some department of thought. It is rather a brief summary of the religions, philosophies, and universal traditions of human kind, and the exegesis of the same, in the spirit of those secret doctrines, of which none — thanks to prejudice and bigotry — have reached Christendom in so unmutilated a form, as to secure it a fair judgment. Since the days of the unlucky mediæval philosophers, the last to write upon these secret doctrines of which they were the depositaries, few men have dared to brave persecution and prejudice by placing their knowledge upon record. And these few have never, as a rule, written for the public, but only for those of their own and succeeding times who possessed the key to their jargon. The multitude, not understanding them or their doctrines, have been accustomed to regard them *en masse* as either charlatans or dreamers. Hence the unmerited contempt into which the study of the noblest of sciences — that of the spiritual man — has gradually fallen.

In undertaking to inquire into the assumed infallibility of Modern Science and Theology, the author has been forced,

even at the risk of being thought discursive, to make constant comparison of the ideas, achievements, and pretensions of their representatives, with those of the ancient philosophers and religious teachers. Things the most widely separated as to time, have thus been brought into immediate juxtaposition, for only thus could the priority and parentage of discoveries and dogmas be determined. In discussing the merits of our scientific contemporaries, their own confessions of failure in experimental research, of baffling mysteries, of missing links in their chains of theory, of inability to comprehend natural phenomena, of ignorance of the laws of the causal world, have furnished the basis for the present study. Especially (since Psychology has been so much neglected, and the East is so far away that few of our investigators will ever get there to study that science where alone it is understood), we will review the speculations and policy of noted authorities in connection with those modern psychological phenomena which began at Rochester and have now overspread the world. *We wish to show how inevitable were their innumerable failures, and how they must continue until these pretended authorities of the West go to the Brahmans and Lamaists of the far Orient, and respectfully ask them to impart the alphabet of true science.* We have laid no charge against scientists that is not supported by their own published admissions, and if our citations from the records of antiquity rob some of what they have hitherto viewed as well-earned laurels, the fault is not ours but Truth's. No man worthy of the name of philosopher would care to wear honors that rightfully belong to another.

Deeply sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavor has been to gather into our several chapters, like weapons into armories, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

# THE VEIL OF ISIS

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PART ONE — SCIENCE  
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## CHAPTER I

"Ego sum qui sum."—

*An axiom of Hermetic Philosophy*

"We commenced research where modern conjecture closes its faithless wings. And with us, those were the common elements of science which the sages of to-day disdain as wild chimeras, or despair of as unfathomable mysteries." —

BULWER'S "ZANONI"

### THE ORIENTAL KABALA

THERE exists somewhere in this wide world an old Book — so very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning — the *Siphra Dzeniouta* — was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its

illustrations represents the Divine Essence emanating from ADAM\* like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable Glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night. A conviction, founded upon *seventy* thousand years of experience,† as they allege, has been entertained by hermetic philosophers of all periods that matter has in time become, through sin, more gross and dense than it was at man's first formation; that, at the beginning, the human body was of a half-ethereal nature; and that, before the fall, mankind communed freely with the now unseen universes. But since that time matter has become the formidable barrier between us and the world of spirits. The oldest esoteric traditions also teach that, before the mystic Adam, many races of human beings lived and died out, each giving place in its turn to another. Were these precedent types more perfect? Did any of them belong to the *winged* race of men mentioned by Plato in *Phædrus*? It is the special province of science to solve the problem. The caves of France and the relics of the stone age afford a point at which to begin.

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\* The name is used in the sense of the Greek word *ανθρωπος*.

† The traditions of the Oriental Kabalists claim their science to be older than that. Modern scientists may doubt and reject the assertion. They *cannot* prove it false.

As the cycle proceeded, man's eyes were more and more opened, until he came to know "good and evil" as well as the Elohim themselves. Having reached its summit, the cycle began to go downward. When the arc attained a certain point which brought it parallel with the fixed line of our terrestrial plane, the man was furnished by nature with "coats of *skin*," and the Lord God "clothed them."

This same belief in the pre-existence of a far more spiritual race than the one to which we now belong can be traced back to the earliest traditions of nearly every people. In the ancient Quiche manuscript, published by Brasseur de Bourbourg — the *Popol Vuh* — the first men are mentioned as a race that could reason and speak, whose sight was unlimited, and who knew all things at once. According to Philo Judæus, the air is filled with an invisible host of spirits, some of whom are free from evil and immortal, and others are pernicious and mortal. "From the sons of EL we are descended, and sons of EL must we become again." And the unequivocal statement of the anonymous Gnostic who wrote *The Gospel according to John*, that "as many as received Him," *i.e.*, who followed practically the esoteric doctrine of Jesus, would "become the sons of God," points to the same belief. (i., 12.) "Know ye not, ye are *gods*?" exclaimed the Master. Plato describes admirably in *Phædrus* the state in which man once was, and what he will become again: before, and after the "loss of his wings"; when "he lived among the gods, a god himself in the airy world." From the remotest periods religious philosophies taught that the whole universe was filled with divine and spiritual beings

of divers races. From one of these evolved, in the course of time, ADAM, the primitive man.

The Kalmucks and some tribes of Siberia also describe in their legends earlier creations than our present race. These beings, they say, were possessed of almost boundless knowledge, and in their audacity even threatened rebellion against the Great Chief Spirit. To punish their presumption and humble them, he imprisoned them *in bodies*, and so shut in their senses. From these they can escape but through long repentance, self-purification, and development. Their *Shamans*, they think, occasionally enjoy the divine powers originally possessed by all human beings.

## ANCIENT TRADITIONS SUPPORTED BY MODERN RESEARCH

The Astor Library of New York has recently been enriched by a facsimile of an Egyptian Medical Treatise, written in the sixteenth century B.C. (or, more precisely, 1552 B.C.), which, according to the commonly received chronology, is the time when Moses was just twenty-one years of age. The original is written upon the inner bark of *Cyperus papyrus*, and has been pronounced by Professor Schenk, of Leipzig, not only genuine, but also the most perfect ever seen. It consists of a single sheet of yellow-brown papyrus of finest quality, three-tenths of a metre wide, more than twenty metres long, and forming one roll divided into one hundred and ten pages, all carefully numbered. It was purchased in Egypt, in 1872-3, by

the archæologist Ebers, of "a well-to-do Arab from Luxor." The *New York Tribune*, commenting upon the circumstance, says: The papyrus "bears internal evidence of being one of the six *Hermetic Books on Medicine*, named by Clement of Alexandria."

The editor further says: "At the time of Iamblichus, A.D. 363, the priests of Egypt showed forty-two books which they attributed to Hermes (Thuti). Of these, according to that author, thirty-six contained the history of all human knowledge; the last six treated of anatomy, of pathology, of affections of the eye, instruments of surgery, and of medicines.\* The *Papyrus Ebers* is indisputably one of these ancient Hermetic works."

If so clear a ray of light has been thrown upon ancient Egyptian science, by the accidental (?) encounter of the German archæologist with one "well-to-do Arab" from Luxor, how can we know what sunshine may be let in upon the dark crypts of history by an equally accidental meeting between some other prosperous Egyptian and another enterprising student of antiquity!

*The discoveries of modern science do not disagree with the oldest traditions which claim an incredible antiquity for our race.* Within the last few years geology, which previously had only conceded that man could be traced as far back as the tertiary period, has found unanswerable proofs that human existence

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\* Clement of Alexandria asserted that in his day the Egyptian priests possessed forty-two Canonical Books.

antedates the last glaciation of Europe — over 250,000 years! A hard nut, this, for Patristic Theology to crack; but an accepted fact with the ancient philosophers.

Moreover, fossil implements have been exhumed together with human remains, which show that man hunted in those remote times, and knew how to build a fire. But the forward step has not yet been taken in this search for the origin of the race; science comes to a dead stop, and waits for future proofs. Unfortunately, anthropology and psychology possess no Cuvier; neither geologists nor archæologists are able to construct, from the fragmentary bits hitherto discovered, the perfect skeleton of the triple man — physical, intellectual, and spiritual. Because the fossil implements of man are found to become more rough and uncouth as geology penetrates deeper into the bowels of the earth, it seems a proof to science that the closer we come to the origin of man, the more savage and brute-like he must be. Strange logic! Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the "coming race" of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was "just emerging from the Stone Age"?

It has lately been the fashion to speak of "the untenable conceptions of an uncultivated past." *As though it were possible to hide behind an epigram the intellectual quarries out of which the*

*reputations of so many modern philosophers have been carved!* Just as Tyndall is ever ready to disparage ancient philosophers — for a dressing-up of whose ideas more than one distinguished scientist has derived honor and credit — so the geologists seem more and more inclined to take for granted that all of the archaic races were contemporaneously in a state of dense barbarism. But not all of our best authorities agree in this opinion. Some of the most eminent maintain exactly the reverse. Max Müller, for instance, says: "Many things are still unintelligible to us, and the hieroglyphic language of antiquity records but half of the mind's unconscious intentions. Yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning; even his errors we learn to understand, even his dreams we begin to interpret. As far as we can trace back the footsteps of man, even on the lowest strata of history, we see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of a humanity emerging slowly from the depths of an animal brutality can never be maintained again."\*

### THE PROGRESS OF MANKIND MARKED BY CYCLES

As it is claimed to be unphilosophical to inquire into first causes, scientists now occupy themselves with considering their physical effects. The field of scientific investigation is therefore bounded by physical nature. When once its limits

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\* "Chips from a German Work-shop," vol. ii., p. 7. "Comparative Mythology."

are reached, enquiry must stop, and their work be recommenced. With all due respect to our learned men, they are like the squirrel upon its revolving wheel, for they are doomed to turn their "matter" over and over again. Science is a mighty potency, and it is not for us pigmies to question her. But the "*scientists*" are not themselves science embodied any more than the men of our planet are the planet itself. We have neither the right to demand, nor power to compel our "modern-day philosopher" to accept without challenge a geographical description of the dark side of the moon. But, if in some lunar cataclysm one of her inhabitants should be hurled thence into the attraction of our atmosphere, and land, safe and sound, at Dr. Carpenter's door, he would be indictable as recreant to professional duty if he should fail to set the physical problem at rest.

For a man of science to refuse an opportunity to investigate any new phenomenon, whether it comes to him in the shape of a man from the moon, or a ghost from the Eddy homestead, is alike reprehensible.

Whether arrived at by the method of Aristotle, or that of Plato, we need not stop to inquire; but it is a fact that both the inner and outer natures of man are claimed to have been thoroughly understood by the ancient andrologists. Notwithstanding the superficial hypotheses of geologists, we are beginning to have almost daily proofs in corroboration of the assertions of those philosophers.

*They divided the interminable periods of human existence on this planet into cycles, during each of which mankind gradually*

reached the culminating point of highest civilization and gradually relapsed into abject barbarism. To what eminence the race in its progress had several times arrived may be feebly surmised by the wonderful monuments of old, still visible, and the descriptions given by Herodotus of other marvels of which no traces now remain. Even in his days the gigantic structures of many pyramids and world-famous temples were but masses of ruins. Scattered by the unrelenting hand of time, they are described by the Father of History as "these venerable witnesses of the long bygone glory of departed ancestors." He "shrinks from speaking of divine things," and gives to posterity but an imperfect description from hearsay of some marvellous subterranean chambers of the Labyrinth, where lay — and now lie — concealed, the sacred remains of the King-Initiates.

We can judge, moreover, of the lofty civilization reached in some periods of antiquity by the historical descriptions of the ages of the Ptolemies, yet in that epoch the arts and sciences were considered to be degenerating, and the secret of a number of the former had been already lost. In the recent excavations of Mariette-Bey, at the foot of the Pyramids, statues of wood and other relics have been exhumed, which show that long before the period of the first dynasties the Egyptians had attained to a refinement and perfection which is calculated to excite the wonder of even the most ardent admirers of Grecian art. Bayard Taylor describes these statues in one of his lectures, and tells us that the beauty of the heads, ornamented with eyes of precious stones and copper eyelids,

is unsurpassed. Far below the stratum of sand in which lay the remains gathered into the collections of Lepsius, Abbott, and the British Museum, were found buried the tangible proofs of the hermetic doctrine of cycles which has been already explained.

Dr. Schliemann, the enthusiastic Hellenist, has recently found, in his excavations in the Troad, abundant evidences of the same gradual change from barbarism to civilization, and from civilization to barbarism again. Why then should we feel so reluctant to admit the possibility that, if the antediluvians were so much better versed than ourselves in certain sciences as to have been perfectly acquainted with important arts, which we now term *lost*, they might have equally excelled in psychological knowledge? Such a hypothesis must be considered as reasonable as any other until some countervailing evidence shall be discovered to destroy it.

Every true *savant* admits that in many respects human knowledge is yet in its infancy. Can it be that our cycle began in ages comparatively recent? *These cycles*, according to the Chaldean philosophy, *do not embrace all mankind at one and the same time*. Professor Draper partially corroborates this view by saying that the periods into which geology has "found it convenient to divide the progress of man in civilization are not abrupt epochs which hold good simultaneously for the whole human race"; giving as an instance the "wandering Indians of America," who "are only at the present moment emerging from the stone age." Thus more than once scientific



men have unwittingly confirmed the testimony of the ancients.

## ANCIENT CRYPTIC SCIENCE

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the *Magicon*, "is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this — that materials, conditions, and references are made its foundation." Scientists who believe they have adopted the Aristotelian method only because they creep when they do not run from demonstrated particulars to universals, glorify this method of inductive philosophy, and reject that of Plato, which they treat as unsubstantial. Professor Draper laments that such speculative mystics as Ammonius Saccas and Plotinus should have taken the place "of the severe geometers of the old museum."\* He forgets that geometry, of all sciences the only one which proceeds from universals to particulars, was precisely the method employed by Plato in his philosophy. As long as exact science confines its observations to physical conditions and proceeds Aristotle-like, it certainly cannot fail. But notwithstanding that the world of matter is boundless for us, it still is finite;

and thus materialism will turn forever in this vitiated circle, unable to soar higher than the circumference will permit. The cosmological theory of numerals which Pythagoras learned from the Egyptian hierophants, is alone able to reconcile the two units, matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones must emanate from the higher spiritual ones, and when arrived at the turning-point, be reabsorbed again into the infinite.

Physiology, like everything else in this world of constant evolution, is subject to the cyclic revolution. As it now seems to be hardly emerging from the shadows of the lower arc, so it may be one day proved to have been at the highest point of the circumference of the circle far earlier than the days of Pythagoras.

Mochus, the Sidonian, the physiologist and teacher of the science of anatomy, flourished long before the Sage of Samos; and the latter received the sacred instructions from his disciples and descendants. Pythagoras, the pure philosopher, the deeply-versed in the profounder phenomena of nature, the noble inheritor of the ancient lore, whose great aim was to free the soul from the fetters of sense and force it to realize its powers, must live eternally in human memory.

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\* "*Conflict between Religion and Science*," ch. i.

The impenetrable veil of arcane secrecy was thrown over the sciences taught in the sanctuary. This is the cause of the modern depreciating of the ancient philosophies. Even Plato and Philo Judæus have been accused by many a commentator of absurd inconsistencies, whereas the design which underlies the maze of metaphysical contradictions so perplexing to the reader of the *Timæus*, is but too evident. But has Plato ever been read understandingly by one of the expounders of the classics? This is a question warranted by the criticisms to be found in such authors as Stalbaum, Schleirmacher, Ficinus (Latin translation), Heindorf, Sydenham, Buttmann, Taylor and Burges, to say nothing of lesser authorities. The covert allusions of the Greek philosopher to esoteric things have manifestly baffled these commentators to the last degree. They not only with unblushing coolness suggest as to certain difficult passages that another phraseology was evidently intended, but they audaciously make the changes! The Orphic line:

"Of the song, the order of the *sixth race* close" —

which can only be interpreted as a reference to the *sixth* race evolved in the consecutive evolution of the spheres,\* Burges says: ". . . was evidently taken from a cosmogony where man was feigned to be created the last."†— Ought not one who undertakes to edit another's works at least understand

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\* In another place, we explain with some minuteness the Hermetic philosophy of the evolution of the spheres and their several races.

† J. Burges, "*The Works of Plato*," p. 207, note.

what his author means? Indeed, the ancient philosophers seem to be generally held, even by the least prejudiced of our modern critics, to have lacked that profundity and thorough knowledge in the exact sciences of which our century is so boastful. It is even questioned whether they understood that basic scientific principle: *ex nihilo nihil fit*. If they suspected the indestructibility of matter at all, — say these commentators — it was not in consequence of a firmly-established formula but only through an intuitional reasoning and by analogy. We hold to the contrary opinion. The speculations of these philosophers upon matter were open to public criticism: but their teachings in regard to spiritual things were profoundly esoteric. Being thus sworn to secrecy and religious silence upon abstruse subjects involving the relations of spirit and matter, they rivalled each other in their ingenious methods for concealing their real opinions. The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. Should we not first regard the subject from the stand-point of the ancients before venturing to disparage its teachers? The solution of the great problem of *eternity* belongs neither to religious superstition nor to gross materialism. The harmony and mathematical equiformity of the double evolution — spiritual and physical — are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called

"metrical speech" of the Hindu *Vedas*. It is but lately that one of the most zealous Sanskrit scholars, Martin Haug, undertook the translation of the *Aitareya Brahmana* of the *Rig-Veda*. It had been till that time entirely unknown; these explanations indicate beyond dispute the identity of the Pythagorean and Brahmanical systems. In both, the esoteric significance is derived from the number: in the former, from the mystic relation of every number to everything intelligible to the human mind; in the latter, from the number of syllables of which each verse in the *Mantras* consists. Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiurgus* in constructing the universe. Some of these figures had a peculiarly solemn significance. For instance *four*, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise, would remain unutterable, was replaced by this sacred number 4 the most binding and solemn oath with the ancient mystics — the *Tetractys*.

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution, it would be found to supply every "missing link" in the chain of the latter. But who of our scientists would

consent to lose his precious time over the vagaries of the ancients. Notwithstanding proofs to the contrary, they not only deny that the nations of the archaic periods, but even the ancient philosophers had any positive knowledge of the Heliocentric system. The "Venerable Bedes," the Augustines and Lactantii appear to have smothered, with their dogmatic ignorance, all faith in the more ancient theologians of the pre-Christian centuries. But now philology and a closer acquaintance with Sanskrit literature have partially enabled us to vindicate them from these unmerited imputations. In the *Vedas*, for instance, we find positive proof that so long ago as 2000 B.C., the Hindu sages and scholars must have been acquainted with the rotundity of our globe and the Heliocentric system. Hence, Pythagoras and Plato knew well this astronomical truth; for Pythagoras obtained his knowledge in India, or from men who had been there, and Plato faithfully echoed his teachings. We will quote two passages from the *Aitareya Brahmana*:

In the "*Serpent-Mantra*,"\* the *Brahmana* declares as follows: that this *Mantra* is that one which was seen by the Queen of the Serpents, *Sarpa-râjni*; because the earth (*iyam*) is the Queen of the Serpents, as she is the mother and queen of all that moves (*sarpat*). In the beginning she (the earth) was but one head (round), without hair (*bald*), *i.e.*, without vegetation. She then perceived this *Mantra* which confers upon him who knows it, the power of assuming any form which he might

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\* From the Sanskrit text of the *Aitareya Brahmanam*. *Rig-Veda*, v., ch. ii., verse 23.

desire. She "pronounced the *Mantra*," i.e., sacrificed to the gods; and, in consequence, immediately obtained a motley appearance; she became variegated, and able to produce any form she might like, *changing one form into another*. This *Mantra* begins with the words: "*Ayam gaûh pris'nir akramit*" (x., 189).

The description of the earth in the shape of a *round* and *bald* head, which was *soft* at first, and became hard only from being breathed upon by the god Vayu, the lord of the air, forcibly suggests the idea that the authors of the sacred Vedic books knew the earth to be *round* or spherical; moreover, that it had been a *gelatinous* mass at first, which gradually cooled off under the influence of the air and time. So much for their knowledge about our globe's sphericity; and now we will present the testimony upon which we base our assertion, that the Hindus were perfectly acquainted with the Heliocentric system, at least 2000 years B.C.

In the same treatise the *Hotar*, (priest), is taught how the *Shastras* should be repeated, and how the phenomena of sunrise and sunset are to be explained. It says: "The Agnishtoma is that one (that god) who burns. The sun *never sets nor rises*. When people think the sun is setting, it is *not so*; they are mistaken. For after having arrived at the end of the day, it produces two opposite effects, making night to what is below, and day to what is on the other side. When they (the people) believe it rises in the morning, the sun only does thus: having reached the end of the night, it makes itself produce two opposite effects, making day to what is below, and night

to what is on the other side. In fact the sun never sets; nor does it set for him who has such a knowledge. . . ."\* This sentence is so conclusive, that even the translator of the *Rig-Veda*, Dr. Haug, was forced to remark it. He says this passage contains "the *denial* of the existence of sunrise and sunset," and that the author supposes the sun "to remain always in its high position."†

In one of the earliest *Nivids*, Rishi Kutsa, a Hindu sage of the remotest antiquity, explains the allegory of the first laws given to the celestial bodies. For doing "what she ought not to do," Anahit (Anaitis or Nana, the Persian Venus), representing the earth in the legend, is sentenced to turn round the sun. The *Sattras*, or sacrificial sessions‡ prove undoubtedly that so early as in the eighteenth or twentieth century B.C., the Hindus had made considerable progress in astronomical science. The *Sattras* lasted one year, and were "nothing but an imitation of the sun's yearly course. They were divided, says Haug, into two distinct parts, each consisting of six months of thirty days each; in the midst of both was the *Vishuwan* (equator or central day), cutting the whole *Sattras* into two halves, etc."§ This scholar, although he ascribes the composition of the bulk of the *Brahmanas* to the period 1400-1200 B.C., is of opinion that the oldest of the hymns may be placed at the very commencement of Vedic

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\* *Aitareya Brahmanam*, book iii., c. v., 44.

† *Ait. Brahm.*, vol. ii., p. 242.

‡ *Ait. Brahm.*, book iv.

§ Septenary Institutions, "*Stone him to Death*," p. 20.

literature, between the years 2400-2000, B.C. He finds no reason for considering the *Vedas* less ancient than the sacred books of the Chinese. As the *Shu-King* or *Book of History*, and the sacrificial songs of the *Shi-King*, or *Book of Odes*, have been proved to have an antiquity as early as 2200, B.C., our philologists may yet be compelled before long to acknowledge, that in astronomical knowledge, the antediluvian Hindus were their masters.

At all events, there are facts which prove that certain astronomical calculations were as correct with the Chaldeans in the days of Julius Cæsar as they are now. When the calendar was reformed by the Conqueror, the civil year was found to correspond so little with the seasons, that summer had merged into the autumn months, and the autumn months into full winter. It was Sosigenes, the Chaldean astronomer, who restored order into the confusion, by putting back the 25th of March ninety days, thus making it correspond with the vernal equinox; and it was Sosigenes, again, who fixed the lengths of the months *as they now remain*.

In America, it was found by the Montezuman army, that the calendar of the Aztecs gave an equal number of days and weeks to each month. The extreme accuracy of their astronomical calculations was so great, that *no error* has been discovered in their reckoning by subsequent verifications; while the Europeans, who landed in Mexico in 1519, were, by the Julian calendar, nearly eleven days in advance of the exact time.

It is to the priceless and accurate translations of the Vedic Books, and to the personal researches of Dr. Haug, that we are indebted for the corroboration of the claims of the hermetic philosophers. That the period of Zarathustra Spitama (Zoroaster) was of untold antiquity, can be easily proved. The *Brahmanas*, to which Haug ascribes four thousand years, describe the religious contest between the ancient Hindus, who lived in the pre-Vedic period, and the Iranians. The battles between the *Devas* and the *Asuras* — the former representing the *Hindus* and the latter the Iranians — are described at length in the sacred books. As the Iranian prophet was the first to raise himself against what he called the "idolatry" of the Brahmans, and to designate them as the *Devas* (devils), how far back must then have been this religious crisis?

### PRICELESS VALUE OF THE VEDAS

"This contest," answers Dr. Haug, "must have appeared to the authors of the *Brahmanas* as old as the feats of King Arthur appear to English writers of the nineteenth century."

There was not a philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most

refined, learned, and enlightened men,\* were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and both, as the penalty of their divine philosophy, were put to a violent death. The rabble has been the same in all ages. Materialism has been, and will ever be blind to spiritual truths. These philosophers held, with the Hindus, that God had infused into matter a portion of his own Divine Spirit, which animates and moves every particle. They taught that men have *two souls*, of separate and quite different natures: the one perishable — the Astral Soul, or the inner, fluidic body — the other incorruptible and immortal — the *Augoeides*, or portion of the Divine Spirit; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The astral man, intangible and invisible as he might be to our mortal, earthly senses, is still constituted of matter, though sublimated. Aristotle, notwithstanding that for political reasons of his own he maintained a prudent silence as to certain esoteric matters, expressed very clearly his opinion on the subject. It was his belief that human souls are emanations of God, that are finally re-absorbed into Divinity. Zeno, the founder of the Stoics, taught that there are "two eternal qualities throughout nature: the one active, or male; the other passive, or female: that the former is pure, subtile ether, or Divine Spirit; the other entirely inert in itself till united with the active principle. That the Divine Spirit acting upon matter produced

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\* See Gibbon's "*Decline and Fall of the Roman Empire*."

fire, water, earth, and air; and that it is the sole efficient principle by which all nature is moved. The Stoics, like the Hindu sages, believed in the final absorption. St. Justin believed in the emanation of these souls from Divinity, and Tatian, the Assyrian, his disciple, declared that "man was as immortal as God himself."†

### MUTILATIONS OF THE JEWISH SACRED BOOKS IN TRANSLATION

That profoundly significant verse of the *Genesis*, "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, I gave a *living soul*, . . ." should arrest the attention of every Hebrew scholar capable of reading the Scripture in its original, instead of following the erroneous translation, in which the phrase reads, "wherein *there is life*."‡

From the first to the last chapters, the translators of the Jewish Sacred Books misconstrued this meaning. They have even changed the spelling of the name of God, as Sir W. Drummond proves. Thus *El*, if written correctly, would read *Al*, for it stands in the original la— Al, and, according to Higgins, this word means the god Mithra, the *Sun*, the preserver and savior. Sir W. Drummond shows that *Beth-El* means the House of the *Sun* in its literal translation, and not of God. "*El*, in the composition of these Canaanite names,

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† See Turner; also G. Higgins's "*Anacalypsis*."

‡ *Genesis*, i, 30.

does not signify *Deus*, but *Sol*."\* Thus Theology has disfigured ancient Theosophy, and Science ancient Philosophy.†

For lack of comprehension of this great philosophical principle, the methods of modern science, however exact, must end in nullity. In no one branch can it demonstrate the origin and ultimate of things. Instead of tracing the effect from its primal source, its progress is the reverse. Its higher types, as it teaches, are all evolved from antecedent lower ones. It starts from the bottom of the cycle, led on step by step in the great labyrinth of nature by a thread of matter. As soon as this breaks and the clue is lost, it recoils in affright from the Incomprehensible, and confesses itself *powerless*. Not so did Plato and his disciples. With him *the lower types were but the concrete images of the higher abstract ones*. The soul, which is immortal, has an arithmetical, as the body has a geometrical, beginning. This beginning, as the reflection of the great universal ARCHÆUS, is self-moving, and from the centre diffuses itself over the whole body of the microcosm.

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\* Sir William Drummond, "*Œdipus Judicus*," p. 250.

† The absolute necessity for the perpetration of such pious frauds by the early fathers and later theologians becomes apparent, if we consider that if they had allowed the word *Al* to remain as in the original, it would have become but too evident — except for the initiated — that the *Jehovah* of Moses and the sun were identical. The multitudes, which ignore that the ancient hierophant considered our *visible* sun but as an emblem of the central, invisible, and spiritual Sun, would have accused Moses — as many of our modern commentators have already done — of worshipping the planetary bodies; in short, of actual Zabaiism.

It was the sad perception of this truth that made Tyndall confess how powerless is science, even over the world of matter. "The first marshalling of the atoms, on which all subsequent action depends, baffles a keener power than that of the microscope." "Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem*. We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

The fundamental geometrical figure of the Kabala — that figure which tradition and the esoteric doctrines tell us was given by the Deity itself to Moses on Mount Sinai‡ — contains in its grandiose, because simple combination, the key to the universal problem. This figure contains in itself all the others. For those who are able to master it, there is no need to exercise imagination. No earthly microscope can be compared with the keenness of the spiritual perception. And even for those who are unacquainted with the GREAT SCIENCE, the description given by a well-trained child-psychometer of the genesis of a grain, a fragment of crystal, or any other object — is worth all the telescopes and microscopes of "exact science."

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‡ *Exodus*, xxv., 40.

There may be more truth in the adventurous pangensis of Darwin — whom Tyndall calls a "soaring speculator" — than in the cautious, line-bound hypothesis of the latter; who, in common with other thinkers of his class, surrounds his imagination "by the firm frontiers of reason." The theory of a microscopic germ which contains in itself "a world of minor germs," soars in one sense at least into the infinite. It oversteps the world of matter, and begins unconsciously busying itself in the world of spirit. If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to express what our spirit dimly foresees in the great "*Beyond*" — while on this earth — it *must* realize it at some point in the timeless Eternity.

Not so with Professor Huxley's theory of the "Physical Basis of Life." Regardless of the formidable majority of "nays" from his German brother-scientists, he creates a universal *protoplasm* and appoints its cells to become henceforth the sacred founts of the principle of all *life*. By making the latter identical in living man, "dead mutton," a nettle-sting, and a lobster; by shutting in, in the molecular cell of the protoplasm, the life-principle, and by shutting out from it the divine influx which comes with subsequent evolution, he closes every door against any possible escape. Like an able tactician he converts his "*laws* and *facts*" into sentries whom

he causes to mount guard over every issue. The standard under which he rallies them is inscribed with the word "necessity"; but hardly is it unfurled when he mocks the legend and calls it "an empty shadow of my own imagination."\*

The fundamental doctrines of spiritualism, he says, "lie outside the limits of philosophical inquiry." We will be bold enough to contradict this assertion, and say that they lie a great deal more within such inquiry than Mr. Huxley's protoplasm. Insomuch that they present evident and palpable facts of the existence of *spirit*, and the protoplasmic cells, *once dead*, present none whatever of being the originators or the bases of life, as this one of the few "foremost thinkers of the day" wants us to believe.†

The ancient Kabalist rested upon no hypothesis till he could lay its basis upon the firm rock of recorded experiment.

But the too great dependence upon physical facts led to a growth of materialism and a decadence of spirituality and faith. At the time of Aristotle, this was the prevailing tendency of thought. And though the Delphic commandment was not as yet completely eliminated from Grecian thought; and some philosophers still held that "in order to know what man *is*, we ought to know what man *was*" — still materialism had already begun to gnaw at the root of faith. The Mysteries themselves had degenerated in a very great degree into mere

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\* "*The Physical Basis of Life*," a Lecture by T. H. Huxley.

† Huxley, "*Physical Basis of Life*."



priestly speculations and religious fraud. Few were the true adepts and initiates, the heirs and descendants of those who had been dispersed by the conquering swords of various invaders of Old Egypt.

The time predicted by the great Hermes in his dialogue with Æsculapius had indeed come; the time when impious foreigners would accuse Egypt of adoring monsters, and naught but the letters engraved in stone upon her monuments would survive — enigmas incredible to posterity. Their sacred scribes and hierophants were wanderers upon the face of the earth. Obligated from fear of a profanation of the sacred mysteries to seek refuge among the Hermetic fraternities — known later as the *Essenes* — their esoteric knowledge was buried deeper than ever. The triumphant brand of Aristotle's pupil swept away from his path of conquest every vestige of a once pure religion, and Aristotle himself, the type and child of his epoch, though instructed in the secret science of the Egyptians, knew but little of this crowning result of millenniums of esoteric studies.

As well as those who lived in the days of the Psammetics, our present-day philosophers "lift the Veil of Isis" — for Isis is but the symbol of nature. But, they see only her physical forms. The soul within escapes their view; and the Divine Mother has no answer for them. There are anatomists, who, uncovering to sight no indwelling spirit under the layers of muscles, the network of nerves, or the cineritious matter, which they lift with the point of the scalpel, assert that man

has no soul. Such are as purblind in sophistry as the student, who, confining his research to the cold letter of the Kabala, dares say it has no vivifying spirit. To see the true man who once inhabited the subject which lies before him, on the dissecting table, the surgeon must use other eyes than those of his body. So, the glorious truth covered up in the hieratic writings of the ancient papyri can be revealed only to him who possesses the faculty of intuition — which, if we call reason the eye of the mind, may be defined as the eye of the soul.

Our modern science acknowledges a Supreme Power, an Invisible Principle, but denies a Supreme Being, or Personal God.\* Logically, the difference between the two might be questioned; for in this case *the Power and the Being are identical*. Human reason can hardly imagine to itself an Intelligent Supreme Power without associating it with the idea of an Intelligent Being. The masses can never be expected to have a clear conception of the omnipotence and omnipresence of a supreme God, without investing with those attributes a gigantic projection of their own personality. But the kabalists have never looked upon the invisible EN-SOPH otherwise than as a *Power*.

So far our modern positivists have been anticipated by thousands of ages, in their cautious philosophy. What the hermetic adept claims to demonstrate is, that simple common sense precludes the possibility that the universe is the result

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\* Prof. J. W. Draper, "*Conflict Between Religion and Science*."

of mere chance. Such an idea appears to him more absurd than to think that the problems of Euclid were unconsciously formed by a monkey playing with geometrical figures.

Very few Christians understand, if indeed they know anything at all, of the Jewish Theology. The *Talmud* is the darkest of enigmas even for most Jews, while those Hebrew scholars who do comprehend it do not boast of their knowledge. Their kabalistic books are still less understood by them; for in our days more Christian than Jewish students are engrossed in the elimination of their great truths. How much less is definitely known of the Oriental, or the universal Kabala! Its adepts are few; but these heirs elect of the sages who first discovered "the starry truths which shone on the great Shemaia of the Chaldean lore"\* have solved the "absolute" and are now resting from their grand labor. They cannot go beyond that which is given to mortals of this earth to know; and no one, not even these elect, can trespass beyond the line drawn by the finger of the Divinity itself. Travellers have met these adepts on the shores of the sacred Ganges, brushed against them in the silent ruins of Thebes, and in the mysterious deserted chambers of Luxor. Within the halls upon whose blue and golden vaults the weird signs attract attention, but whose secret meaning is never penetrated by the idle gazers, they have been seen but seldom recognized. Historical memoirs have recorded their presence in the brilliantly illuminated *salons* of European aristocracy.

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\* Bulwer's "*Zanoni*."

They have been encountered again on the arid and desolate plains of the Great Sahara, as in the caves of Elephanta. They may be found everywhere, but make themselves known only to those who have devoted their lives to unselfish study, and are not likely to turn back.

Maimonides, the great Jewish theologian and historian, who at one time was almost deified by his countrymen and afterward treated as a heretic, remarks, that the more absurd and void of sense the *Talmud* seems the more sublime is the secret meaning. This learned man has successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists was wholly based on an extensive knowledge of the various and now forgotten branches of natural science. Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples, could perform wonders, which even in our days of enlightenment would appear supernatural? It is an insult to human nature to brand magic and the occult science with the name of imposture. To believe that for so many thousands of years, one-half of mankind practiced deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots. Where is the country in which magic was not practised? At what age was it wholly forgotten?

In the oldest documents now in our possession — the *Vedas* and the older laws of Manu — we find many magical rites practiced and permitted by the Brahmans.\* Thibet, Japan and China teach in the present age that which was taught by the oldest Chaldeans. The clergy of these respective countries, prove moreover what they teach, namely: that the practice of moral and physical purity, and of certain austerities, develops the vital soulpower of self-illumination. Affording to man the control over his own immortal spirit, it gives him truly magical powers over the elementary spirits inferior to himself. In the West we find magic of as high an antiquity as in the East. The Druids of Great Britain practised it in the silent crypts of their deep caves; and Pliny devotes many a chapter to the "wisdom"† of the leaders of the Celts. The Semothees, — the Druids of the Gauls, expounded the physical as well as the spiritual sciences. They taught the secrets of the universe, the harmonious progress of the heavenly bodies, the formation of the earth, and above all — the immortality of the soul.‡ Into their sacred groves — natural academies built by the hand of the Invisible Architect — the initiates assembled at the still hour of midnight to learn about what man once was and what he will be.§ They needed no artificial illumination, nor life-drawing gas, to light up their temples, for the chaste goddess of night beamed her

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\* See the Code published by Sir William Jones, chap. ix., p. 11.

† Pliny, "*Hist. Nat.*," xxx. I: lb., xvi., 14; xxv., 9, etc.

‡ Pomponius ascribes to them the knowledge of the highest sciences.

§ Cæsar, iii., 14.

most silvery rays on their oak-crowned heads; and their white-robed sacred bards knew how to converse with the solitary queen of the starry vault.\*\*

On the dead soil of the long by-gone past stand their sacred oaks, now dried up and stripped of their spiritual meaning by the venomous breath of materialism. But for the student of occult learning, their vegetation is still as verdant and luxuriant, and as full of deep and sacred truths, as at that hour when the arch-druid performed his magical cures, and waving the branch of mistletoe, severed with his golden sickle the green bough from its mother oak-tree. *Magic is as old as man.* It is as impossible to name the time when it sprang into existence as to indicate on what day the first man himself was born. Whenever a writer has started with the idea of connecting its first foundation in a country with some historical character, further research has proved his views groundless. Odin, the Scandinavian priest and monarch, was thought by many to have originated the practice of magic some seventy years B.C. But it was easily demonstrated that the mysterious rites of the priestesses called *Voilers*, *Valas*, were greatly anterior to his age.†† Some modern authors were bent on proving that Zoroaster was the founder of magic, because he was the founder of the Magian religion. Ammianus Marcellinus, Arnobius, Pliny, and other ancient historians demonstrated conclusively that he was but a

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\*\* Pliny, xxx.

†† Munter, on the most ancient religion of the North before the time of Odin. *Memoires de la Société des Antiquaires de France.* Tome ii., p. 230.

reformer of Magic as practiced by the Chaldeans and Egyptians.\*

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabbalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colors of a fiction. The journey to India represents allegorically the trials of a neophyte. His long discourses with the Brahmans, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their king Hiarchas, the oracle of Amphiaraus, explain symbolically many of the secret dogmas of Hermes. They would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchas and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. We would like to know whether modern Masons, even "Grand Lecturers" and the most intelligent craftsmen belonging to important lodges, understand who the *Hiram* is whose death they combine together to avenge?

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\* Ammianus Marcellinus, xxvi., 6.

Putting aside the purely metaphysical teachings of the *Kabala*, if one would devote himself but to physical occultism, to the so-called branch of therapeutics, the results might benefit some of our modern sciences; such as chemistry and medicine. Says Professor Draper: "Sometimes, not without surprise, we meet with ideas *which we flatter ourselves originated in our own times.*" This remark, uttered in relation to the scientific writings of the Saracens, would apply still better to the more secret *Treatises* of the ancients. Modern medicine, while it has gained largely in anatomy, physiology, and pathology, and even in therapeutics, has lost immensely by its narrowness of spirit, its rigid materialism, its sectarian dogmatism. One school in its purblindness sternly ignores whatever is developed by other schools; and all unite in ignoring every grand conception of man or nature, developed by Mesmerism, or by American experiments on the brain — every principle which does not conform to a stolid materialism. It would require a convocation of the hostile physicians of the several different schools to bring together what is now known of medical science, and it too often happens that after the best practitioners have vainly exhausted their art upon a patient, a mesmerist or a "healing medium" will effect a cure! The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians

superciliously refuse to employ.\* Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. The many hundred yards of ligature enveloping a mummy from its ears down to every separate toe, were studied by the chief surgical operators in Paris, and, notwithstanding that the models were before their eyes, they were unable to accomplish anything like it.

In the Abbott Egyptological collection, in New York City, may be seen numerous evidences of the skill of the ancients in various handicrafts; among others the art of lace-making; and, as it could hardly be expected but that the signs of woman's vanity should go side by side with those of man's strength, there are also specimens of artificial hair, and gold ornaments of different kinds. The New York *Tribune*,

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\* In some respects our modern philosophers, who think they make new discoveries can be compared to "the very clever, learned, and civil gentleman" whom Hippocrates having met at Samos one day, describes very good-naturedly. "He informed me," the Father of Medicine proceeds to say, "that he had lately discovered an herb never before known in Europe or Asia, and that no disease, however malignant or chronic, could resist its marvellous properties. Wishing to be civil in turn, I permitted myself to be persuaded to accompany him to the conservatory in which he had transplanted the wonderful specific. What I found was one of the commonest plants in Greece, namely, garlic — the plant which above all others has least pretensions to healing virtues." Hippocrates, "De optima prædicandi ratione item iudicii operum magni." I.

reviewing the contents of the *Ebers Papyrus*, says: — "Verily, there is no new thing under the sun. . . . Chapters 65, 66, 79, and 89 show that hair invigorators, hair dyes, pain-killers, and flea-powders were desiderata 3,400 years ago."

How few of our recent alleged discoveries are in reality new, and how many belong to the ancients, is again most fairly and eloquently though but in part stated by our eminent philosophical writer, Professor John W. Draper. His *Conflict between Religion and Science* — a great book with a very bad title — swarms with such facts. At page 13, he cites a few of the achievements of ancient philosophers, which excited the admiration of Greece. In Babylon was a series of Chaldean astronomical observations, ranging back through nineteen hundred and three years, which Callisthenes sent to Aristotle. Ptolemy, the Egyptian king-astronomer possessed a Babylonian record of eclipses going back seven hundred and forty-seven years before our era. As Prof. Draper truly remarks: "Long-continued and close observations were necessary before some of these astronomical results that have reached our times could have been ascertained. Thus, the Babylonians had fixed the length of a tropical year within twenty-five seconds of the truth; their estimate of the sidereal year was barely two minutes in excess. They had detected the precession of the equinoxes. They knew the causes of eclipses, and, by the aid of their cycle, called *saros*, could predict them. Their estimate of the value of that cycle, which is more than 6,585 days, was within nineteen and a half minutes of the truth."

"Such facts furnish incontrovertible proof of the patience and skill with which astronomy had been cultivated in Mesopotamia, and that, with very inadequate instrumental means, it had reached no inconsiderable perfection. These old observers had made a catalogue of the stars, had divided the zodiac into twelve signs; they had parted the day into twelve hours, the night into twelve. They had, as Aristotle says, for a long time devoted themselves to observations of star-occultations by the moon. They had correct views of the structure of the solar system, and knew the order of emplacement of the planets. They constructed sundials, clepsydras, astrolabes, gnomons."

Speaking of the world of eternal truths that lies "within the world of transient delusions and unrealities," Professor Draper says: "That world is not to be discovered through the vain traditions that have brought down to us the opinion of men who lived in the morning of civilization, nor in the *dreams of mystics* who thought that they were inspired. It is to be discovered by the investigations of *geometry, and by the practical interrogations of nature.*"

Precisely. The issue could not be better stated. This eloquent writer tells us a profound truth. He does not, however, tell us *the whole* truth, because he does not know it. He has not described the nature or extent of the knowledge imparted in the Mysteries. No subsequent people has been so proficient in geometry as the builders of the Pyramids and other Titanic monuments, antediluvian and postdiluvian. On

the other hand, none has ever equalled them in the practical interrogation of nature.

An undeniable proof of this is the significance of their countless symbols. *Every one of these symbols is an embodied idea, — combining the conception of the Divine Invisible with the earthly and visible.* The former is derived from the latter strictly through analogy according to the hermetic formula — "as below, so it is above." Their symbols show great knowledge of natural sciences and a practical study of cosmical power.

As to practical results to be obtained by "the investigations of geometry," very fortunately for students who are coming upon the stage of action, we are no longer forced to content ourselves with mere conjectures. In our own times, an American, Mr. George H. Felt, of New York, who, if he continues as he has begun, may one day be recognized as the greatest geometer of the age, has been enabled, by the sole help of the premises established by the ancient Egyptians, to arrive at results which we will give in his own language. "Firstly," says Mr. Felt, "the fundamental diagram to which all science of elementary geometry, both plane and solid, is referable; to produce arithmetical systems of proportion in a geometrical manner; to identify this figure with all the remains of architecture and sculpture, in all which it had been followed in a marvellously exact manner; to determine that the Egyptians had used it as the basis of all their astronomical calculations, on which their religious symbolism was almost entirely founded; to find its traces among all the remnants of art and architecture of the Greeks; to discover its traces so

strongly among the Jewish sacred records, as to prove conclusively that it was founded thereon; to find that the whole system had been discovered by the Egyptians after researches of tens of thousands of years into the laws of nature, and that it might truly be called the science of the Universe." Further it enabled him "to determine with precision problems in physiology heretofore only surmised; to first develop such a Masonic philosophy as showed it to be conclusively the first science and religion, as it will be the last"; and we may add, lastly, to prove by ocular demonstrations that the Egyptian sculptors and architects obtained the models for the quaint figures which adorn the facades and vestibules of their temples, not in the disordered fantasies of their own brains, but from the "viewless races of the air," and other kingdoms of nature, whom he, like them, *claims* to make visible by resort to their own chemical and kabalistical processes.

Schweigger proves that the symbols of all the mythologies have a scientific foundation and substance.\* It is only through recent discoveries of the physical electro-magnetical powers of nature that such experts in Mesmerism as Ennemoser, Schweigger and Bart, in Germany, Baron Du Potet and Regazzoni, in France and Italy, were enabled to trace with almost faultless accuracy the true relation which each *Theomythos* bore to some one of these powers. The Idæic finger, which had such importance in the magic art of

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\* Schweigger, "Introduction to Mythology through Natural History."

healing, means an iron finger, which is attracted and repulsed in turn by magnetic, natural forces. It produced, in Samothrace, wonders of healing by restoring affected organs to their normal condition.

Bart goes deeper than Schweigger into the significations of the old myths, and studies the subject from both its spiritual and physical aspects. He treats at length of the Phrygian Dactyls, those "magicians and exorcists of sickness," and of the Cabeirian Theurgists. He says: "While we treat of the close union of the Dactyls and magnetic forces, we are not necessarily confined to the magnetic stone, and our views of nature but take a glance at magnetism in its whole meaning. Then it is clear how the initiated, who called themselves *Dactyls*, created astonishment in the people through their magic arts, working as they did, miracles of a healing nature. To this united themselves many other things which the priesthood of antiquity was wont to practice; the cultivation of the land and of morals, the advancement of art and science, mysteries, and secret consecrations. All this was done by the priestly Cabeirians, and *wherefore not guided and supported by the mysterious spirits of nature?*"† Schweigger is of the same opinion, and demonstrates that the phenomena of ancient Theurgy were produced by magnetic powers "under the guidance of spirits."

Despite their apparent Polytheism, the ancients — those of the educated class at all events — were entirely

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† Ennemoser, "History of Magic," i, 3.

monotheistical; and this, too, ages upon ages before the days of Moses. In the *Ebers Papyrus* this fact is shown conclusively in the following words, translated from the first four lines of Plate I: "I came from Heliopolis with the great ones from Het-aaat, the Lords of Protection, the masters of eternity and salvation. I came from Sais with the Mother-goddesses, who extended to me protection. *The Lord of the Universe* told me how to free the gods from all murderous diseases." *Eminent men were called gods by the ancients*. The deification of mortal men and supposititious gods is no more a proof against their monotheism than the monument-building of modern Christians, who erect statues to their heroes, is proof of their polytheism. Americans of the present century would consider it absurd in their posterity 3,000 years hence to classify them as idolaters for having built statues to their god Washington. So shrouded in mystery was the Hermetic Philosophy that Volney asserted that the ancient peoples worshipped their gross material symbols as divine in themselves; whereas these were only considered as representing esoteric principles. Dupuis, also, after devoting many years of study to the problem, mistook the symbolic circle, and attributed their religion solely to astronomy. Eberhart (*Berliner Monatschrift*) and many other German writers of the last and present centuries, dispose of magic most unceremoniously, and think it due to the Platonic mythos of the *Timæus*. But how, without possessing a knowledge of the mysteries, was it possible for these men or any others not endowed with the finer intuition of a Champollion, to discover the esoteric half

of that which was concealed, behind the veil of Isis, from all except the adepts?

The merit of Champollion as an Egyptologist none will question. He declares that everything demonstrates the ancient Egyptians to have been profoundly monotheistical. The accuracy of the writings of the mysterious Hermes Trismegistus, whose antiquity runs back into the night of time, is corroborated by him to their minutest details. Ennemoser also says: "Into Egypt and the East went Herodotus, Thales, Parmenides, Empedocles, Orpheus, and Pythagoras, to instruct themselves in Natural Philosophy and Theology." There, too, Moses acquired his wisdom, and Jesus passed the earlier years of his life.

Thither gathered the students of all countries before Alexandria was founded. "How comes it," Ennemoser goes on to say, "that so little has become known of these mysteries? through so many ages and amongst so many different times and people? The answer is that it is owing to the universally strict silence of the initiated. Another cause may be found in the destruction and total loss of all the written memorials of the secret knowledge of the remotest antiquity." Numa's books, described by Livy, consisting of treatises upon natural philosophy, were found in his tomb; but they were not allowed to be made known, lest they should reveal the most secret mysteries of the state religion. The senate and the



tribune of the people determined that the books themselves should be burned, which was done in public.\*

### MAGIC ALWAYS REGARDED AS A DIVINE SCIENCE

*Magic was considered a divine science which led to a participation in the attributes of Divinity itself.* "It unveils the operations of nature," says Philo Judæus, "and leads to the contemplation of celestial powers."† In later periods its abuse and degeneration into sorcery made it an object of general abhorrence. We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. It was not the sacerdotal class in ancient Persia that established magic, as it is commonly thought, but the Magi, who derive their name from it. The Mobeds, priests of the Parsis — the ancient Ghebers — are named, even at the present day, *Magoï*, in the dialect of the Pehlvi.‡ *Magic appeared in the world with the earlier races of men.* Cassien mentions a treatise, well-known in the fourth and fifth centuries, which was accredited to Ham, the son of Noah, who in his turn was reputed to have received it from Jared, the fourth generation from Seth, the son of Adam.§

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\* "Hist. of Magic," vol. i, p. 3.

† Philo Jud., "De Specialibus Legibus."

‡ Zend-Avesta, vol. ii., p. 506.

§ Cassian, "Conference," i., 21.

### ACHIEVEMENTS OF ITS ADEPTS AND HYPOTHESES OF THEIR MODERN DETRACTORS

Moses was indebted for his knowledge to the mother of the Egyptian princess, Thermuthis, who saved him from the waters of the Nile. The wife of Pharaoh,\*\* Batria, was an initiate herself, and the Jews owe to her the possession of their prophet, "learned in all the wisdom of the Egyptians, and mighty in words and deeds."†† Justin Martyr, giving as his authority Trogius Pompeius, shows Joseph as having acquired a great knowledge in magical arts with the high priests of Egypt.‡‡

*The ancients knew more concerning certain sciences than our modern savants have yet discovered.* Reluctant as many are to confess as much, it has been acknowledged by more than one scientist. "The degree of scientific knowledge existing in an early period of society was much greater than the moderns are willing to admit"; says Dr. A. Todd Thomson, the editor of *Occult Sciences*, by Salverte; "but," he adds, "it was confined to the temples, carefully veiled from the eyes of the people and opposed only to the priesthood." Speaking of the *Kabala*, the learned Franz von Baader remarks that "not only our salvation and wisdom, but our science itself came to us from the Jews." But why not complete the sentence and tell the reader from whom the Jews got their wisdom? Origen, who

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\*\* "De Vita et Morte Mosis," p. 199.

†† Acts of the Apostles, vii., 22.

‡‡ Justin, xxxvi., 2.

had belonged to the Alexandrian school of Platonists, declares that Moses, besides the teachings of the covenant, communicated some very important secrets "from the hidden depths of the law" to the seventy elders. These he enjoined them to impart only to persons whom they found worthy.

St. Jerome names the Jews of Tiberias and Lydda as the only teachers of the mystical manner of interpretation. Finally, Ennemoser expresses a strong opinion that "the writings of Dionysius Areopagita have palpably been grounded on the Jewish *Kabala*." When we take in consideration that the Gnostics, or early Christians, were but the followers of the old Essenes under a new name, this fact is nothing to be wondered at. Professor Molitor gives the *Kabala* its just due. He says:

"The age of inconsequence and shallowness, in theology as well as in sciences, is past, and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation must come. . . the Mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to . . . found the fabric of theology upon its deepest theosophical principles, and to gain a *firm basis* to all ideal sciences. It would open a new path . . . to the obscure labyrinth of the myths, mysteries and constitutions of primitive nations. . . In these traditions alone are contained the system of the schools of the prophets, which the prophet

Samuel did not found, *but only restored*, whose end was no other than to lead the scholars to wisdom and the highest knowledge, and when they had been found worthy, to induct them *into deeper mysteries*. Classed with these mysteries was *magic*, which was of a double nature — divine magic, and evil magic, or the black art. Each of these is again divisible into two kinds, the active and seeing; in the first, man endeavors to place himself *en rapport* with the world to learn hidden things; in the latter he endeavors to gain power over spirits; in the former, to perform *good and beneficial* acts; in the latter to do all kinds of diabolical and unnatural deeds."\*

The clergy of the three most prominent Christian bodies, the Greek, Roman Catholic, and Protestant, discountenance every spiritual phenomenon manifesting itself through the so-called "mediums." A very brief period, indeed, has elapsed since both the two latter ecclesiastical corporations burned, hanged, and otherwise murdered every helpless victim through whose organism spirits — and sometimes blind and as yet unexplained forces of nature — manifested themselves. At the head of these three churches, pre-eminent stands the Church of Rome. Her hands are scarlet with the innocent blood of countless victims shed in the name of the Moloch-like divinity at the head of her creed. She is ready and eager to begin again. But she is bound hand and foot by that nineteenth century spirit of progress and religious freedom which she reviles and blasphemes daily. The Græco-Russian

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\* Molitor, "*Philosophy of History and Traditions*," Howitt's Translation, p. 285

Church is the most amiable and Christ-like in her primitive, simple, though blind faith. Despite the fact that there has been no practical union between the Greek and Latin Churches, and that the two parted company long centuries ago, the Roman Pontiffs seem to invariably ignore the fact. They have in the most impudent manner possible arrogated to themselves jurisdiction not only over the countries within the Greek communion but also over all Protestants as well. "The Church insists," says Professor Draper, "that the state has no rights over any thing which it declares to be within its domain, and that Protestantism being a mere rebellion, has no rights at all; that even in Protestant communities the Catholic bishop *is the only lawful* spiritual pastor."\* Decrees unheeded, encyclical letters unread, invitations to ecumenical councils unnoticed, excommunications laughed at — all these have seemed to make no difference. Their persistence has only been matched by their effrontery. In 1864, the culmination of absurdity was attained when Pius IX. excommunicated and fulminated publicly his anathemas against the Russian Emperor, as a "*schismatic* cast out from the bosom of the Holy Mother Church."† Neither he nor his ancestors, nor Russia since it was Christianized, a thousand years ago, have ever consented to join the Roman Catholics. Why not claim ecclesiastical jurisdiction over the Buddhists of Thibet, or the shadows of the ancient Hyk-Sos?

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\* "*Conflict between Religion and Science*," p. 329.

† See "*Gazette du Midi*," and "*Le Monde*," of 3 May, 1864.

The mediumistic phenomena have manifested themselves at all times in Russia as well as in other countries. This force ignores religious differences; it laughs at nationalities; and invades unasked any individuality, whether of a crowned head or a poor beggar.

Not even the present Vice-God, Pius IX., himself, could avoid the unwelcome guest. For the last fifty years his Holiness has been known to be subject to very extraordinary fits. Inside the Vatican they are termed *Divine visions*; outside, physicians call them epileptic fits; and popular rumor attributes them to an obsession by the ghosts of Peruggia, Castelfidardo, and Mentana!

"The lights burn blue: it is now dead midnight,  
Cold fearful drops stand on my trembling flesh,  
Methought the souls of all that I caused to be murdered  
Came. . . ."‡

The Prince of Hohenlohe, so famous during the first quarter of our century for his healing powers, was himself a great medium. Indeed, these phenomena and powers belong to no particular age or country. They form a portion of the psychological attributes of man — the Microcosmos.

For centuries have the *Klikouchy*,§ *the Yourodevoij*,\*\* and other miserable creatures been afflicted with strange

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‡ Shakespere, "*Richard III.*"

§ Literally, the *screaming* or the *howling* ones.

\*\* The half-demented, the *idiots*. But such is not always the case, for some among these beggars make a regular and profitable trade of it.

disorders, which the Russian clergy and the populace attribute to possession by the devil. They throng the entrances of the cathedrals, without daring to trust themselves inside, lest their self-willed controlling demons might fling them on the ground. Voroneg, Kiew, Kazan, and all cities which possess the thaumaturgical relics of canonized saints, abound with such unconscious mediums. One can always find numbers of them, congregating in hideous groups, and hanging about the gates and porches. At certain stages of the celebration of the mass by the officiating clergy, such as the appearance of the sacraments, or the beginning of the prayer and chorus, "*Ejey Cheroúvim*," these half-maniacs, half-mediums, begin crowing like cocks, barking, bellowing and braying, and, finally, fall down in fearful convulsions. "The *unclean one* cannot bear the holy prayer," is the pious explanation. Moved by pity, some charitable souls administer restoratives to the "afflicted ones," and distribute alms among them. Occasionally, a priest is invited to exorcise, in which event he either performs the ceremony for the sake of love and charity, or the alluring prospect of a twenty-copeck silver bit, according to his Christian impulses. But these miserable creatures — who are mediums, for they prophesy and see visions sometimes, when the fit is genuine § — are never molested because of their misfortune. Why should the clergy persecute them, or people hate and denounce them as damnable witches or wizards? Common sense and justice surely suggest that if any are to be punished it is certainly not the victims who cannot help themselves, but the demon who

is alleged to control their actions. The worst that happens to the patient is, that the priest inundates him or her with holy water, and causes the poor creature to catch cold. This failing in efficacy, the *Klikoucha* is left to the will of God, and taken care of in love and pity. Superstitious and blind as it is, a faith conducted on such principles certainly deserves some respect, and can never be offensive, either to man or the *true* God. Not so with that of the Roman Catholics; and hence, it is they, and secondarily, the Protestant clergy — with the exception of some foremost thinkers among them — that we purpose questioning in this work. We want to know upon what grounds they base their right to treat Hindus and Chinese spiritualists and kabalists in the way they do; denouncing them, in company with the infidels — creatures of their own making — as so many convicts sentenced to the inextinguishable fires of hell.

Far from us be the thought of the slightest irreverence — let alone blasphemy — toward the Divine Power which called into being all things, visible and invisible. Of its majesty and boundless perfection we dare not even think. It is enough for us to know that *It* exists and that *It* is all wise. Enough that in common with our fellow creatures we possess a spark of *Its* essence. The supreme power whom we revere is the boundless and endless one — the grand "CENTRAL SPIRITUAL SUN" by whose attributes and the visible effects of whose inaudible WILL we are surrounded — the God of the ancient and the God of modern seers. His nature can be studied only in the worlds called forth by his mighty FIAT. His revelation

is traced with his own finger in imperishable figures of universal harmony upon the face of the Cosmos. It is the only INFALLIBLE gospel we recognize.

Speaking of ancient geographers, Plutarch remarks in *Theseus*, that they "crowd into the edges of their maps parts of the world which they do not know about, adding notes in the margin to the effect that beyond this lies nothing but sandy deserts *full of wild beasts and unapproachable bogs.*" Do not our theologians and scientists do the same? While the former people the invisible world with either angels or devils, our philosophers try to persuade their disciples that where there is *no matter* there is *nothing*.

How many of our inveterate skeptics belong, notwithstanding their materialism, to Masonic Lodges? The brothers of the Rosie-Cross, mysterious practitioners of the mediæval ages, still live — but in name only. They may "shed tears at the grave of their respectable Master, Hiram Abiff "; but vainly will they search for the true locality, "where the sprig of myrtle was placed." The dead letter remains alone, the spirit has fled. They are like the English or German chorus of the Italian opera, who descend in the fourth act of *Ernani* into the crypt of Charlemagne, singing their conspiracy in a tongue utterly unknown to them. So, our modern knights of the Sacred Arch may descend every night if they choose "through the nine arches into the bowels of the earth," — they "will never discover the sacred Delta of Enoch." The "Sir Knights in the South Valley" and those in "the North Valley" may try to assure themselves that "enlightenment dawns

upon their minds," and that as they progress in Masonry "the veil of superstition, despotism, tyranny" and so on, no longer obscures the visions of their minds. But these are all empty words so long as they neglect their mother Magic, and turn their backs upon its twin sister, Spiritualism. Verily, "Sir Knights of the Orient," you may "leave your stations and sit upon the floor in attitudes of grief, with your heads resting upon your hands," for you have cause to bewail and mourn your fate. Since Philippe le Bel destroyed the Knights-Templars, not one has appeared to clear up your doubts notwithstanding all claims to the contrary. Truly, you are "wanderers from Jerusalem, seeking the lost treasure of the holy place." Have you found it? Alas, no! for the holy place is profaned; the pillars of wisdom, strength and beauty are destroyed. Henceforth, "you must wander in darkness," and "travel in humility," among the woods and mountains in search of the "lost word." "Pass on!" — you will never find it so long as you limit your journeys to *seven* or even seven times seven; because you are "travelling in darkness," and this darkness can only be dispelled by the light of the blazing torch of truth which alone the right descendants of Ormasd carry. They alone can teach you the true pronunciation of the name revealed to Enoch, Jacob and Moses. "Pass on! Till your R. S. W. shall learn to multiply 333, and *strike* instead 666 — the number of the Apocalyptic Beast, you may just as well observe prudence and act "*sub rosa.*"

In order to demonstrate that the notions which the ancients entertained about dividing human history into cycles

were not utterly devoid of a philosophical basis, we will close this chapter by introducing to the reader one of the oldest traditions of antiquity as to the evolution of our planet.

At the close of each "great year," called by Aristotle — according to Censorinus — the *greatest*, and which consists of six *sars*\* our planet is subjected to a thorough physical revolution. The polar and equatorial climates gradually exchange places; the former moving slowly toward the Line, and the tropical zone, with its exuberant vegetation and swarming animal life, replacing the forbidding wastes of the icy poles. This change of climate is necessarily attended by cataclysms, earthquakes, and other cosmical throes.† As the beds of the ocean are displaced, at the end of every decimillennium and about one *neros*, a semi-universal deluge

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\* Webster declares very erroneously that the Chaldeans called *saros*, the cycle of eclipses, a period of about 6,586 years, "the time of revolution of the moon's node." Berosus, himself a Chaldean astrologer, at the Temple of Belus, at Babylon, gives the duration of the *sar*, or *sarus*, 3,600 years; a *neros* 600; and a *sossus* 60. (See, Berosus from Abydenus, "*Of the Chaldaean Kings and the Deluge*." See also Eusebius, and Cory's *MS. Ex. Cod. reg. gall. gr. No. 2360, fol. 154.*)

† Before scientists reject such a theory — traditional as it is — it would be in order for them to demonstrate why, at the end of the tertiary period, the Northern Hemisphere had undergone such a reduction of temperature as to utterly change the torrid zone to a Siberian climate? Let us bear in mind that the *heliocentric system came to us from upper India*; and that the germs of all great astronomical truths were brought thence by Pythagoras. So long as we lack a mathematically correct demonstration, one hypothesis is as good as another.

like the legendary Noachian flood is brought about. This year was called the *Heliacal* by the Greeks; but no one outside the sanctuary knew anything certain either as to its duration or particulars. The winter of this year was called the Cataclysm or the Deluge, — the Summer, the Ecpyrosis. The popular traditions taught that at these alternate seasons the world was in turn burned and deluged. This is what we learn at least from the *Astronomical Fragments* of Censorinus and Seneca. So uncertain were the commentators about the length of this year, that none except Herodotus and Linus, who assigned to it, the former 10,800, and the latter 13,984, came near the truth.‡ According to the claims of the Babylonian priests, corroborated by Eupolemus,§ "the city of Babylon, owes its foundation to those who were saved from the catastrophe of the deluge; *they were the giants* and they built the tower which is noticed in history."\*\* These giants who were great astrologers and had received moreover from their fathers, "the sons of God," every instruction pertaining to secret matters, instructed the priests in their turn, and left in the temples all the records of the periodical cataclysm that they had witnessed themselves. This is how the high priests came by the knowledge of the *great years*. When we remember, moreover, that Plato in the *Timæus* cites the old Egyptian

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‡ Censorinus, "*De Natal Die*." Seneca, "*Nat. Quæst.*," iii., 29.

§ Euseb., "*Præp. Evan.*" Of the Tower of Babel and Abraham.

\*\* This is in flat contradiction of the Bible narrative, which tells us that the deluge was sent for the special destruction of these *giants*. The Babylon priests had *no* object to invent lies.

priest rebuking Solon for his ignorance of the fact that there were several such deluges as the great one of Ogyges, we can easily ascertain that this belief in the *Heliakos* was a doctrine held by the initiated priests the world over.

The Neroses, the Vrihaspati, or the periods called yugas or kalpas, are life-problems to solve. The Satya-yug and Buddhistic cycles of chronology would make a mathematician stand aghast at the array of ciphers. The Maha-kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a kalpa or grand period of 4,320,000,000 years, which they divide into four lesser yugas, running as follows:

1st — Satya yug . . . .	1,728,000 years
2d — Tretya yug. . . .	1,296,000 "
3d — Dvapa yug . . . . .	864,000 "
4th — Kali yug . . . . .	<u>432,000</u> "
Total. . . . .	4,320,000

which make one divine age or Maha-yug; seventy-one Maha-yugs make 306,720,000 years, to which is added a sandhi (or the time when day and night border on each other, morning and evening twilight), equal to a Satya-yug, 1,728,000, make a manwantara of 308,448,000 years;\* fourteen manwantaras make 4,318,272,000 years; to which must be added a sandhi to begin the kalpa, 1,728,000 years, making the kalpa or grand

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\* Coleman, who makes this calculation, allowed a serious error to escape the proofreader; the length of the manwantara is given at 368,448,000, which is just sixty million years too much.

period of 4,320,000,000 of years. As we are now only in the Kali-yug of the twenty-eighth age of the seventh manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach even half of the time allotted to the world.

These ciphers are not fanciful, but founded upon actual astronomical calculations, as has been demonstrated by S. Davis.† Many a scientist, Higgins among others, notwithstanding their researches, has been utterly perplexed as to which of these was the *secret* cycle. Bunsen has demonstrated that the Egyptian priests, who made the cyclic notations, kept them always in the profoundest mystery.‡ Perhaps their difficulty arose from the fact that the calculations of the ancients applied equally to the spiritual progress of humanity as to the physical. It will not be difficult to understand the close correspondence drawn by the ancients between the cycles of nature and of mankind, if we keep in mind their belief in the constant and all-potent influences of the planets upon the fortunes of humanity. Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle. But his failure in trying to decipher it was made apparent; for as it pertained to the mystery of the creation, this cycle was the most inviolable of all. It was repeated in symbolic figures only in the Chaldean *Book of Numbers*, the original of which, if now

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† S. Davis, "*Essay in the Asiatic Researches*"; and Higgins's "*Anacalypsis*"; also see Coleman's "*Mythology of the Hindus*," Preface, p. xiii.

‡ Bunsen, "*Egypte*," vol. i.

extant, is certainly not to be found in libraries, as it formed one of the most ancient Books of Hermes,\* the number of which is at present undetermined.

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\* The forty-two Sacred Books of the Egyptians mentioned by Clement of Alexandria as having existed in his time, were but a portion of the Books of Hermes. Iamblichus, on the authority of the Egyptian priest Abammon, attributes 1200 of such books to Hermes, and Manetho 36,000. But the testimony of Iamblichus as a neo-Platonist and theurgist is of course rejected by modern critics. Manetho, who is held by Bunsen in the highest consideration as a "purely historical personage" . . . with whom "none of the later native historians can be compared . . ." (See "Egypte," i, p. 97), suddenly becomes a Pseudo-Manetho, as soon as the ideas propounded by him clash with the scientific prejudices against magic and the occult knowledge claimed by the ancient priests. However, none of the archeologists doubt for a moment the almost incredible antiquity of the Hermetic books. Champollion shows the greatest regard for their authenticity and great truthfulness, corroborated as it is by many of the oldest monuments. And Bunsen brings irrefutable proofs of their age. From his researches, for instance, we learn that there was a line of sixty-one kings before the days of Moses, who preceded the Mosaic period by a clearly-traceable civilization of several thousand years. Thus we are warranted in believing that the works of Hermes Trismegistus were extant many ages before the birth of the Jewish law-giver. "Styli and inkstands were found on monuments of the fourth Dynasty, the oldest in the world," says Bunsen. If the eminent Egyptologist rejects the period of 48,863 years before Alexander, to which Diogenes Laertius carries back the records of the priests, he is evidently more embarrassed with the ten thousand of astronomical observations, and remarks that "if they were actual observations, they *must have* extended over 10,000 years" (p. 14). "We learn, however," he adds, "from one of their own old chronological

Calculating by the secret period of the Great Neros and the Hindu Kalpas, some kabalists, mathematicians and archeologists who knew naught of the secret computations made the above number of 21,000 years to be 24,000 years, for the length of the great year, as it was to the renewal only of our globe that they thought the last period of 6,000 years applied. Higgins gives as a reason for it, that it was anciently thought that the equinoxes preceded only after the rate of 2,000, not 2,160, years in a sign; for thus it would allow for the length of the great year four times 6,000 or 24,000 years. "Hence," he says, "might arise their immensely-lengthened cycles; because, it would be the same with this great year as with the common year, till it travelled round an immensely-lengthened circle, when it would come to the old point again." He therefore accounts for the 24,000 in the following manner: "If the angle which the plane of the ecliptic makes with the plane of the equator had decreased gradually and regularly, as it was till very lately supposed to do, the two planes would have coincided in about ten ages, 6,000 years; in ten ages, 6,000 years more, the sun would have been situated relatively to the Southern Hemisphere as he is now to the Northern; in ten ages, 6,000 years more, the two planes would coincide again; and, in ten ages, 6,000 years more, he would be situated as he is now, after a lapse of about twenty-four or twenty-five thousand years in all. When the sun arrived at the equator, the ten ages or six thousand years would end, and

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works . . . that the genuine Egyptian traditions concerning the mythological period, treated of *myriads* of years." ("Egypte," i, p. 15).



the world would be destroyed *by fire*; when he arrived at the southern point, it would be destroyed by water. And thus, it would be destroyed at the end of every 6,000 years, or ten *neroses*."\* This method of calculating by the *neroses*, without allowing any consideration for the secrecy in which the ancient philosophers, who were exclusively of the sacerdotal order, held their knowledge, gave rise to the greatest errors. It led the Jews, as well as some of the Christian Platonists, to maintain that the world would be destroyed at the end of six thousand years. Gale shows how firmly this belief was rooted in the Jews. It has also led modern scientists to discredit entirely the hypothesis of the ancients. It has given rise to the formation of different religious sects, which, like the Adventists of our century, are always living in the expectation of the approaching destruction of the world.

As our planet revolves once every year around the sun and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and

empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. Thus, all those great characters who tower like giants in the history of mankind, like Buddha-Siddartha, and Jesus, in the realm of spiritual, and Alexander the Macedonian and Napoleon the Great, in the realm of physical conquests, were but reflexed images of human types which had existed ten thousand years before, in the preceding decimillennium, reproduced by the mysterious powers controlling the destinies of our world. There is no prominent character in all the annals of sacred or profane history whose prototype we cannot find in the half-fictitious and half-real traditions of bygone religions and mythologies. As the star, glimmering at an immeasurable distance above our heads, in the boundless immensity of the sky, reflects itself in the smooth waters of a lake, so does the imagery of men of the antediluvian ages reflect itself in the periods we can embrace in an historical retrospect.

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\* Higgins, "*Anacalypsis*."

"As above, so it is below. That which has been, will return again.  
As in heaven, so on earth."

The world is always ungrateful to its great men. Florence has built a statue to Galileo, but hardly even mentions Pythagoras. The former had a ready guide in the treatises of Copernicus, who had been obliged to contend against the universally established Ptolemaic system. But neither Galileo nor modern astronomy discovered the emplacement of the planetary bodies. Thousands of ages before, it was taught by the sages of Middle Asia, and brought thence by Pythagoras, not as a speculation, but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of *all* things."\*

Verily, then, to antiquity alone have we to look for the origin of all things. How well Hargrave Jennings expresses himself when speaking of Pyramids, and how true are his words when he asks: "Is it at all reasonable to conclude, at a period when knowledge was at the highest, and when the human powers were, in comparison with ours at the present time, prodigious, that all these indomitable, *scarcely believable* physical effects — that such achievements as those of the Egyptians — were devoted to a mistake? that the myriads of the Nile were fools laboring in the dark, and that all the magic of their great men was forgery, and that we, in despising that which we call their superstition and wasted

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\* "*De Vite Pythag.*"

power, are alone the wise? No! there is much more in these old religions than probably — in the audacity of modern denial, in the confidence of these superficial-science times, and in the derision of these days without faith — is in the least degree supposed. We do not understand the old time. . . . Thus we see how classic practice and heathen teaching may be made to reconcile — how even the Gentile and the Hebrew, the mythological and the Christian doctrine harmonize in the general faith founded on Magic. That Magic is indeed possible is the moral of this book."†

It is possible. Thirty years ago, when the first rappings of Rochester awakened slumbering attention to the reality of an invisible world; when the gentle shower of raps gradually became a torrent which overflowed the whole globe, spiritualists had to contend but against two potencies — theology and science. But the theosophists have, in addition to these, to meet the world at large and the spiritualists first of all.

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "Let him be anathema who dares say nay!" "There is no personal God, except the gray matter in our brain," contemptuously replies the materialist. "And there is no Devil. Let him be considered thrice an idiot who says aye." Meanwhile the occultists and *true* philosophers heed neither of the two combatants, but keep perseveringly at their work. None of them believe in the

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† "*The Rosicrucians*," etc., by Hargrave Jennings.

absurd, passionate, and fickle God of superstition, but all of them believe in good and evil. Our human reason, the emanation of our finite mind, is certainly incapable of comprehending a divine intelligence, an endless and infinite entity; and, according to strict logic, that which transcends our understanding and would remain thoroughly incomprehensible to our senses cannot exist for us; hence, it does *not* exist. So far finite reason agrees with science, and says: "There is no God." But, on the other hand, our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself.

*Human nature is like universal nature in its abhorrence of a vacuum.* It feels an intuitional yearning for a Supreme Power. Without a God, the cosmos would seem to it but like a soulless corpse. Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree? Mankind have one innate, irrepressible craving, that *must* be satisfied in any religion that would supplant the dogmatic, undemonstrated and undemonstrable theology of our Christian ages. This is the yearning after the proofs of

immortality. As Sir Thomas Browne has expressed it: . . . "it is the heaviest stone that melancholy can throw at a man, to tell him that he is at the end of his nature, or that there is no future state to come, unto which this seems progressive, and otherwise made in vain." Let any religion offer itself that can supply these proofs in the shape of scientific facts, and the established system will be driven to the alternative of fortifying its dogmas with such facts, or of passing out of the reverence and affection of Christendom. Many a Christian divine has been forced to acknowledge that there is *no authentic* source whence the assurance of a future state could have been derived by man. How could then such a belief have stood for countless ages, were it not that among all nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? That if, in isolated instances, spectral illusion may have resulted from physical causes, on the other hand, in thousands of instances, apparitions of persons have held converse with several individuals at once, who saw and heard them collectively, and could not all have been diseased in mind?

## MAN'S YEARNING FOR IMMORTALITY

The greatest thinkers of Greece and Rome regarded such matters as demonstrated facts. They distinguished the apparitions by the names of *manes*, *anima* and *umbra*: the *manes* descending after the decease of the individual into the Underworld; the *anima*, or pure spirit, ascending to heaven; and the restless *umbra* (earth-bound spirit), hovering about its tomb, because the attraction of matter and love of its earthly body prevailed in it and prevented its ascension to higher regions.

"Terra legit *carnem* tumulum circumvolet *umbra*,  
Orcus habet *manes*, *spiritus* astra petit,"

says Ovid, speaking of the threefold constituents of souls.

But all such definitions must be subjected to the careful analysis of philosophy. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of old Mystic writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediæval alchemist they read literally; and even the veiled symbolology of Plato is commonly misunderstood by the modern scholar. One day they may learn to know better, and so become aware that the method of extreme necessarianism was practiced in ancient as well as in modern philosophy; that from the first ages of man, the fundamental

truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and psychology to find the end of the thread. That done, it will then be ascertained that, by relaxing one single loop of the old religious systems, the chain of mystery may be disentangled.

The neglect and withholding of these proofs have driven such eminent minds as Hare and Wallace, and other men of power, into the fold of modern spiritualism. At the same time it has forced others, congenitally devoid of spiritual intuitions, into a gross materialism that figures under various names.

But we see no utility in prosecuting the subject further. For, though in the opinion of most of our contemporaries, there has been but one day of learning, in whose twilight stood the older philosophers, and whose noontide brightness is all our own; and though the testimony of scores of ancient and mediæval thinkers has proved valueless to modern experimenters, as though the world dated from A.D. 1, and all knowledge were of recent growth, we will not lose hope or courage. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and

nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin — nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof that

"If ancestry can be in aught believed,  
Descending spirits have conversed with man,  
And told him secrets of the world unknown."

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## CHAPTER II

"Pride, where wit fails, steps in to our defence  
And fills up all the mighty void of sense. . . ."

POPE

"But why should the operations of nature be changed?  
There may be a deeper philosophy than we dream of — a  
philosophy that discovers the secrets of nature, *but does not*  
*alter, by penetrating them, its course.*"

BULWER

### THE SERVILITY OF SOCIETY

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? It is our decided impression and conviction, that to become a genuine spiritual entity, which that designation implies, man must first *create* himself anew, so to speak — *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we commonly term *antipathy* or *sympathy*. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice — fear of public opinion — from stepping out of it.

It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. A church member will not pay an absurdly high price for his pew any more than a materialist will go twice to listen to Mr. Huxley's talk on evolution, because they think that it is right to do so; but merely because Mr. and Mrs. So-and-so have done it, and these personages are THE S — AND S—'s.

The same holds good with everything else. If psychology had had its Darwin, the descent of man as regards moral qualities might have been found inseparably linked with that of his physical form. Society in its servile condition suggests to the intelligent observer of its mimicry a kinship between the Simia and human beings even more striking than is exhibited in the external marks pointed out by the great anthropologist.

### PREJUDICE AND BIGOTRY OF MEN OF SCIENCE

The many varieties of the ape — "mocking presentments of ourselves" — appear to have been evolved on purpose to supply a certain class of expensively-dressed persons with the material for genealogical trees.

Science is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from

preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

Not many years ago, the person who questioned the infallibility of some theological dogma was branded at once an iconoclast and an infidel. *Væ victis!* . . . Science has conquered. But in its turn the victor claims the same infallibility, though it equally fails to prove its right. "*Tempora mutantur et nos mutamur in illis,*" the saying of the good old Lotharius, applies to the case. Nevertheless, we feel as if we had some right to question the high-priests of science.

For many years we have watched the development and growth of that apple of discord — MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women — heterodox spiritualists, of course — have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures — whether such are to be laid at the door of the investigators themselves, or of the secret Force at work — it is at least

proved that, in proportion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

*That phenomena are actually witnessed, mysterious in their nature — generally and perhaps wrongly termed spiritual — it is now idle to deny.* Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science. "*E pur se muove,*" the sentence spoken ages since, has passed into the category of household words. The courage of Galileo is not now required to fling it into the face of the Academy. Psychological phenomena are already on the offensive.

### THEY ARE CHASED BY PSYCHICAL PHENOMENA

The position assumed by modern scientists is that even though the occurrence of certain mysterious phenomena in the presence of the mediums be a fact, there is no proof that they are not due to some abnormal nervous condition of those individuals. The possibility that they may be produced by returning human spirits need not be considered until the other question is decided. Little exception can be taken to this position. Unquestionably, the burden of proof rests upon those who assert the agency of spirits. If the scientists would grapple with the subject in good faith, showing an earnest desire to solve the perplexing mystery, instead of treating it with undignified and unprofessional contempt, they would be open to no censure. True, the great majority of "spiritual"

communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespere, Byron, Franklin, Peter the Great, Napoleon and Josephine, and even from Voltaire. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespere and Byron had become chronic inebriates; and Voltaire had turned an imbecile. Who can blame men trained to habits of exactitude, or even simply well-educated persons, for hastily concluding that when so much palpable fraud lies upon the surface, there could hardly be truth if they should go to the bottom? The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface, covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating upon the surface. Therefore, if on one hand we cannot very well blame them for stepping back at the first sight of what seems really repulsive, we do, and have a right to censure them for their unwillingness to explore deeper. Neither pearls nor cut diamonds are to be found lying loose on the ground; and these persons act as unwisely as would a professional diver, who should reject an

oyster on account of its filthy and slimy appearance, when by opening it he might find a precious pearl inside the shell.

Even the just and severe rebukes of some of their leading men are of no avail and the fear on the part of men of science to investigate such an unpopular subject, seems to have now become a general panic. "*The phenomena chase the scientists, and the scientists run away from the phenomena,*" very pointedly remarks M.A.N. Aksakof in an able article on Mediumism and the St. Petersburg Scientific Committee. The attitude of this body of professors toward the subject which they had pledged themselves to investigate was throughout simply disgraceful. Their premature and *prearranged* report was so evidently partial and inconclusive as to call out a scornful protest even from unbelievers.

The inconsistency of the logic of our learned gentlemen against the philosophy of spiritualism proper is admirably pointed out by Professor John Fisk — one of their own body. In a recent philosophical work, *The Unseen World*, while showing that from the very definition of the terms, *matter* and *spirit*, the existence of spirit cannot be demonstrated to the senses, and that thus no theory is amenable to *scientific tests*, he deals a severe blow at his colleagues in the following lines:

"The testimony in such a case," he says, "must, under the conditions of the present life, be forever inaccessible. It lies wholly outside the range of experience. However abundant it may be, we cannot expect to meet it. And, accordingly, our failure to produce it does not raise even the slightest

presumption against our theory. When conceived in this way, the belief in the future life is without scientific support, but at the same time it is placed beyond the need of scientific support and the range of scientific criticism. It is a belief which no imaginable future advance of physical discovery can in any way impugn. It is a belief which is in no sense irrational, and which may be logically entertained without in the least affecting our scientific habit of mind, or influencing our scientific conclusions." "If now," he adds, "men of science will accept the position that spirit is not matter, nor governed by the laws of matter, and refrain from speculations concerning it restricted by their knowledge of material things, they will withdraw what is to men of religion, at present, their principal cause of irritation."

But, they will do no such thing. They feel incensed at the brave, loyal, and highly commendable surrender of such superior men as Wallace, and refuse to accept even the prudent and restrictive policy of Mr. Crookes.

*No other claim is advanced for a hearing of the opinions contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.* The former, even now, when phenomena of the same nature have become so familiar to all, is commonly set down as clever jugglery. The latter, when overwhelming evidence precludes the possibility of truthfully declaring it charlatanry, is denominated an universal hallucination.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerisers; and the *tutti*



*quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

If, therefore, we should ever receive from some contemporaneous Faraday the same fling that that gentleman made years since, when, with more sincerity than good breeding, he said that "many *dogs* have the power of coming

to much more logical conclusions than some spiritualists,"\* we fear we must still persist. Abuse is not argument, least of all, proof. Because such men as Huxley and Tyndall denominate spiritualism "a degrading belief" and oriental magic "jugglery," they cannot thereby take from truth its verity. Skepticism, whether it proceeds from a scientific or an ignorant brain, is unable to overturn the immortality of our souls — if such immortality is a fact — and plunge them into *post-mortem* annihilation. "Reason is subject to error," says Aristotle; so is opinion; and the personal views of the most learned philosopher are often more liable to be proved erroneous, than the plain common sense of his own illiterate cook. In the *Tales of the Impious Khalif*, Barrachias-Hassan-Oglu, the Arabian sage holds a wise discourse: "Beware, O my son, of self-incense," he says. "It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah's truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space; . . . such is the case with our over-wise Kadi."

These representatives of modern science in both hemispheres seem never to have exhibited more scorn, or to have felt more bitterly toward the unsolvable mystery, than since Mr. Crookes began the investigation of the phenomena,

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\* W. Crookes, F.R.S., "*Researches in the Phenomena of Spiritualism.*"

in London. This courageous gentleman was the first to introduce to the public one of those alleged "materialized" sentries that guard the forbidden gates. Following after him, several other learned members of the scientific body had the rare integrity, combined with a degree of courage, which, in view of the unpopularity of the subject, may be deemed heroic, to take the phenomena in hand.

But, alas! although the spirit, indeed, was willing, the mortal flesh proved weak. Ridicule was more than the majority of them could bear; and so, the heaviest burden was thrown upon the shoulders of Mr. Crookes. An account of the benefit this gentleman reaped from his disinterested investigations, and the thanks he received from his own brother scientists, can be found in his three pamphlets, entitled, *Researches in the Phenomena of Spiritualism*.

After a while, the members appointed on the Committee of the Dialectical Society and Mr. Crookes, who had applied to his mediums the most crucial tests, were forced by an impatient public to report in so many plain words what they had seen. But what could they say, except the truth? Thus, they were compelled to acknowledge: 1st. That the phenomena which *they*, at least, had witnessed, were genuine, and impossible to simulate; thus showing that manifestations produced by some unknown force, could and did happen. 2d. That, whether the phenomena were produced by disembodied spirits or other analogous entities, they could not tell; but that manifestations, thoroughly upsetting many preconceived theories as to natural laws, did

happen and were undeniable. Several of these occurred in their own families. 3d. That, notwithstanding all their combined efforts to the contrary, beyond the indisputable fact of the reality of the phenomena, "glimpses of natural action not yet reduced to law,"\* they, to borrow the expression of the Count de Gabalis, "could make neither head nor tail on't."

Now this was precisely what a skeptical public had not bargained for. The discomfiture of the believers in spiritualism had been impatiently anticipated before the conclusions of Messrs. Crookes, Varley, and the Dialectical Society were announced. Such a confession on the part of their brother-scientists was too humiliating for the pride of even those who had timorously abstained from investigation. It was regarded as really too much, that such vulgar and repulsive manifestations of phenomena which had always, by common consent of educated people, been regarded as nursery tales, fit only to amuse hysterical servant-girls and afford revenue to professional somnambulists — that manifestations which had been consigned by the Academy and Institute of Paris to oblivion, should so impertinently elude detection at the hands of experts in physical sciences.

A tornado of indignation followed the confession. Mr. Crookes depicts it in his pamphlet on *Psychic Force*. He heads it very pointedly with the quotation from Galvani: "I am attacked by two very opposite sects — the scientists and the

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\* W. Crookes, "*Experiments on Psychic Force*," page 25.

*know-nothings*, yet I know that I have discovered one of the greatest forces in nature. . . ." He then proceeds:

"It was taken for granted that the results of my experiments would be in accordance with their preconceptions. What they really desired was not *the truth*, but an additional witness in favor of their own foregone conclusions. When they found the facts which that investigation established could not be made to fit those opinions, why, . . . so much the worse for the facts. They try to creep out of their own confident recommendations of the inquiry, by declaring 'that Mr. Home is a clever conjurer who has duped us all.' 'Mr. Crookes might, with equal propriety, examine the performances of an Indian juggler.' 'Mr. Crookes must get better witnesses before he can be believed.' 'The thing is too absurd to be treated seriously.' 'It is impossible, and therefore can't be.' . . . (I never said it was impossible, I only said it was true.) 'The observers have all been biologized, and fancy they saw things occur which really *never* took place,' etc., etc., etc."\*

After expending their energy on such puerile theories as "unconscious cerebration," "involuntary muscular contraction," and the sublimely ridiculous one of the "cracking knee-joints" (*le muscle craqueur*); after meeting ignominious failures by the obstinate survival of the new force, and finally, after every desperate effort to compass its

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\* W. Crookes, "*Spiritualism Viewed by the Light of Modern Science*." See "*Quarterly Journal of Science*."

obliteration, these *filii diffidentiae* — as St. Paul calls their class — thought best to give up the whole thing in disgust. Sacrificing their courageously persevering brethren as a holocaust on the altar of public opinion, they withdrew in dignified silence. Leaving the arena of investigation to more fearless champions, these unlucky experimenters are not likely to ever enter it again.† It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself — the existence of which most of them deny — unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretence to science.

"A kick from thee, O Jupiter! is sweet," says the poet Tretiakowsky, in an old Russian tragedy. Rude as those Jupiters of science may be occasionally toward us credulous mortals, their vast learning — in less abstruse questions, we mean — if not their manners, entitles them to public respect. But unfortunately it is not the gods who shout the loudest.

The eloquent Tertullian, speaking of Satan and his imps, whom he accuses of ever mimicking the Creator's works,

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† A. Aksakof, "*Phenomena of Mediumism*."

denominates them the "monkeys of God." It is fortunate for the philosophicules that we have no modern Tertullian to consign them to an immortality of contempt as the "monkeys of science."

But to return to genuine scientists. "Phenomena of a merely objective character," says A. N. Aksakof, "force themselves upon the representatives of exact sciences for investigation and explanation; but the high-priests of science, in the face of apparently such a simple question . . . are totally disconcerted! This subject seems to have the privilege of forcing them to betray, not only the highest code of morality — truth, but also the supreme law of science — *experiment!* . . . They feel that there is something too serious underlying it. The cases of Hare, Crookes, de Morgan, Varley, Wallace, and Butleroff create a panic! They fear that as soon as they concede one step, they will have to yield the whole ground. Time-honored principles, the contemplative speculations of a whole life, of a long line of generations, are all staked on a single card!"\*

In the face of such experience as that of Crookes and the Dialectical Society, of Wallace and the late Professor Hare, what can we expect from our luminaries of erudition? Their attitude toward the undeniable phenomena is in itself another phenomenon. It is simply incomprehensible, unless we admit the possibility of another psychological disease, as mysterious and contagious as hydrophobia. Although we claim no honor

for this new discovery, we nevertheless propose to recognize it under the name of *scientific psychophobia*.

They ought to have learned by this time, in the school of bitter experience, that they can rely on the self-sufficiency of the positive sciences only to a certain point; and that, so long as there remains one single unexplained mystery in nature, the word "*impossible*" is a dangerous word for them to pronounce.

In the *Researches on the Phenomena of Spiritualism*, Mr. Crookes submits to the option of the reader eight theories "to account for the phenomena observed."

These theories run as follows: "*First Theory*. — The phenomena are all the result of tricks, clever mechanical arrangements, or legerdemain; the mediums are impostors, and the rest of the company fools. "*Second Theory*. — The persons at a seance are the victims of a sort of mania, or delusion, and imagine phenomena to occur which have no real objective existence. "*Third Theory*. — The whole is the result of conscious or unconscious cerebral action. "*Fourth Theory*. — The result of the spirit of the medium, perhaps in association with the spirits of some or all of the people present. "*Fifth Theory*. — The actions of evil spirits, or devils, personifying whom or what they please, in order to undermine Christianity, and ruin men's souls. (Theory of our theologians.) "*Sixth Theory*. — The actions of a separate order of beings living on this earth, but invisible and immaterial to us. Able, however, occasionally to manifest their presence, known in almost all countries and ages as demons (not

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\* A. N. Aksakof, "*Phenomena of Mediumism*."

necessarily bad), gnomes, fairies, kobolds, elves, goblins, Puck, etc. (One of the claims of the kabalists.) "*Seventh Theory*. — The actions of departed human beings. (The spiritual theory *par excellence*.) "*Eighth Theory*. — (The psychic force) . . . an adjunct to the fourth, fifth, sixth, and seventh theories."

The first of these theories having been proved valid only in exceptional, though unfortunately still too frequent cases, must be ruled out as having no material bearing upon the phenomena themselves. Theories the *second* and the *third* are the last crumbling entrenchments of the guerilla of skeptics and materialists, and remain, as lawyers say, "*Adhuc sub judice lis est*." Thus, we can deal in this work but with the four remaining ones, the last, eighth, theory being according to Mr. Crookes's opinion, but "a necessary adjunct" of the others.

How subject even a scientific opinion is to error, we may see, if we only compare the several articles on spiritual phenomena from the able pen of that gentleman, which appeared from 1870 to 1875. In one of the first we read: . . . "the increased employment of scientific methods will promote exact observations and greater love of truths among inquirers, and will produce a race of observers *who will drive the worthless residuum of spiritualism hence into the unknown limbo of magic and necromancy*." And in 1875, we read, over his own signature, minute and most interesting descriptions of the materialized spirit — Katie King!\*

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\* "*The Last of Katie King*," pamphlet iii., p. 119.

It is hardly possible to suppose that Mr. Crookes could be under electro-biological influence or hallucination for two or three consecutive years. The "spirit" appeared in his own house, in his library, under the most crucial tests, and was seen, felt, and heard by hundreds of persons.

But Mr. Crookes denies that he ever took Katie King for a disembodied spirit. What was it then? If it was not Miss Florence Cook, and his word is our sufficient guarantee for it — then it was either the spirit of one who had lived on earth, or one of those that come directly under the sixth theory of the eight the eminent scientist offers to the public choice. It must have been one of the classes named: Fairies, Kobolds, Gnomes, Elves, Goblins, or a Puck.†

Yes; Katie King must have been a fairy — a Titania. For to a fairy only could be applied with propriety the following poetic effusion which Mr. Crookes quotes in describing this wonderful spirit:

"Round her she made an atmosphere of life;  
The very air seemed lighter from her eyes;  
They were so soft and beautiful and rife  
With all we can imagine of the skies;  
Her overpowering presence makes you feel  
It would *not be idolatry to kneel!*"‡

And thus, after having written, in 1870, his severe sentence against spiritualism and magic; after saying that even at that

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† *Ibid.*, pam. i., p. 7.

‡ "*The Last of Katie King*," pamp. iii., p. 112.

moment he believed "the whole affair a superstition, or, at least, an unexplained trick — a delusion of the senses;"\* Mr. Crookes, in 1875, closes his letter with the following memorable words: — "To imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms."† This last remark, moreover, conclusively proves that : 1. Notwithstanding Mr. Crookes's full convictions that the somebody calling herself Katie King was neither the medium nor some confederate, but on the contrary an unknown force in nature, which — like love — "laughs at locksmiths"; 2. That that hitherto unrecognized form of Force, albeit it had become with him "not a matter of opinion, but of absolute knowledge," — the eminent investigator still did not abandon to the last his skeptical attitude toward the question. In short, he firmly believes in the phenomenon, but cannot accept the idea of its being the human spirit of a departed *somebody*.

## LOST ARTS

It seems to us, that, as far as *public prejudice goes*, Mr. Crookes solves one mystery by creating a still deeper one: the *obscurum per obscurius*. In other words, rejecting "*the worthless residuum of spiritualism*," the courageous scientist fearlessly

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\* Ibid., p. 112.

† "*Researches in the Phenomena of Spiritualism*," p. 45.

plunges into his own "*unknown limbo of magic and necromancy!*"

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man — physiological, psychological, and *divine* — as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. Their course has been as unwise as that of a man who should attempt to discover the sources of a river by exploring toward its mouth. It has so narrowed their views of the possibilities of natural law that very simple forms of occult phenomena have necessitated their denial that they can occur unless miracles were possible; and this being a scientific absurdity the result has been that physical science has latterly been losing prestige. If scientists had studied the so-called "miracles" instead of denying them, many secret laws of nature

comprehended by the ancients would have been again discovered. "Conviction," says Bacon, "comes not through arguments but through experiments."

The ancients were always distinguished — especially the Chaldean astrologers and Magians — for their ardent love and pursuit of knowledge in every branch of science. They tried to penetrate the secrets of nature in the same way as our modern naturalists, and by the only method by which this object can be obtained, namely: by experimental researches and reason. If our modern philosophers cannot apprehend the fact that they penetrated deeper than themselves into the mysteries of the universe, this does not constitute a valid reason why the credit of possessing this knowledge should be denied them or the imputation of superstition laid at their door. Nothing warrants the charge; and every new archaeological discovery militates against the assumption. As chemists they were unequalled, and in his famous lecture on *The Lost Arts*, Wendell Phillips says: "The chemistry of the most ancient period had reached a point which *we have never even approached*." The secret of the malleable glass, which, "if supported by one end by its own weight, in twenty hours dwindles down to a fine line that you can curve around your wrist," would be as difficult to rediscover in our civilized countries as to fly to the moon.

The fabrication of a cup of glass which was brought by an exile to Rome in the reign of Tiberius, — a cup "which he dashed upon the marble pavement, and it was not crushed nor broken by the fall," and which, as it got "dented some"

was easily brought into shape again with a hammer, is a historic fact. If it is doubted now it is merely because the moderns cannot do the same. And yet, in Samarkand and some monasteries of Thibet such cups and glass-ware may be found to this day; nay, there are persons who claim that they can make the same by virtue of their knowledge of the much-ridiculed and ever-doubted *alkahest* — the universal solvent. This agent that Paracelsus and Van Helmont maintain to be a certain fluid in nature, "capable of reducing all sublunary bodies, as well homogeneous as mixed, into their *ens primum*, or the original matter of which they are composed; or into an uniform, equable, and potable liquor, that will unite with water, and the juices of all bodies, and yet retain its own radical virtues; and, if again mixed with itself will thereby be converted into pure elementary water": what impossibilities prevent our crediting the statement? Why should it not exist and why the idea be considered Utopian? Is it again because our modern chemists are unable to produce it? But surely it may be conceived without any great effort of imagination that all bodies must have originally come from some first matter, and that this matter, according to the lessons of astronomy, geology and physics, must have been a fluid. Why should not gold — of whose genesis our scientists know so little — have been originally a primitive or *basic matter of gold*, a ponderous fluid which, as says Van Helmont, "from its own nature, or a strong cohesion between its particles, acquired afterward a solid form?"

There seems to be very little absurdity to believe in a "universal *ens* that resolves all bodies into their *ens genitale*." Van Helmont calls it "the highest and most successful of all salts; which having obtained the supreme degree of simplicity, purity, subtilty, enjoys alone the faculty of remaining unchanged and unimpaired by the subjects it works upon, and of dissolving the most stubborn and untractable bodies; as stones, gems, glass, earth, sulphur, metals, etc., into red salt, equal in weight to the matter dissolved; and this with as much ease as hot water melts down snow."

It is into this fluid that the makers of malleable glass claimed, and now claim, that they immersed common glass for several hours, to acquire the property of malleability.

We have a ready and palpable proof of such possibilities. A foreign correspondent of the Theosophical Society, a well-known medical practitioner, and one who has studied the occult sciences for upward of thirty years, has succeeded in obtaining what he terms the "true oil of gold," *i.e.*, the primal element. Chemists and physicists have seen and examined it, and were driven to confess that they neither knew *how* it was obtained nor could they do the same. That he desires his name to remain unknown is not to be wondered at; ridicule and public prejudice are more dangerous sometimes than the inquisition of old. This "Adamic earth" is next-door neighbor to the alkahest, and one of the most important secrets of the alchemists. No Kabalist will reveal it to the world, for, as he expresses it in the well-known jargon: "it would explain *the*

*eagles* of the alchemists, and how the eagles' wings are clipped," a secret that it took Thomas Vaughan (Eugenius Philalethes) twenty years to learn.

As the dawn of physical science broke into a glaring daylight, the spiritual sciences merged deeper and deeper into night, and in their turn they were denied. So, now, these greatest masters in psychology are looked upon as "ignorant and superstitious ancestors"; as mountebanks and jugglers, because, forsooth, the sun of modern learning shines to-day so bright, it has become an axiom that the philosophers and men of science of the olden time knew nothing, and lived in a night of superstition. But their traducers forget that the sun of to-day will seem dark by comparison with the luminary of tomorrow, whether justly or not; and as the men of our century think their ancestors ignorant, so will perhaps their descendants count them for *know-nothings*. The world moves in cycles. The coming races will be but the reproductions of races long bygone; as we, perhaps, are the images of those who lived a hundred centuries ago. The time will come when those who now in public slander the hermetists, but ponder in secret their dust-covered volumes; who plagiarize their ideas, assimilate and give them out as their own — will receive their dues. "Who," honestly exclaims Pfaff — "what man has ever taken more comprehensive views of nature than Paracelsus? He was the bold creator of chemical medicines; the founder of courageous parties; victorious in controversy, belonging to those spirits who have created amongst us a new mode of thinking on the natural existence



of things. What he scattered through his writings on the philosopher's stone, on pigmies and spirits of the mines; on signs, on homunculi, and the elixir of life, and which are employed by many to lower his estimation, cannot extinguish our grateful remembrance of his general works, nor our admiration of his free, bold exertions, and his noble, intellectual life."\*

More than one pathologist, chemist, homoeopathist, and magnetist has quenched his thirst for knowledge in the books of Paracelsus. Frederick Hufeland got his theoretical doctrines on infection from this mediæval "quack," as Sprengel delights in calling one who was immeasurably higher than himself. Hemman, who endeavors to vindicate this great philosopher, and nobly tries to redress his slandered memory, speaks of him as the "*greatest* chemist of his time."† So do Professor Molitor,‡ and Dr. Ennemoser, the eminent German psychologist.§ According to their criticisms on the labors of this Hermetist, Paracelsus is the most "wondrous intellect of his age," a "noble genius." But our modern lights assume to know better, and the ideas of the Rosicrucians about the elementary spirits, the goblins and the

elves, have sunk into the "limbo of magic" and fairy tales for early childhoods.\*\*

We are quite ready to concede to skeptics that one-half, and even more, of seeming phenomena, are but more or less clever fraud. Recent exposures, especially of "materializing" mediums, but too well prove the fact. Unquestionably numerous others are still in store, and this will continue until tests have become so perfect and spiritualists so reasonable as no longer to furnish opportunity to mediums or weapons to adversaries.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandon him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions? — Mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-

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\*\* Kemshead says in his "*Inorganic Chemistry*" that "the element *hydrogen* was first mentioned in the sixteenth century by Paracelsus, but very little was known of it in any way." (P. 66.) And why not be fair and confess at once that Paracelsus was the *re*-discoverer of hydrogen as he was the *re*-discoverer of the hidden properties of the magnet and animal magnetism? It is easy to show that according to the strict vows of secrecy taken and faithfully observed by every Rosicrucian (and especially by the alchemist) he kept his knowledge secret. Perhaps it would not prove a very difficult task for any chemist well versed in the works of Paracelsus to demonstrate that *oxygen*, the discovery of which is credited to Priestley, was known to the Rosicrucian alchemists as well as hydrogen.

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\* Pfaff's "*Astrology*," Berl.

† "*Medico-Surgical Essays*."

‡ "*The Philosophy of Hist*."

§ *On Theoph. Paracelsus — Magic*.

friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition so must be the former, for they rest on no better testimony.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often, through young children, and simple-minded ignorant persons, we receive philosophical teachings and precepts, poetry and inspirational orations, music and paintings that are fully worthy of the reputations of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rarer occurrence. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se*? These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

We must confess that the situation appears to be very grave. The control of mediums by such unprincipled and lying "spirits" is constantly becoming more and more general; and the pernicious effects of *seeming* diabolism constantly multiply. Some of the best mediums are abandoning the public rostrum and retiring from this influence; and the movement is drifting churchward. We venture the prediction that unless spiritualists set about the study of ancient philosophy, so as to learn to discriminate between spirits and to guard themselves against the baser sort, twenty-five years more will not elapse before they will have to fly to the Romish communion to escape these "guides" and "controls" that they have fondled so long. The signs of this catastrophe already exhibit themselves. At a recent convention at Philadelphia, it was seriously proposed to organize a sect of *Christian Spiritualists!* This is because, having withdrawn from the church and learned nothing of the philosophy of the phenomena, or the nature of their spirits, they are drifting about on a sea of uncertainty like a ship without compass or rudder. They cannot escape the dilemma; they must choose between Porphyry and Pio Nono.

While men of genuine science, such as Wallace, Crookes, Wagner, Butlerof, Varley, Buchanan, Hare, Reichenbach, Thury, Perty, de Morgan, Hoffmann, Goldschmidt, W. Gregory, Flammarion, Sergeant Cox and many others, firmly believe in the current phenomena, many of the above named reject the theory of departed spirits. Therefore, it seems but logical to think that if the London "Katie King," the only

materialized *something* which the public is obliged more or less to credit out of respect to science, — is not the spirit of an ex-mortal, then it must be the astral solidified shadow of either one of the Rosicrucian spooks — "fantasies of superstition" — or of some as yet unexplained force in nature. Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath*. It is an intelligence which acts outside our organisms and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his textbooks but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Says Henry More, the revered English Platonist, in his answer to an attack on the believers of spiritual and magic phenomena by a skeptic of that age, named Webster: \* "As for

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\* "Letter to J. Glanvil, chaplain to the king and a fellow of the Royal Society." Glanvil was the author of the celebrated work on Apparitions and Demonology entitled "*Sadducismus Triumphatus, or a full and plain*

that other opinion, that the greater part of the reformed divines hold, that it was the Devil that appeared in Samuel's shape, it is beneath contempt; for though I do not doubt but that in many of these necromantic apparitions, they are *ludicrous spirits, not the souls of the deceased that appear*, yet I am clear for the appearing of the soul of Samuel, and as clear that in other necromancies, it may be such kinds of spirits, as Porphyrius above describes, 'that change themselves into omnifarious forms and shapes, and one while act the parts of dæmons, another while of angels or gods, and another while *of the souls of the departed*.' And I confess such a spirit as this might *personate* Samuel here, for anything Webster alleged to the contrary, for his arguments indeed are wonderfully weak and wooden."

When such a metaphysician and philosopher as Henry More gives such testimony as this, we may well assume our point to have been well taken. Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ecten* force; Professor Balfour Stewart, the "electro-biological power"; Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology,

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*evidence concerning witches and apparitions*," in two parts, "proving partly by Scripture, and partly by a choice collection of modern relations, the real existence of apparitions, spirits and witches." — 1700.

superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought"; Dr. Carpenter, "the ideo-motor principle," etc., etc. So many scientists — so many names.

Years ago the old German philosopher, Schopenhauer, disposed of this force and matter at the same time; and since the conversion of Mr. Wallace, the great anthropologist has evidently adopted his ideas. Schopenhauer's doctrine is that the universe is but the manifestation of the will. Every force in nature is also an effect of will, representing a higher or lower degree of its objectiveness. It is the teaching of Plato, who stated distinctly that everything visible was created or evolved out of the invisible and eternal WILL, and after its fashion. Our Heaven — he says — was produced according to the eternal pattern of the "Ideal World," contained, as everything else, in the dodecahedron, the geometrical model used by the Deity.\* With Plato, the Primal Being is an emanation of the Demiurgic Mind (*Nous*), which contains from the eternity the "idea" of the "to be created world" within itself, and which idea he produces out of himself.† The laws of nature are the established relations of this *idea* to the forms of its manifestations; "these forms," says Schopenhauer, "are time, space, and causality. Through time and space the idea varies in its numberless manifestations." These ideas are far from being new, and even with Plato they were not original.

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\* Plato, "*Timæus Soerius*," 97.

† See Movers' "*Explanations*," 268.

This is what we read in the *Chaldean Oracles*:‡ "The works of nature co-exist with the intellectual [ noe;rw ], spiritual Light of the Father. For it is the soul [ Yuch ] which adorned the great heaven, and which adorns it after the Father." "The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo§ who is erroneously accused of deriving his philosophy from Plato's. In the *Theogony* of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [ nohvtoß ] God (the visible universe of matter) is born.\*\* In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the Æthereal winds impregnate, Wind†† being "the spirit of God," who is said to move in Æther, "brooding over the Chaos" — the Divine "Idea." In the Hindu *Katakopanisad*, Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, "Maha = Atma, Brahm, the Spirit of Life";‡‡ these latter appellations are identical with the Universal Soul, or *Anima Mundi*, and the Astral Light of the theurgists and kabalists. Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the sage — whose doctrines he had fully embraced — to the uninitiated

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‡ Cory, "*Chaldean Oracles*," 243.

§ Philo Judæus, "*On the Creation*," x.

\*\* Movers, "*Phoinizer*," 282.

†† K. O. Müller, 236.

‡‡ Weber, "*Akad. Vorles*," 213, 214, etc.

mind. Thus, the *Cosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.\* "The Egyptians," says Dunlap,† "distinguish between an older and younger Horus, the former the *brother* of Osiris, the latter the *son* of Osiris and Isis." The first is the *Idea* of the world remaining in the Demiurgic Mind, "born in darkness before the creation of the world." The second Horus is this "Idea" going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence.‡ "The mundane God, eternal, boundless, young and old, of winding form,"§ say the *Chaldean Oracles*.

This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though they may have differed in views of ether, with modern scientists; for in the *Æther* they placed the Eternal Idea pervading the Universe, or the *Will* which becomes *Force*, and creates or organizes *matter*.

## THE HUMAN WILL THE MASTER-FORCE OF FORCES

"The will," says Van Helmont, "is the first of all powers. For through the will of the Creator all things were made and put in motion. . . . The will is the property of all spiritual

beings, and displays itself in them the more actively the more they are freed from matter." And Paracelsus, "the divine," as he was called, adds in the same strain: "*Faith* must confirm the imagination, for faith establishes the *will*. . . . Determined will is a beginning of all magical operations. . . . Because men do not perfectly imagine and believe the result, is that the arts are uncertain, while they might be perfectly certain."

The opposing power alone of unbelief and skepticism, if projected in a current of equal force, can check the other, and sometimes completely neutralize it. Why should spiritualists wonder that the presence of some strong skeptics, or of those who, feeling bitterly opposed to the phenomenon, unconsciously exercise their will-power in opposition, hinders and often stops altogether the manifestations? If there is no *conscious* power on earth but sometimes finds another to interfere with or even counterbalance it, why wonder when the *unconscious*, passive power of a medium is suddenly paralyzed in its effects by another opposing one, though it also be as unconsciously exercised? Professors Faraday and Tyndall boasted that their presence at a circle would stop at once every manifestation. This fact alone ought to have proved to the eminent scientists that there was some force in these phenomena worthy to arrest their attention. As a scientist, Prof. Tyndall was perhaps pre-eminent in the circle of those who were present at the seance; as a shrewd observer, one not easily deceived by a tricking medium, he was perhaps no better, if as clever, as others in the room, and if the manifestations were but a fraud so ingenious as to

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\* Plutarch, "*Isis and Osiris*," i., vi.

† "*Spirit History of Man*," p. 88.

‡ Movers, "*Phoinizer*," 268.

§ Cory, "*Fragments*," 240.

deceive the others, they would not have stopped, even on *his* account. What medium can ever boast of such phenomena as were produced by Jesus, and the apostle Paul after him? Yet even Jesus met with cases where the unconscious force of resistance overpowered even his so well directed current of will. "And he did not many mighty works there, because of their unbelief."

There is a reflection of every one of these views in Schopenhauer's philosophy. Our "investigating" scientists might consult his works with profit. They will find therein many a strange hypothesis founded on old ideas, speculations on the "new" phenomena, which may prove as reasonable as any, and be saved the useless trouble of inventing new theories. The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers"; "latent thought" and even "unconscious cerebration" theories, can be condensed in two words: the kabalistic ASTRAL LIGHT.

The bold theories and opinions expressed in Schopenhauer's works differ widely with those of the majority of our orthodox scientists. "In reality," remarks this daring speculator, "there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as unexplainable as thought in human brain. . . . If matter can — no one knows why — fall to the ground, then it can also — no one knows why — think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable, adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the

WILL and THOUGHT in man — we find ourselves facing the incomprehensible, for such is every force in nature. Where is then that *matter* which you all pretend to know so well; and from which — being so familiar with it — you draw all your conclusions and explanations, and attribute to it all things? That, which can be fully realized by our reason and senses, is but the superficial: they can never reach the true inner substance of things. Such was the opinion of Kant. If you consider that there is in a human head some sort of a *spirit*, then you are obliged to concede the same to a stone. If your dead and utterly passive matter can manifest a tendency toward gravitation, or, like electricity, attract and repel, and send out sparks — then, as well as the brain, it can also think. In short, every particle of the so-called spirit, we can replace with an equivalent of matter, and every particle of matter replace with spirit. . . . Thus, it is not the Cartesian division of all things into matter and spirit that can ever be found philosophically exact; but only if we divide them into *will* and *manifestation*, which form of division has naught to do with the former, for it spiritualizes every thing: all that, which is in the first instance real and objective — body and matter — it transforms into a representation, and every manifestation into will."\*

These views corroborate what we have expressed about the various names given to the same thing. The disputants are battling about mere words. Call the phenomena force, energy,

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\* "*Parerga*," ii., pp. 111, 112.

electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in its body — of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to express correctly psychological images, as — GOD.

The ideas of some of our schoolmen about matter are, from the kabalistic standing-point, in many a way erroneous. Hartmann calls their views "an *instinctual* prejudice." Furthermore, he demonstrates that no experimenter can have anything to do with matter properly termed, but only with the forces into which he divides it. The visible effects of matter are but the effects of force. He concludes thereby, that that which is now called matter is nothing but the aggregation of atomic forces, to express which the word *matter* is used: outside of that, for science matter is but a word void of sense. Notwithstanding many an honest confession on the part of our specialists — physicists, physiologists and chemists — that they know nothing whatever of matter,\* *they deify it*. Every new phenomenon which they find themselves unable to explain, is triturerated, compounded into incense, and burned on the altar of the goddess who patronizes modern scientists.

No one can better treat his subject than does Schopenhauer in his *Parerga*. In this work he discusses at

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\* See Huxley, "*Physical Basis of Life*."

length animal magnetism, clairvoyance, sympathetic cures, seership, magic, omens, ghost-seeing, and other spiritual matters. "All these manifestations," he says, "are branches of one and the same tree, and furnish us with irrefutable proofs of the existence of a chain of beings which is based on quite a different order of things than that nature which has at its foundation laws of space, time and adaptability. This other order of things is far deeper, for it is the original and the direct one; in its presence the common laws of nature, which are simply formal, are unavailing; therefore, under its immediate action neither time nor space can separate any longer the individuals, and the separation impendent on these forms presents no more insurmountable barriers for the intercourse of thoughts and the immediate action of the will. In this manner changes may be wrought by quite a different course than the course of physical causality, *i.e.*, through an action of the manifestation of the will exhibited in a peculiar way and outside the individual himself. Therefore the peculiar character of all the aforesaid manifestations is the *visio in distante et actio in distante* (vision and action at a distance) in its relation to time as well as in its relation to space. Such an action at a distance is just what constitutes the fundamental character of what is called *magical*; for such is the immediate action of our will, an action liberated from the causal conditions of physical action, *viz.*, contact."

"Besides that," continues Schopenhauer, "these manifestations present to us a substantial and perfectly logical contradiction to materialism, and even to naturalism,

because in the light of such manifestations, that order of things in nature which both these philosophies seek to present as absolute and the only genuine, appears before us on the contrary purely phenomenal and superficial, and containing at the bottom of it a substance of things *à parte* and perfectly independent of its own laws. That is why these manifestations — at least from a purely philosophical point of view — among all the facts which are presented to us in the domain of experiment, are beyond any comparison the most important. Therefore, it is the duty of every scientist to acquaint himself with them."\*

### SUPERFICIAL GENERALIZATIONS OF THE FRENCH SAVANTS

To pass from the philosophical speculations of a man like Schopenhauer to the superficial generalizations of some of the French Academicians, would be profitless but for the fact that it enables us to estimate the intellectual grasp of the two schools of learning. What the German makes of profound psychological questions, we have seen. Compare with it the best that the astronomer Babinet and the chemist Boussingault can offer by way of explaining an important spiritualistic phenomenon. In 1854-5 these distinguished specialists presented to the Academy a *memoire*, or monograph, whose evident object was to corroborate and at the same time make clearer Dr. Chevreuil's too complicated

theory in explanation of the turning-tables, of the commission for the investigation of which he was a member. Here it is *verbatim*: "As to the movements and oscillations *alleged* to happen with certain tables, they can have no cause other than the *invisible* and involuntary vibrations of the experimenter's muscular system; the extended contraction of the muscles manifesting itself at such time by a series of vibrations, and becoming thus a *visible tremor* which communicates to the object a circumrotary motion. This rotation is thus enabled to manifest itself with a considerable energy, by a gradually quickening motion, or by a strong resistance, whenever it is required to stop. Hence the physical explanation of the phenomenon becomes clear and does not offer the slightest difficulty."†

None whatever. This scientific hypothesis — or demonstration shall we say? — is as clear as one of M. Babinet's *nebulæ* examined on a foggy night.

And still, clear as it may be, it lacks an important feature, *i.e.*, common sense. We are at a loss to decide whether or not Babinet accepts *en desespoir de cause* Hartmann's proposition that "the visible *effects of matter* are nothing but the *effects of a force*," and, that in order to form a clear conception of matter, one must first form one of force. The philosophy to the school of which belongs Hartmann, and which is partly accepted by several of the greatest German scientists, teaches that the problem of matter can only be solved by that invisible Force,

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\* Schopenhauer, "*Parerga*." Art. on "*Will in Nature*."

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† "*Revue des Deux Mondes*," Jan. 15, 1855, p. 108.



acquaintance with which Schopenhauer terms the "magical knowledge," and "magical effect or action of Will." Thus, we must first ascertain whether the "involuntary vibrations of the experimenter's muscular system," which are but "actions of matter," are influenced by a will *within* the experimenter or *without*. In the former case Babinet makes of him an unconscious epileptic; the latter, as we will further see, he rejects altogether, and attributes all intelligent answers of the tipping or rapping tables to "unconscious ventriloquism."

We know that every exertion of will results in *force*, and that, according to the above-named German school, the manifestations of atomic forces are individual actions of will, resulting in the unconscious rushing of atoms into the concrete image already subjectively created by the will. Democritus taught, after his instructor Leucippus, that the first principles of all things contained in the universe were atoms and a *vacuum*. In its kabalistic sense, the *vacuum* means in this instance the *latent* Deity, or latent force, which at its first manifestation became WILL, and thus communicated the first impulse to these atoms — whose agglomeration, is matter. This vacuum was but another name for chaos, and an unsatisfactory one, for, according to the Peripatetics "nature abhors a vacuum."

That before Democritus the ancients were familiar with the idea of the indestructibility of matter is proved by their allegories and numerous other facts. Movers gives a definition of the Phœnician idea of the ideal sun-light as a spiritual influence issuing from the highest God, IAO, "the

light conceivable only by intellect — the physical and spiritual Principle of all things; out of which the soul emanates." It was the male Essence, or Wisdom, while the primitive matter or *Chaos* was the female. Thus the two first principles — co-eternal and infinite, were already with the primitive Phœnicians, spirit and matter. Therefore the theory is as old as the world; for Democritus was not the first philosopher who taught it; and intuition existed in man before the ultimate development of his reason. But it is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. The ancient philosophy affirmed that it is in consequence of the manifestation of that Will — termed by Plato *the Divine Idea* — that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. The imaginary atoms — a figure of speech employed by Democritus, and gratefully seized upon by the materialists — are like automatic workmen moved inwardly by the influx of

that Universal Will directed upon them, and which, manifesting itself as force, sets them into activity. The plan of the structure to be erected is in the brain of the Architect, and reflects his will; abstract as yet, from the instant of the conception it becomes concrete through these atoms which follow faithfully every line, point and figure traced in the imagination of the Divine Geometer.

As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN.

The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes born in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiselled in ether by the sculptor; the palaces and castles built in air by the architect — all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

If the French scientists reaped no laurels in the new field of investigation, what more was done in England, until the day when Mr. Crookes offered himself in atonement for the

sins of the learned body? Why, Mr. Faraday, some twenty years ago, actually condescended to be spoken to once or twice upon the subject. Faraday, whose name is pronounced by the anti-spiritualists in every discussion upon the phenomena, as a sort of scientific charm against the evil-eye of Spiritualism, Faraday, who "blushed" for having published his researches upon such a degrading belief, is now proved on good authority to have never sat at a tipping table himself at all! We have but to open a few stray numbers of the *Journal des Debats*, published while a noted Scotch medium was in England, to recall the past events in all their primitive freshness. In one of these numbers, Dr. Foucault, of Paris, comes out as a champion for the eminent English experimenter. "Pray, do not imagine," says he, "that the grand physicist had ever himself condescended so far as to sit prosaically at a jumping table." Whence, then, came the "blushes" which suffused the cheeks of the "Father of Experimental Philosophy"? Remembering this fact, we will now examine the nature of Faraday's beautiful "Indicator," the extraordinary "Medium-Catcher," invented by him for the detection of mediumistic fraud. That complicated machine, the memory of which haunts like a nightmare the dreams of dishonest mediums, is carefully described in Comte de Mirville's *Question des Esprits*.

The better to prove to the experimenters the reality of their own impulsion, Professor Faraday placed several card-board disks, united to each other and stuck to the table by a half-soft glue, which, making the whole adhere for a time together,

would, nevertheless, yield to a continuous pressure. Now, the table having turned — yes, actually *having dared to turn before Mr. Faraday*, which fact is of some value, at least — the disks were examined; and, as they were found to have gradually displaced themselves by slipping in the same direction as the table, it thus became an unquestionable proof that the experimenters had *pushed* the tables themselves.

Another of the so-called scientific tests, so useful in a phenomenon alleged to be either spiritual or psychical, consisted of a small instrument which immediately warned the witnesses of the slightest personal impulsion on their part, or rather, according to Mr. Faraday's own expression, "it warned them when they changed from the passive to the active state." This needle which betrayed the active motion proved but one thing, viz.: the action of a force which either emanated from the sitters or controlled them. And who has ever said that there is no such force? Every one admits so much, whether this force passes through the operator, as it is generally shown, or acts independently of him, as is so often the case. "The whole mystery consisted in the disproportion of the force employed by the operators, who pushed because they were forced to push, with certain effects of rotation, or rather, of a really marvellous race. In the presence of such prodigious effects, how could any one imagine that the Lilliputian experiments of that kind could have any value in this newly discovered Land of Giants?"\*

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\* Comte de Mirville, "*Question des Esprits*."

Professor Agassiz, who occupied in America nearly the same eminent position as a scientist which Mr. Faraday did in England, acted with a still greater unfairness. Professor J. R. Buchanan, the distinguished anthropologist, who has treated Spiritualism in some respects more scientifically than any one else in America, speaks of Agassiz, in a recent article, with a very just indignation. For, of all other men, Professor Agassiz ought to believe in a phenomenon to which he had been a subject himself. But now that both Faraday and Agassiz are themselves *disembodied*, we can do better by questioning the living than the dead.

Thus a force whose secret powers were thoroughly familiar to the ancient theurgists, is denied by modern skeptics. The antediluvian children — who perhaps played with it, using it as the boys in Bulwer-Lytton's *Coming Race*, use the tremendous "*oril*" — called it the "Water of Phtha"; their descendants named it the *Anima Mundi*, the soul of the universe; and still later the mediæval hermetists termed it "sidereal light," or the "Milk of the Celestial Virgin," the "Magnes," and many other names. But our modern learned men will neither accept nor recognize it under such appellations; for it pertains to *magic*, and magic is, in their conception, a disgraceful superstition.

Apollonius and Iamblichus held that it was not "in the knowledge of things *without*, but in the perfection of the soul *within*, that lies the empire of man, aspiring to be more than

men."\* Thus they had arrived at a perfect cognizance of their godlike souls, the powers of which they used with all the wisdom, outgrowth of esoteric study of the hermetic lore, inherited by them from their forefathers. But our philosophers, tightly shutting themselves up in their shells of flesh, cannot or dare not carry their timid gaze beyond the *comprehensible*. For them there is no future life; there are no godlike dreams, they scorn them as unscientific; for them the men of old are but "ignorant ancestors," as they express it; and whenever they meet during their physiological researches with an author who believes that this mysterious yearning after spiritual knowledge is inherent in every human being, and cannot have been given us utterly in vain, they regard him with contemptuous pity.

Says a Persian proverb: "The darker the sky is, the brighter the stars will shine." Thus, on the dark firmament of the mediæval ages began appearing the mysterious Brothers of the Rosie Cross. They formed no associations, they built no colleges; for, hunted up and down like so many wild beasts, when caught by the Christian Church, they were unceremoniously roasted. "As religion forbids it," says Bayle, "to spill blood," therefore, "to elude the maxim, *Ecclesia non novit sanguinem*, they burned human beings, as burning a man does not *shed his blood!*"

Many of these mystics, by following what they were taught by some treatises, secretly preserved from one

generation to another, achieved discoveries which would not be despised even in our modern days of exact sciences. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among "pretenders" to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right if not by fact to that Brotherhood which includes all those who study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries — such as gunpowder and optical glasses, and his mechanical achievements — were considered by every one as so many miracles. He was accused of having made a compact with the Evil One.

In the legendary history of Friar Bacon, as "well as in an old play written by Robert Green, a dramatist in the days of Queen Elizabeth, it is recounted, that, having been summoned before the king, the friar was induced to show" some of his skill before her majesty the queen. So he waved his hand (*his wand*, says the text), and "presently was heard such excellent music, that they all said they had never heard the like." Then there was heard a still louder music and four apparitions suddenly presented themselves and danced until they vanished and disappeared in the air. Then he waved his wand again, and suddenly there was such a smell "as if all the rich perfumes in the whole world had been there prepared in the best manner that art could set them out." Then Roger Bacon having promised a gentleman to show him his

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\* Bulwer-Lytton, "*Zanoni*."

sweetheart, he pulled a hanging in the king's apartment aside and every one in the room saw "a kitchen-maid with a basting-ladle in her hand." The proud gentleman, although he recognized the maiden who disappeared as suddenly as she had appeared, was enraged at the humiliating spectacle, and threatened the friar with his revenge. What does the magician do? He simply answers: "Threaten not, lest I do you more shame; and do you take heed how you give *scholars* the lie again!"

As a commentary on this, the modern historian\* remarks: "This may be taken as a sort of exemplification of the class of exhibitions which were probably the result of a *superior knowledge* of natural sciences." No one ever doubted that it was the result of precisely such a knowledge, and the hermetists, magicians, astrologers and alchemists never claimed anything else. It certainly was not their fault that the ignorant masses, under the influence of an unscrupulous and fanatical clergy, should have attributed all such works to the agency of the devil. In view of the atrocious tortures provided by the Inquisition for all suspected of either black or white magic, it is not strange that these philosophers neither boasted nor even acknowledged the fact of such an intercourse. On the contrary, their own writings prove that they held that magic is "no more than the application of natural active causes to passive things or subjects; by means

thereof, many tremendously surprising but yet natural effects are produced."

The phenomena of the mystic odors and music, exhibited by Roger Bacon, have been often observed in our own time. To say nothing of our personal experience, we are informed by English correspondents of the Theosophical Society that they have heard strains of the most ravishing music, coming from no visible instrument, and inhaled a succession of delightful odors produced, as they believed, by spirit-agency. One correspondent tells us that so powerful was one of these familiar odors — that of sandal-wood — that the house would be impregnated with it for weeks after the seance. The medium in this case was a member of a private family, and the experiments were all made within the domestic circle. Another describes what he calls a "*musical rap*." The potencies that are now capable of producing these phenomena must have existed and been equally efficacious in the days of Roger Bacon. As to the apparitions, it suffices to say that they are evoked now in spiritualistic circles, and guaranteed by scientists, and their evocation by Roger Bacon is thus made more probable than ever.

Baptista Porta, in his treatise on *Natural Magic*, enumerates a whole catalogue of secret formulæ for producing extraordinary effects by employing the occult powers of nature. Although the "magicians" believed as firmly as our spiritualists in a world of invisible spirits, none of them claimed to produce his effects under their control or through their sole help. They knew too well how difficult it is to keep

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\* T. Wright, "*Narratives of Sorcery and Magic*."

away the elementary creatures when they have once found the door wide open. Even the magic of the ancient Chaldeans was but a profound knowledge of the powers of simples and minerals. It was only when the theurgist desired *divine* help in spiritual and earthly matters that he sought direct communication through religious rites, with pure spiritual beings. With them, even, those spirits who remain invisible and communicate with mortals through their awakened inner senses, as in clairvoyance, clairaudience and trance, could only be evoked *subjectively* and as a result of purity of life and prayer. But all physical phenomena were produced simply by applying a knowledge of natural forces, although certainly not by the method of legerdemain, practiced in our days by conjurers.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labor for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They

esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Philalethes are too well known to repeat the old, sad story.

### MEDIUMISTIC PHENOMENA, TO WHAT ATTRIBUTABLE

If spiritualists are anxious to keep strictly dogmatic in their notions of the "spirit-world," they must not set *scientists* to investigate their phenomena in the true experimental spirit. The attempt would most surely result in a partial re-discovery of the magic of old — that of Moses and Paracelsus. Under the deceptive beauty of some of their apparitions, they might find some day the sylphs and fair Undines of the Rosicrucians playing in the currents of *psychic* and *odic* force.

Already Mr. Crookes, who fully credits the *being*, feels that under the fair skin of Katie, covering a simulacrum of heart borrowed partially from the medium and the circle, there is *no soul!* And the learned authors of *The Unseen Universe*, abandoning their "electro-biological" theory, begin to perceive in the universal ether the *possibility* that it is a photographic album of EN-SOPH — the Boundless.

We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental,"

and "Elementary." Many — especially among those who control the medium subjectively to speak, write, and otherwise act in various ways — are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But, in any case, human spirits can *never* materialize themselves in *propria personâ*. These can never appear to the investigator clothed with warm, solid flesh, sweating hands and faces, and grossly-material bodies. The most they can do is to project their æthereal reflection on the atmospheric waves, and if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body. It is useless to plead that the "materialized spirits" that have exhibited themselves with beating hearts and loud voices (with or without a trumpet) are *human* spirits. The voices — if such sound can be termed a voice at all — of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Æolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

This is not *our* philosophy, but that of the numberless generations of theurgists and magicians, and based upon

their practical experience. The testimony of antiquity is positive on this subject: Daimoniw'n fwnai; a&narqroi ejsiv. . . \* The voices of spirits are not articulated. The spirit-voice consists of a series of sounds which conveys the impression of a column of compressed air ascending from beneath upward, and spreading around the living interlocutor. The many eye-witnesses who testified in the case of Elizabeth Eslinger, namely:† the deputy-governor of the prison of Weinsberg, Mayer, Eckhart, Theurer, and Knorr (sworn evidence), Duttenhofer, and Kapff, the mathematician, testified that they saw the apparition *like a pillar of clouds*. For the space of eleven weeks, Doctor Kerner and his sons, several Lutheran ministers, the advocate Fraas, the engraver Duttenhofer, two physicians, Siefer and Sicherer, the judge Heyd, and the Baron von Hugel, with many others, followed this manifestation daily. During the time it lasted, the prisoner Elizabeth prayed with a loud voice uninterruptedly; therefore, as the "spirit" was talking at the same time, it could be no ventriloquism; and that voice, they say, "had nothing *human* in it; no one could imitate its sounds."

Further on we will give abundant proofs from ancient authors concerning this neglected truism. We will now only again assert that no spirit claimed by the spiritualists to be human was ever proved to be such on sufficient testimony. The influence of the *disembodied* ones can be felt, and communicated *subjectively* by them to sensitives. They can

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\* See Des Mousseaux's "*Dodone*," and "*Dieu et les dieux*," p. 326.  
† "*Apparitions*," translated by C. Crowe, pp. 388, 391, 399.

produce *objective* manifestations, but they cannot produce *themselves* otherwise than as described above. They can control the body of a medium, and express their desires and ideas in various modes well known to spiritualists; but not *materialize* what is matterless and purely spiritual — their *divine essence*. Thus every so-called "materialization" — when genuine — is either produced (*perhaps*) by the will of that spirit whom the "appearance" is claimed to be but can only personate at best, or by the elementary goblins themselves, which are generally too stupid to deserve the honor of being called devils. Upon rare occasions the spirits are able to subdue and control these soulless beings, which are ever ready to assume pompous names if left to themselves, in such a way that the mischievous spirit "of the air," shaped in the real image of the *human* spirit, will be moved by the latter like a marionette, and unable to either act or utter other words than those imposed on him by the "immortal soul." But this requires many conditions generally unknown to the circles of even spiritualists most in the habit of regularly attending seances. Not every one can attract *human* spirits who likes. One of the most powerful attractions of our departed ones is their strong affection for those whom they have left on earth. It draws them irresistibly, by degrees, into the current of the Astral Light vibrating between the person sympathetic to them and the Universal Soul. Another very important condition is harmony, and the magnetic purity of the persons present.

If this philosophy is wrong, if all the "materialized" forms emerging in *darkened* rooms from still *darker* cabinets, are spirits of men who once lived upon this earth, why such a difference between them and the *ghosts* that appear unexpectedly — *ex abrupto* — without either cabinet or medium? Who ever heard of the apparitions, unrestful "souls," hovering about the spots where they were murdered, or coming back for some other mysterious reasons of their own, with "warm hands" feeling *like living flesh*, and but that they are known to be dead and buried, not distinguishable from living mortals? We have well-attested facts of such apparitions making themselves suddenly visible, but never, until the beginning of the era of the "materializations," did we see anything like them. In the *Medium and Day Break*, of September 8, 1876, we read a letter from "a lady travelling on the continent," narrating a circumstance that happened in a haunted house. She says: ". . . A strange sound proceeded from a darkened corner of the library . . . on looking up she perceived a *cloud or column of luminous vapor*; . . . the earth-bound spirit was hovering about the spot rendered accursed by his evil deed. . ." As this spirit was doubtless a *genuine* elementary apparition, which made itself visible of its own free will — in short, an *umbra* — it was, as every respectable shadow should be, visible but impalpable, or if palpable at all, communicating to the feeling of touch the sensation of a mass of water suddenly clasped in the hand, or of condensed but cold steam. It was *luminous* and *vapory*; for aught we can tell it might have been the real personal umbra of the "spirit,"



persecuted, and earth-bound, either by its own remorse and crimes or those of another person or spirit. The mysteries of after-death are many, and modern "materializations" only make them cheap and ridiculous in the eyes of the indifferent.

To these assertions may be opposed a fact well known among spiritualists: *The writer has publicly certified to having seen such materialized forms.* We have most assuredly done so, and are ready to repeat the testimony. We have recognized such figures as the visible representations of acquaintances, friends, and even relatives. We have, in company with many other spectators, heard them pronounce words in languages unfamiliar not only to the medium and to every one else in the room, except ourselves, but, in some cases, to almost if not quite every medium in America and Europe, for they were the tongues of Eastern tribes and peoples. At the time, these instances were justly regarded as conclusive proofs of the genuine mediumship of the uneducated Vermont farmer who sat in the "cabinet." But, nevertheless, these figures were *not* the forms of the persons they appeared to be. They were simply their portrait statues, constructed, animated and operated by the elementaries. If we have not previously elucidated this point, it was because the spiritualistic public was not then ready to even listen to the fundamental proposition that there are elemental and elementary spirits. Since that time this subject has been broached and more or less widely discussed. There is less hazard now in attempting to launch upon the restless sea of criticism the hoary philosophy of the ancient sages, for there has been some

preparation of the public mind to consider it with impartiality and deliberation. Two years of agitation have effected a marked change for the better.

Pausanias writes that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the *neighing of horses* and the shouts of shadowy soldiers. Supposing that the spectres of the slaughtered soldiers were their genuine spirits, they looked like "shadows," not materialized men. Who, then, or what, produced the neighing of horses? *Equine* "spirits"? And if it be pronounced untrue that horses have spirits — which assuredly no one among zoologists, physiologists or psychologists, or even spiritualists, can either prove or disprove — then must we take it for granted that it was the "immortal souls" of men which produced the neighing at Marathon to make the historical battle scene more vivid and dramatic? The phantoms of dogs, cats, and various other animals have been repeatedly seen, and the world-wide testimony is as trustworthy upon this point as that with respect to human apparitions. Who or *what* personates, if we are allowed such an expression, the ghosts of departed animals? Is it, again, human spirits? As the matter now stands, there is no side issue; we have either to admit that animals have surviving spirits and souls as well as ourselves, or hold with Porphyry that there are in the *invisible* world a kind of tricky and malicious demons, intermediary beings between living men and "gods," spirits that delight in

appearing under every imaginable shape, beginning with the human form, and ending with those of multifarious animals.\*

### THEIR RELATION TO CRIME

Before venturing to decide the question whether the spectral animal forms so frequently seen and attested are the returning spirits of dead beasts, we must carefully consider their reported behavior. Do these spectres act according to the habits and display the same instincts, as the animals during life? Do the spectral beasts of prey lie in wait for victims, and timid animals flee before the presence of man; or do the latter show a malevolence and disposition to annoy, quite foreign to their natures? Many victims of these obsessions — notably, the afflicted persons of Salem and other historical witchcrafts — testify to having seen dogs, cats, pigs, and other animals, entering their rooms, biting them, trampling upon their sleeping bodies, and *talking* to them; *often inciting them to suicide and other crimes*. In the well-attested case of Elizabeth Eslinger, mentioned by Dr. Kerner, the apparition of the ancient priest of Wimmenthal† was accompanied by a large black dog, which he called *his father*, and which dog in the presence of numerous witnesses jumped on all the beds of the prisoners. At another time the priest appeared with a lamb, and sometimes with two lambs. Most of those accused at Salem were charged by the seeresses with consulting and

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\* "*De Abstinencia*," etc.

† C. Crowe, "*On Apparitions*," p. 398.

plotting mischief with yellow birds, which would sit on their shoulder or on the beams overhead.‡ And unless we discredit the testimony of thousands of witnesses, in all parts of the world, and in all ages, and allow a monopoly of seership to modern mediums, spectre-animals do appear and manifest all the worst traits of depraved human nature, without themselves being human. What, then, can they be but elementals?

Descartes was one of the few who believed and dared say that to occult medicine we shall owe discoveries "destined to extend the domain of philosophy"; and Brierre de Boismont not only shared in these hopes but openly avowed his sympathy with "supernaturalism," which he considered the universal "grand creed." ". . . We think with Guizot," he says, "that the existence of society is bound up in it. It is *in vain* that modern reason, which, notwithstanding its *positivism*, cannot explain the intimate cause of any phenomena, *rejects the supernatural*; it is universal, and at the root of all hearts. The most elevated minds are frequently its most ardent disciples."§

Christopher Columbus discovered America, and Americus Vesputius reaped the glory and usurped his dues. Theophrastus Paracelsus rediscovered the occult properties of the magnet — "the bone of Horus" which, twelve centuries before his time, had played such an important part in the

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‡ Upham, "*Salem Witchcraft*."

§ Brierre de Boismont, "*On Hallucinations*," p. 60.

theurgic mysteries — and he very naturally became the founder of the school of magnetism and of mediæval magico-theurgy. But Mesmer, who lived nearly three hundred years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the fire-philosopher, while the great master died in a hospital!

So goes the world: new discoveries, evolving from old sciences; new men — the same old nature!

## CHAPTER III

"The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep."

ZANONI

"Qui, donc, t'a donne la mission d'annoncer au peuple que la Divinite n'existe pas — quel avantage trouves tu a persuader a l'homme qu'une force aveugle preside a ses destinees et frappe au hasard le crime et la vertu?"

ROBESPIERRE (Discours)

May 7, 1794

We believe that few of those physical phenomena which are genuine are caused by disembodied human spirits. Still, even those that are produced by occult forces of nature, such as happen through a few genuine mediums, and are consciously employed by the so-called "jugglers" of India and Egypt, deserve a careful and serious investigation by science; especially now that a number of respected authorities have testified that in many cases the hypothesis of fraud does not hold. No doubt, there are professed "conjurers" who can perform cleverer tricks than all the American and English "John Kings" together. Robert Houdin unquestionably could, but this did not prevent his laughing outright in the face of the academicians, when they desired him to assert in the

newspapers, that he could make a table move, or rap answers to questions, *without contact of hands*, unless the table was a prepared one.\* The fact alone, that a now notorious London juggler refused to accept a challenge for £1,000 offered him by Mr. Algernon Joy,† to produce such manifestations as are usually obtained through mediums, unless he was left *unbound* and *free* from the hands of a committee, negatives his *expose* of the occult phenomena. Clever as he may be, we defy and challenge him to reproduce, under the *same conditions*, the "tricks" exhibited even by a common Indian *juggler*. For instance, the spot to be chosen by the investigators at the moment of the performance, and the juggler to know nothing of the choice; the experiment to be made in broad daylight, without the least preparations for it; without any confederate but a boy absolutely naked, and the juggler to be in a condition of semi-nudity. After that, we should select out of a variety three *tricks*, the most common among such public jugglers, and that were recently exhibited to some gentlemen belonging to the suite of the Prince of Wales: 1. To transform a rupee — firmly clasped in the hand of a skeptic — into a living cobra, the bite of which would prove fatal, as an examination of its fangs would show. 2. To cause a seed chosen at random by the spectators, and planted in the first semblance of a flower-pot, furnished by the same skeptics, to

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\* See de Mirville's "Question des Esprits," and the works on the "Phenomenes Spirites," by de Gasparin.

† Honorary Secretary to the National Association of Spiritualists of London.

grow, mature, and bear fruit in less than a quarter of an hour. 3. To stretch himself on three swords, stuck perpendicularly in the ground at their hilts, the sharp points upward; after that, to have removed first one of the swords, then the other, and, after an interval of a few seconds, the last one, the juggler remaining, finally, lying on *nothing* — on the air, miraculously suspended at about one yard from the ground. When any prestidigitateur, to begin with Houdin and end with the last trickster who has secured gratuitous advertisement by attacking spiritualism, does *the same*, then — but only then — we will train ourselves to believe that mankind has been evolved out of the hind-toe of Mr. Huxley's Eocene *Orohippus*.

### HUXLEY'S DERIVATION FROM THE OROHIPPIUS

We assert again, in full confidence, that there does not exist a professional wizard, either of the North, South or West, who can compete with anything approaching success, with these untutored, naked sons of the East. These require no Egyptian Hall for their performances, nor any preparations or rehearsals; but are ever ready, at a moment's notice, to evoke to their help the hidden powers of nature, which, for European prestidigitateurs as well as for scientists, are a closed book. Verily, as Elihu puts it, "great men are not always wise; neither do the aged understand judgment."‡ To repeat the remark of the English divine, Dr. Henry More, we

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‡ Job.

may well say: ". . . indeed, if there were any modesty left in mankind, the histories of the Bible might abundantly assure men of the existence of angels and spirits." The same eminent man adds, "I look upon it as a special piece of Providence that . . . fresh examples of apparitions may awaken our benumbed and lethargic minds into an assurance that there are other intelligent beings besides those that are clothed in heavy earth or clay . . . for this evidence, showing that there are bad spirits, will necessarily open a door to the belief that there are good ones, and lastly, that there is a God." The instance above given carries a moral with it, not only to scientists, but theologians. Men who have made their mark in the pulpit and in professors' chairs, are continually showing the lay public that they really know so little of psychology, as to take up with any plausible schemer who comes their way, and so make themselves ridiculous in the eyes of the thoughtful student. Public opinion upon this subject has been manufactured by jugglers and self-styled savants, unworthy of respectful consideration.

### COMTE, HIS SYSTEM AND DISCIPLES

The development of psychological science has been retarded far more by the ridicule of this class of pretenders, than by the inherent difficulties of its study. The empty laugh of the scientific nursling or of the fools of fashion, has done more to keep man ignorant of his imperial psychical powers, than the obscurities, the obstacles and the dangers that cluster about the subject. This is especially the case with spiritualistic

phenomena. That their investigation has been so largely confined to incapables, is due to the fact that men of science, who might and would have studied them, have been frightened off by the boasted exposures, the paltry jokes, and the impertinent clamor of those who are not worthy to tie their shoes. There are moral cowards even in university chairs. The inherent vitality of modern spiritualism is proven in its survival of the neglect of the scientific body, and of the obstreperous boasting of its pretended exposers. If we begin with the contemptuous sneers of the patriarchs of science, such as Faraday and Brewster, and end with the professional (?) *exposes* of the successful mimicker of the phenomena, — of London, we will not find them furnishing one single, well-established argument against the occurrence of spiritual manifestations. "My theory is," says this individual, in his recent *soi-disant* "expose," "that Mr. Williams dressed up and personified John King and Peter. Nobody can prove that it wasn't so." Thus it appears that, notwithstanding the bold tone of assertion, it is but a theory after all, and spiritualists might well retort upon the exposer, and demand that he should prove that it is so.

But the most inveterate, uncompromising enemies of Spiritualism are a class very fortunately composed of but few members, who, nevertheless, declaim the louder and assert their views with a clamorousness worthy of a better cause. These are the *pretenders* to science of young America — a mongrel class of pseudo-philosophers, mentioned at the opening of this chapter, with sometimes no better right to be

regarded as scholars than the possession of an electrical machine, or the delivery of a puerile lecture on insanity and mediomania. Such men are — if you believe them — profound thinkers and physiologists; there is none of your metaphysical nonsense about them; they are Positivists — the mental sucklings of Auguste Comte, whose bosoms swell at the thought of plucking deluded humanity from the dark abyss of superstition, and rebuilding the cosmos on improved principles. Irascible psychophobists, no more cutting insult can be offered them than to suggest that they may be endowed with immortal spirits. To hear them, one would fancy that there can be no other souls in men and women than "scientific" or "unscientific souls"; whatever that kind of soul may be.\*

Some thirty or forty years ago, in France, Auguste Comte — a pupil of the *Ecole Polytechnique*, who had remained for years at that establishment as a *repetiteur* of Transcendent Analysis and Rationalistic Mechanics — awoke one fine morning with the very irrational idea of becoming a prophet. In America, prophets can be met with at every street-corner; in Europe, they are as rare as black swans. But France is the land of novelties. Auguste Comte became a prophet; and so infectious is fashion, sometimes, that even in sober England he was considered, for a certain time, the Newton of the nineteenth century.

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\* See Dr. F. R. Marvin's "*Lectures on Mediomania and Insanity.*"

The epidemic extended, and for the time being, it spread like wildfire over Germany, England, and America. It found adepts in France, but the excitement did not last long with these. The prophet needed money: the disciples were unwilling to furnish it. The fever of admiration for a religion without a God cooled off as quickly as it had come on; of all the enthusiastic apostles of the prophet, there remained but one worthy of any attention. It was the famous philologist Littré, a member of the French Institute, and a *would-be* member of the Imperial Academy of Sciences, but whom the archbishop of Orleans maliciously prevented from becoming one of the "Immortals."†

The philosopher-mathematician — the high-priest of the "religion of the future" — taught his doctrine as do all his brother-prophets of our modern days. He deified "woman," and furnished her with an altar; but the goddess had to pay for its use. The rationalists had laughed at the mental aberration of Fourier; they had laughed at the St. Simonists; and their scorn for Spiritualism knew no bounds. The same rationalists and materialists were caught, like so many empty-headed sparrows, by the bird-lime of the new prophet's rhetoric. A longing for some kind of divinity, a craving for the "unknown," is a feeling congenital in man; hence the worst atheists seem not to be exempt from it. Deceived by the outward brilliancy of this *ignus fatuus*, the

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† Vapereau, "*Biographie Contemporaine*," art. Littré; and Des Mousseaux, "*Les Hauts Phenomenes de la Magie*," ch. 6.

disciples followed it until they found themselves floundering in a bottomless morass.

Covering themselves with the mask of a pretended erudition, the Positivists of this country have organized themselves into clubs and committees with the design of uprooting Spiritualism, while pretending to impartially investigate it.

Too timid to openly challenge the churches and the Christian doctrine, they endeavor to sap that upon which all religion is based — man's faith in God and his own immortality. Their policy is to ridicule that which affords an unusual basis for such a faith — phenomenal Spiritualism.

Attacking it at its weakest side, they make the most of its lack of an inductive method, and of the exaggerations that are to be found in the transcendental doctrines of its propagandists. Taking advantage of its unpopularity, and displaying a courage as furious and out of place as that of the errant knight of La Mancha, they claim recognition as philanthropists and benefactors who would crush out a monstrous superstition.

Let us see in what degree Comte's boasted religion of the future is superior to Spiritualism, and how much less likely its advocates are to need the refuge of those lunatic asylums which they officiously recommend for the mediums whom they have been so solicitous about. Before beginning, let us call attention to the fact that three-fourths of the disgraceful features exhibited in modern Spiritualism are directly

traceable to the materialistic adventurers pretending to be spiritualists. Comte has fulsomely depicted the "artificially-fecundated" woman of the future. She is but elder sister to the Cyprian ideal of the free-lovers. The immunity against the future offered by the teachings of his moonstruck disciples, has inoculated some pseudo-spiritualists to such an extent as to lead them to form communistic associations. None, however, have proved long-lived. Their leading feature being generally a materialistic animalism, gilded over with a thin leaf of Dutch-metal philosophy and tricked out with a combination of hard Greek names, the community could not prove anything else than a failure.

Plato, in the fifth book of the *Republic*, suggests a method for improving the human race by the elimination of the unhealthy or deformed individuals, and by coupling the better specimens of both sexes. It was not to be expected that the "genius of our century," even were he a prophet, would squeeze out of his brain anything entirely new.

Comte was a mathematician. Cleverly combining several old utopias, he colored the whole, and, improving on Plato's idea, materialized it, and presented the world with the greatest monstrosity that ever emanated from a human mind!

We beg the reader to keep in view, that we do not attack Comte as a philosopher, but as a professed reformer. In the irremediable darkness of his political, philosophical and religious views, we often meet with isolated observations and remarks in which profound logic and judiciousness of thought rival the brilliancy of their interpretation. But then,

these dazzle you like flashes of lightning on a gloomy night, to leave you, the next moment, more in the dark than ever. If condensed and repunctuated, his several works might produce, on the whole, a volume of very original aphorisms, giving a very clear and really clever definition of most of our social evils; but it would be vain to seek, either through the tedious circumlocution of the six volumes of his *Cours de Philosophie Positive*, or in that parody on priesthood, in the form of a dialogue — *The Catechism of the Religion of Positivism* — any idea suggestive of even provisional remedies for such evils. His disciples suggest that the sublime doctrines of their prophet were not intended *for the vulgar*. Comparing the dogmas preached by Positivism with their practical exemplifications by its apostles, we must confess the possibility of some very achromatic doctrine being at the bottom of it. While the "high-priest" preaches that "woman must cease to be the *female* of the man";\* while the theory of the positivist legislators on marriage and the family, chiefly consists in making the woman the "mere companion of man by ridding her of every maternal function";† and while they are preparing against the future a substitute for that function by applying "to the *chaste* woman" "a *latent force*,"‡ some of its lay priests openly preach polygamy, and others affirm that their doctrines are the quintessence of spiritual philosophy.

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\* A. Comte, "*Système de Politique Positive*," vol. i., p. 203, etc.

† Ibid.

‡ Ibid.

In the opinion of the Romish clergy, who labor under a chronic nightmare of the devil, Comte offers his "woman of the future" to the possession of the "incubi."§ In the opinion of more prosaic persons, the *Divinity* of Positivism, must henceforth be regarded as a biped broodmare. Even Littré, made prudent restrictions while accepting the apostleship of this marvellous religion. This is what he wrote in 1859: "M. Comte not only thought that he found the principles, traced the outlines, and furnished the method, but that he had deduced the consequences and constructed the social and religious edifice of the future. It is in this *second* division that we make our reservations, declaring, at the same time, that we accept as an inheritance, the whole of the first."\*\*

Further, he says: "M. Comte, in a grand work entitled the *System of the Positive Philosophy*, established the basis of a philosophy [?] which must finally supplant every theology and the whole of metaphysics. Such a work necessarily contains a direct application to the government of societies; as it *has nothing arbitrary in it* [?] and as we find therein a *real science* [?], my adhesion to the principles involves my adhesion to the essential consequences."

M. Littré has shown himself in the light of a true son of his prophet. Indeed the whole system of Comte appears to us to have been built on a play of words. When they say "*Positivism*," read *Nihilism*; when you hear the word *chastity*,

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§ See des Mousseaux, "*Hauts Phenomenes de la Magie*," chap. 6.

\*\* Littré, "*Paroles de Philosophie Positive*."



know that it means *impudicity*; and so on. Being a religion based on a theory of negation, its adherents can hardly carry it out practically without saying white when meaning black!

"Positive Philosophy," continues Littré, "does not accept atheism, for the atheist is not a really-emancipated mind, but is, in his own way, a theologian still; he gives his explanation about the essence of things; *he knows* how they began! . . . Atheism is Pantheism; this system is quite theological yet, and thus belongs to the ancient party."\*

It really would be losing time to quote any more of these paradoxical dissertations. Comte attained to the apotheosis of absurdity and inconsistency when, after inventing his philosophy, he named it a "Religion." And, as is usually the case, the disciples have surpassed the reformer — in absurdity. Supposititious philosophers, who shine in the American academies of Comte, like a *lampyrus noctiluca* beside a planet, leave us in no doubt as to their belief, and contrast "that system of thought and life" elaborated by the French apostle with the "idiocy" of Spiritualism; of course to the advantage of the former. "To destroy, you must replace"; exclaims the author of the *Catechism of the Religion of Positivism*, quoting Cassaudiere, by the way, without crediting him with the thought; and his disciples proceed to show by what sort of a loathsome system they are anxious to replace Christianity, Spiritualism, and even Science.

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\* Littré, "*Paroles de Philosophie Positive*," vii., 57.

"Positivism," perorates one of them, "is an *integral* doctrine. It rejects completely all forms of theological and metaphysical belief; all forms of supernaturalism, and thus — Spiritualism. The true positive spirit consists in substituting the study of the invariable laws of phenomena for that of their so-called causes, whether proximate or primary. On this ground it equally rejects atheism; *for the atheist is at bottom a theologian*," he adds, plagiarizing sentences from Littré's works: "the atheist does not reject the problems of theology, only the solution of these, and so he is illogical. We *Positivists* reject the problem in our turn on the ground that it is utterly inaccessible to the intellect, and we would only waste our strength in a vain search for first and final causes. As you see, Positivism gives a complete explanation [?] of the world, of man, his duty and destiny . . . ."†

Very brilliant this; and now, by way of contrast, we will quote what a really great scientist, Professor Hare, thinks of this system. "Comte's positive philosophy," he says, "after all, is merely negative. It is admitted by Comte, that he knows nothing of *the sources* and *causes* of nature's laws; that their origination is so perfectly inscrutable as to make it idle to — take up time in any scrutiny for that purpose. . . . Of course his doctrine makes him avowedly a thorough ignoramus, as to the causes of laws, or the means by which they are established, and can have no basis but the *negative* argument above stated, in objecting to the facts ascertained in relation to

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† "*Spiritualism and Charlatanism*."

the spiritual creation. Thus, while allowing the atheist his material dominion, Spiritualism will erect within and above the same space a dominion of an importance as much greater as eternity is to the average duration of human life, and as the boundless regions of the fixed stars are to the habitable area of this globe."\*

In short, Positivism proposes to itself to destroy Theology, Metaphysics, Spiritualism, Atheism, Materialism, Pantheism, and Science, and it must finally end in destroying itself. De Mirville thinks that according to Positivism, "order will begin to reign in the human mind only on the day when psychology will become a sort of *cerebral physics*, and history a kind of social physics." The modern Mohammed first disburdens man and woman of God and their own soul, and then unwittingly disembowels his own doctrine with the too sharp sword of metaphysics, which all the time he thought he was avoiding, thus letting out every vestige of philosophy.

In 1864, M. Paul Janet, a member of the Institute, pronounced a discourse upon Positivism, in which occur the following remarkable words:

"There are some minds which were brought up and fed on exact and positive sciences, but which feel nevertheless, a sort of instinctive impulse for philosophy. They can satisfy this instinct but with elements that they have already on hand. Ignorant in psychological sciences, having studied only the rudiments of metaphysics, they nevertheless are determined

to fight these same metaphysics as well as psychology, of which they know as little as of the other. After this is done, they will imagine themselves to have founded a Positive Science, while the truth is that they have only built up a new mutilated and incomplete metaphysical theory. They arrogate to themselves the authority and infallibility properly belonging alone to the true sciences, those which are based on experience and calculations; but they lack such an authority, for their ideas, defective as they may be, nevertheless belong to the same class as those which they attack. Hence the weakness of their situation, the final ruin of their ideas, which are soon scattered to the four winds."†

The Positivists of America have joined hands in their untiring efforts to overthrow Spiritualism. To show their impartiality, though, they propound such novel queries as follows: ". . . how much rationality is there in the dogmas of the Immaculate Conception, the Trinity and Transubstantiation, if submitted to the tests of physiology, mathematics, and chemistry?" and they "undertake to say, that the vagaries of Spiritualism do not surpass in absurdity these eminently respectable beliefs." Very well. But there is neither theological absurdity nor spiritualistic delusion that can match in depravity and imbecility that positivist notion of "artificial fecundation." Denying to themselves all thought on primal and final causes, they apply their insane theories to the construction of an impossible woman for the worship of

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\* Prof. Hare, "On Positivism," p. 29.

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† "Journal des Debats," 1864. See also des Mousseaux's "Hauts Phen. de la Magie."

future generations; the living, immortal companion of man they would replace with the Indian female fetich of the Obeah, the wooden idol that is stuffed every day with serpents' eggs, to be hatched by the heat of the sun!

And now, if we are permitted to ask in the name of common-sense, why should Christian mystics be taxed with credulity or the spiritualists be consigned to Bedlam, when a *religion* embodying such revolting absurdity finds disciples even among Academicians? — when such insane rhapsodies as the following can be uttered by the mouth of Comte and admired by his followers: "My eyes are dazzled; — they open each day more and more to the increasing coincidence between the social advent of the *feminine mystery*, and the mental decadence of the eucharistical sacrament. Already the Virgin has dethroned God in the minds of Southern Catholics! Positivism realizes the Utopia of the mediæval ages, by representing all the members of the great family as the issue of a *virgin mother without a husband*. . . ." And again, after giving the *modus operandi*: "The development of the *new process* would soon cause to spring up a caste without heredity, better adapted than vulgar procreation to the recruitment of spiritual chiefs, or even temporal ones, whose authority would then rest upon an origin truly superior, which would not *shrink from an investigation*."\*

To this we might inquire with propriety, whether there has ever been found in the "vagaries of Spiritualism," or the

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\* "*Philosophie Positive*," Vol. iv., p. 279.

mysteries of Christianity, anything more preposterous than this ideal "coming race." If the tendency of materialism is not grossly belied by the behavior of some of its advocates, those who publicly preach polygamy, we fancy that whether or not there will ever be a sacerdotal stirp so begotten, we shall see no end of progeny, — the offspring of "mothers without husbands."

How natural that a philosophy which could engender such a caste of didactic incubi, should express through the pen of one of its most garrulous essayists, the following sentiments: "This is a sad, a very sad age,† full of dead and dying faiths; full of idle prayers sent out in vain search for the departing gods. But oh! it is a glorious age, full of the golden light which streams from the ascending sun of science! What shall we do for those who are shipwrecked in faith, *bankrupt in intellect*, but . . . who seek comfort in the *mirage of spiritualism*, the delusions of transcendentalism, or the *will o' the wisp* of mesmerism? . . ."

The *ignis fatuus*, now so favorite an image with many dwarf philosophers, had itself to struggle for recognition. It is not so long since the now familiar phenomenon was stoutly denied by a correspondent of the London *Times*, whose assertions carried weight, till the work of Dr. Phipson, supported by the testimony of Beccaria, Humboldt, and other naturalists, set the question at rest.‡ The Positivists should

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† Dr. F. R. Marvin, "*Lecture on Insanity*."

‡ See Howitt, "*History of the Supernatural*," vol. ii.

choose some happier expression, and follow the discoveries of science at the same time. As to mesmerism, it has been adopted in many parts of Germany, and is publicly used with undeniable success in more than one hospital; its occult properties have been proved and are believed in by physicians, whose eminence, learning, and merited fame, the self-complacent lecturer on mediums and insanity cannot well hope to equal.

We have to add but a few more words before we drop this unpleasant subject. We have found Positivists particularly happy in the delusion that the *greatest scientists* of Europe were Comtists. How far their claims may be just, as regards other *savants*, we do not know, but Huxley, whom all Europe considers one of her greatest scientists, most decidedly declines that honor, and Dr. Maudsley, of London, follows suit. In a lecture delivered by the former gentleman in 1868, in Edinburgh, on *The Physical Basis of Life*, he even appears to be very much shocked at the liberty taken by the Archbishop of York, in identifying him with Comte's philosophy. "So far as I am concerned," says Mr. Huxley, "the most reverend prelate might dialectically hew Mr. Comte in pieces, as a modern Agag, and I would not attempt to stay his hand. In so far as my study of what specially characterizes the positive philosophy has led me, I find, therein, little or nothing of any scientific value, and a great deal which is *as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism*. In fact, Comte's philosophy in practice might be compendiously described as *Catholicism*

*minus Christianity.*" Further, Huxley even becomes wrathful, and falls to accusing Scotchmen of ingratitude for having allowed the Bishop to mistake Comte for the founder of a philosophy which belonged by right to Hume. "It was enough," exclaims the professor, "to make David Hume turn in his grave, that here, almost within earshot of his house, an interested audience should have listened, without a murmur, whilst his most characteristic doctrines were attributed to a French writer of fifty years later date, in whose *dreary and verbose pages we miss alike the vigor of thought and the clearness of style. . . .*"\*

Poor Comte! It appears that the highest representatives of his philosophy are now reduced, at least in this country, to "one physicist, one physician who has made a specialty of nervous diseases, and one lawyer." A very witty critic nicknamed this desperate trio, "*an anomalistic triad*, which, amid its arduous labors, finds no time to acquaint itself with the principles and laws of their language."†

To close the question, the Positivists neglect no means to overthrow Spiritualism in favor of their *religion*. Their high priests are made to blow their trumpets untiringly; and though the walls of no modern Jericho are ever likely to

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\* Prof. Huxley, "*Physical Basis of Life*."

† Reference is made to a card which appeared some time since in a New York paper, signed by three persons styling themselves as above, and assuming to be a scientific committee appointed two years before to investigate spiritual phenomena. The criticism on the triad appeared in the "*New Era*" magazine.

tumble down in dust before their blast, still they neglect no means to attain the desired object. Their paradoxes are unique, and their accusations against spiritualists irresistible in logic. In a recent lecture, for instance, it was remarked that: "The exclusive exercise of *religious* instinct is productive of sexual immorality. Priests, monks, nuns, saints, *media*, ecstasies, and devotees are famous for their impurities."\*

We are happy to remark that, while Positivism loudly proclaims itself a religion, Spiritualism has never pretended to be anything more than a science, a growing philosophy, or rather a research in hidden and as yet unexplained forces in nature. The objectiveness of its various phenomena has been demonstrated by more than one genuine representative of science, and as ineffectually denied by her "monkeys." Finally, it may be remarked of our Positivists who deal so unceremoniously with every psychological phenomenon, that they are like Samuel Butler's rhetorician, who

". . . could not open  
His mouth, but out there flew a *trope*."

We would there were no occasion to extend the critic's glance beyond the circle of triflers and pedants who improperly wear the title of men of science. But it is also undeniable that the treatment of new subjects by those whose rank is high in the scientific world but too often passes unchallenged, when it is amenable to censure. The cautiousness bred of a fixed habit of experimental research,

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\* Dr. Marvin, "Lecture on Insanity," N. Y., 1875.

the tentative advance from opinion to opinion, the weight accorded to recognized authorities — all foster a conservatism of thought which naturally runs into dogmatism. The price of scientific progress is too commonly the martyrdom or ostracism of the innovator. The reformer of the laboratory must, so to speak, carry the citadel of custom and prejudice at the point of the bayonet. It is rare that even a postern-door is left ajar by a friendly hand. The noisy protests and impertinent criticisms of the little people of the antechamber of science, he can afford to let pass unnoticed; the hostility of the other class is a real peril that the innovator must face and overcome. Knowledge does increase apace, but the great body of scientists are not entitled to the credit. In every instance they have done their best to shipwreck the new discovery, together with the discoverer. The palm is to him who has won it by individual courage, intuitiveness, and persistency. Few are the forces in nature which, when first announced, were not laughed at, and then set aside as absurd and unscientific. Humbling the pride of those who had not discovered anything, the just claims of those who have been denied a hearing until negation was no longer prudent, and then — alas for poor, selfish humanity! these very discoverers too often became the opponents and oppressors, in their turn, of still more recent explorers in the domain of natural law! So, step by step, mankind move around their circumscribed circle of knowledge, science constantly correcting its mistakes, and readjusting on the following day the erroneous theories of the preceding one. This has been the case, not merely with

questions pertaining to psychology, such as mesmerism, in its dual sense of a physical and spiritual phenomenon, but even with such discoveries as directly related to exact sciences, and have been easy to demonstrate.

What can we do? Shall we recall the disagreeable past? Shall we point to mediæval scholars conniving with the clergy to deny the Heliocentric theory, for fear of hurting an ecclesiastical dogma? Must we recall how learned conchologists once denied that the fossil shells, found scattered over the face of the earth, were ever inhabited by living animals at all? How the naturalists of the eighteenth century declared these but mere *fac-similes* of animals? And how these naturalists fought and quarrelled and battled and called each other names, over these venerable mummies of the ancient ages for nearly a century, until Buffon settled the question by proving to the negators that they were mistaken? Surely an oyster-shell is anything but transcendental, and ought to be quite a palpable subject for any exact study; and if the scientists could not agree on that, we can hardly expect them to believe at all that evanescent forms, — of hands, faces, and whole bodies sometimes — appear at the seances of spiritual mediums, when the latter are honest.

### THE LONDON MATERIALISTS

There exists a certain work which might afford very profitable reading for the leisure hours of skeptical men of science. It is a book published by Flourens, the Perpetual Secretary of the French Academy, called *Histoire des*

*Recherches de Buffon*. The author shows in it how the great naturalist combated and finally conquered the advocates of the *fac-simile* theory; and how they still went on denying everything under the sun, until at times the learned body fell into a fury, an epidemic of negation. It denied Franklin and his refined electricity; laughed at Fulton and his concentrated steam; voted the engineer Perdormet a strait-jacket for his offer to build railroads; stared Harvey out of countenance; and proclaimed Bernard de Palissy "as stupid as one of his own pots!"

In his oft-quoted work, *Conflict between Religion and Science*, Professor Draper shows a decided propensity to kick the beam of the scales of justice, and lay all such impediments to the progress of science at the door of the clergy alone. With all respect and admiration due to this eloquent writer and scientist, we must protest and give every one his just due. Many of the above-enumerated discoveries are mentioned by the author of the *Conflict*. In every case he denounces the bitter resistance on the part of the clergy, and keeps silent on the like opposition invariably experienced by every new discoverer at the hands of science. His claim on behalf of science that "knowledge is power" is undoubtedly just. But abuse of power, whether it proceeds from excess of wisdom or ignorance is alike obnoxious in its effects. Besides, the clergy are silenced now. Their protests would at this day be scarcely noticed in the world of science. But while theology is kept in the background, the scientists have seized the sceptre of despotism with both hands, and they use it, like the

cherubim and flaming sword of Eden, to keep the people away from the tree of immortal life and within this world of perishable matter.

The editor of the London *Spiritualist*, in answer to Dr. Gully's criticism of Mr. Tyndall's fire-mist theory, remarks that if the entire body of spiritualists are not roasting alive at Smithfield in the present century, it is to science alone that we are indebted for this crowning mercy. Well, let us admit that the scientists are indirectly public benefactors in this case, to the extent that the burning of erudite scholars is no longer fashionable. But is it unfair to ask whether the disposition manifested toward the spiritualistic doctrine by Faraday, Tyndall, Huxley, Agassiz, and others, does not warrant the suspicion that if these learned gentlemen and their following had the unlimited power once held by the Inquisition, spiritualists would not have reason to feel as easy as they do now? Even supposing that they should not roast believers in the existence of a spirit-world — it being unlawful to cremate people alive — would they not send every spiritualist they could to Bedlam? Do they not call us "incurable monomaniacs," "hallucinated fools," "fetich-worshippers," and like characteristic names? Really, we cannot see what should have stimulated to such extent the gratitude of the editor of the London *Spiritualist*, for the benevolent tutelage of the men of science. We believe that the recent Lankester-Donkin-Slade prosecution in London ought at last to open the eyes of hopeful spiritualists, and show them that stubborn

materialism is often more stupidly bigoted than religious fanaticism itself.

One of the cleverest productions of Professor Tyndall's pen is his caustic essay upon *Martineau and Materialism*. At the same time it is one which in future years the author will doubtless be only too ready to trim of certain unpardonable grossnesses of expression. For the moment, however, we will not deal with these, but consider what he has to say of the phenomenon of consciousness. He quotes this question from Mr. Martineau: "A man can say 'I feel, I think, I love'; but how does consciousness infuse itself into the problem?" And thus answers: "The passage from the physics of the brain to the corresponding facts of consciousness is unthinkable. Granted that a definite thought and a molecular action in the brain occur simultaneously; we do not possess the intellectual organ nor apparently any rudiments of the organ, which would enable us to pass by a process of reasoning from one to the other. They appear together, but *we do not know why*. Were our minds and senses so expanded, strengthened and illuminated, as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings, all their electric discharges, if such there be; and were we intimately acquainted with the corresponding states of thought and feeling, we should be as far as ever from the solution of the problem, 'How are these physical processes connected with the facts of consciousness?'

The chasm between the two classes of phenomena would still remain intellectually impassable."\*

This chasm, as impassable to Professor Tyndall as the fire-mist where the scientist is confronted with his unknowable cause, is a barrier only to men without spiritual intuitions. Professor Buchanan's *Outlines of Lectures on the Neurological System of Anthropology*, a work written so far back as 1854, contains suggestions that, if the sciolists would only heed them, would show how a bridge can be thrown across this dreadful abyss. It is one of the bins in which the thought-seed of future harvests is stored up by a frugal present. But the edifice of materialism is based entirely upon that gross sub-structure — the reason. *When they have stretched its capabilities to their utmost limits, its teachers can at best only disclose to us an universon of molecules animated by an occult impulse.* What better diagnosis of the ailment of our scientists could be asked than can be derived from Professor Tyndall's analysis of the mental state of the Ultramontane clergy by a very slight change of names. For "spiritual guides" read "scientists," for "prescientific past" substitute "materialistic present," say "spirit" for "science," and in the following paragraph we have a life portrait of the modern man of science drawn by the hand of a master:

" . . . Their spiritual guides live so exclusively in the prescientific past, that even the really strong intellects among them are reduced to atrophy as regards scientific truth. Eyes

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\* Tyndall, "Fragments of Science."

they have and see not; ears they have and hear not; for both eyes and ears are taken possession of by the sights and sounds of another age. In relation to science, the Ultramontane brain, through lack of exercise, is virtually the undeveloped brain of the child. And thus it is that as children in scientific knowledge, but as potent wielders of spiritual power among the ignorant, they countenance and enforce practices sufficient to bring the blush of shame to the cheeks of the more intelligent among themselves."† The Occultist holds this mirror up to science that it may see how it looks itself.

Since history recorded the first laws established by man, there never was yet a people, whose code did not hang the issues of the life and death of its citizens upon the testimony of two or three credible witnesses. "At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death,"‡ says Moses, the first legislator we meet in ancient history. "The laws which put to death a man on the deposition of one witness are fatal to freedom" — says Montesquieu. "Reason claims there should be two witnesses."§

Thus the value of evidence has been tacitly agreed upon and accepted in every country. But the scientists will not accept the evidence of the million against one. In vain do

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† Tyndall, Preface to "Fragments of Science."

‡ *Deuteronomy*, chap. xvii., 6.

§ Montesquieu, *Esprit des Lois I.*, xii., chap. 3.



hundreds of thousands of men testify to facts. *Oculos habent et non vident!* They are determined to remain blind and deaf. Thirty years of practical demonstrations and the testimony of some millions of believers in America and Europe are certainly entitled to some degree of respect and attention. Especially so, when the verdict of twelve spiritualists, influenced by the evidence testified to by any two others, is competent to send even a scientist to swing on the gallows for a crime, perhaps committed under the impulse supplied by a commotion among the cerebral molecules unrestrained by a consciousness of future moral RETRIBUTION.

Toward science as a whole, as a divine goal, the whole civilized world ought to look with respect and veneration; for science alone can enable man to understand the Deity by the true appreciation of his works. "Science *is the understanding of truth or facts,*" says Webster; "it is an investigation of truth *for its own sake* and a pursuit of pure knowledge." If the definition be correct, then the majority of our modern scholars have proved false to their goddess. "Truth for its own sake!" And where should the keys to every truth in nature be searched for, unless in the hitherto unexplored mystery of psychology? Alas! that in questioning nature so many men of science should daintily sort over her facts and choose only such for study as best bolster their prejudices.

Psychology has no worse enemies than the medical school denominated *allopathists*. It is in vain to remind them that of the so-called exact sciences, medicine, confessedly, least deserves the name. Although of all branches of medical

knowledge, psychology ought more than any other to be studied by physicians, since without its help their practice degenerates into mere guess-work and chance-intuitions, they almost wholly neglect it. The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honor is vindicated, this is a matter of secondary importance.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Bleeding, by leeching, cupping, and the lancet, had its epidemic of popularity, but at last fell into merited disgrace; water, now freely given to fevered patients, was once denied them, warm baths were superseded by cold water, and for a while hydropathy was a mania. Peruvian bark — which a modern defender of biblical authority seriously endeavors to identify with the paradisiacal "Tree of Life,"\* and which was brought to Spain in 1632 — was neglected for years. The Church, for once, showed more

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\* C. B. Warring.

discrimination than science. At the request of Cardinal de Lugo, Innocent X. gave it the prestige of his powerful name.

### BORROWED ROBES

In an old book entitled *Demonologia*, the author cites many instances of important remedies which being neglected at first afterward rose into notice through mere accident. He also shows that most of the new discoveries in medicine have turned out to be no more than "the revival and readoption of very ancient practices." During the last century, the root of the male fern was sold and widely advertised as a secret nostrum by a Madame Nouffleur, a female quack, for the effective cure of the tapeworm. The secret was bought by Louis XV. for a large sum of money; after which the physicians discovered that it was recommended and administered in that disease by Galen. The famous powder of the Duke of Portland for the gout, was the *diacentaureon* of Cælius Aurelianus. Later it was ascertained that it had been used by the earliest medical writers, who had found it in the writings of the old Greek philosophers. So with the *eau medicinale* of Dr. Husson, whose name it bears. This famous remedy for the gout was recognized under its new mask to be the *Colchicum autumnale*, or meadow saffron, which is identical with a plant called *Hermodactylus*, whose merits as a certain antidote to gout were recognized and defended by Oribasius, a great physician of the fourth century, and Ætius Amidenus, another eminent physician of Alexandria (fifth century). Subsequently it was abandoned and fell into

disfavor only because it was *too old* to be considered good by the members of the medical faculties that flourished toward the end of the last century!

Even the great Magendie, the wise physiologist, was not above discovering that which had already been discovered and found good by the oldest physicians. His proposed remedy against consumption, namely, the use of prussic acid, may be found in the works of Linnæus, *Amenitates Academicæ*, vol. iv., in which he shows distilled laurel water to have been used with great profit in pulmonary consumption. Pliny also assures us that the extract of almonds and cherry-pits had cured the most obstinate coughs. As the author of *Demonologia* well remarks, it may be asserted with perfect safety that "all the various secret preparations of opium which have been lauded as the discovery of modern times, may be recognized in the works of ancient authors," who see themselves so discredited in our days.

It is admitted on all hands that from time immemorial the distant East was the land of knowledge. Not even in Egypt were botany and mineralogy so extensively studied as by the savants of archaic Middle Asia. Sprengel, unjust and prejudiced as he shows himself in everything else, confesses this much in his *Histoire de la Médecine*. And yet, notwithstanding this, whenever the subject of magic is discussed, that of India has rarely suggested itself to any one, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the

Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practiced in public emergencies. *It was more than a religious matter, for it was considered divine.* The Egyptian hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. Denying themselves the simplest comforts of life, they dwelt in woods, and led the life of the most secluded hermits,\* while their Egyptian brothers at least congregated together. Notwithstanding the slur thrown by history on all who practiced magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practiced what had passed to them as an inheritance from the earliest Rishis† — the seven primeval sages — would be regarded as a

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\* Ammianus Marcellinus, xxiii., 6.

† The Rishis were seven in number, and lived in days anteceding the Vedic period. They were known as sages, and held in reverence like demigods. Haug shows that they occupy in the Brahmanical religion a position answering to that of the twelve sons of Jacob in the Jewish Bible. The Brahmans claim to descend directly from these Rishis.

mere speculation by exact scholars. "The care which they took in educating youth, in familiarizing it with generous and virtuous sentiments, did them peculiar honor, and their maxims and discourses, as recorded by historians, prove that they were expert in matters of philosophy, metaphysics, astronomy, morality, and religion," says a modern writer. They preserved their dignity under the sway of the most powerful princes, whom they would *not* condescend to visit, or to trouble for the slightest favor. If the latter desired the advice or the prayers of the holy men, they were either obliged to go themselves, or to send messengers. To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed, so superciliously, *magic*.

While the miracles recorded in the Bible have become accepted facts with the Christians, to disbelieve which is regarded as infidelity, the narratives of wonders and prodigies found in the *Atharva-Veda*,‡ either provoke their contempt or are viewed as evidences of diabolism. And yet, in more than one respect, and notwithstanding the unwillingness of certain Sanscrit scholars, we can show the identity between the two. Moreover, as the Vedas have now been proved by scholars to antedate the Jewish *Bible* by many ages, the inference is an easy one that if one of them has

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‡ The fourth Veda.

borrowed from the other, the Hindu sacred books are not to be charged with plagiarism.

First of all, their cosmogony shows how erroneous has been the opinion prevalent among the civilized nations that Brahma was ever considered by the Hindus their chief or Supreme God. Brahma is a secondary deity, and like Jehovah is "a mover of the waters." He is the *creating* god, and has in his allegorical representations four heads, answering to the four cardinal points. He is the demiurgos, the *architect* of the world. "In the primordiate state of the creation," says Polier's *Mythologie des Indous*, "the rudimental universe, submerged in water, reposed in the bosom of the Eternal. Sprang from this chaos and darkness, Brahma, the architect of the world, poised on a lotus-leaf floated (moved?) upon the waters, unable to discern anything but water and darkness." This is as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Athtor\* or Mother Night (which represents illimitable darkness) as the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos. As in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation — another Deity.† Perceiving such a dismal state of things, Brahma soliloquizes in consternation: "Who am I? Whence came I?" Then he hears a voice: "Direct your prayer to

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\* Orthography of the "Archaic Dictionary."

† We do not mean the current or accepted Bible, but the *real* Jewish one explained kabalistically.

Bhagavant — the Eternal, known, also, as Parabrahma." Brahma, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahma issues from the universal egg — (infinite chaos) as *light*, for his understanding is now opened, and he sets himself to work; he *moves* on the eternal waters, with the spirit of God within himself; in his capacity of *mover* of the waters he is *Narayana*."

The lotus, the sacred flower of the Egyptians, as well as the Hindus, is the symbol of Horus as it is that of Brahma. No temples in Thibet or Nepaul are found without it; and the meaning of this symbol is extremely suggestive. The sprig of *lilies* placed in the hand of the archangel, who offers them to the Virgin Mary, in the pictures of the "Annunciation," have in their esoteric symbolism precisely the same meaning. We refer the reader to Sir William Jones.‡ With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the *Bhagavad Gita*, "I see Brahma the creator enthroned in *thee* above the lotus!" and Sir W. Jones shows that the seeds of the lotus contain — even before they germinate — perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become; or, as the author of *The Heathen Religion*, has it — "nature thus giving us

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‡ "*Dissertations Relating to Asia*."

a specimen of the *preformation* of its productions"; adding further that "the seed of all *phænogamous* plants bearing *proper* flowers, contain an *embryo plantlet ready formed*."\*

## EMANATION OF THE OBJECTIVE UNIVERSE FROM THE SUBJECTIVE

With the Buddhists, it has the same signification. Maha-Maya, or Maha-Deva, the mother of Gautama Buddha, had the birth of her son announced to her by Bhodisat (the spirit of Buddha), who appeared beside her couch with a *lotus* in his hand. Thus, also, Osiris and Horus are represented by the Egyptians constantly in association with the lotus-flower.

These facts all go to show the identical parentage of this idea in the three religious systems, Hindu, Egyptian and Judaico-Christian. Wherever the mystic water-lily (lotus) is employed, it signifies the emanation of the objective from the concealed, or subjective — the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. For as soon as darkness was dispersed and "there was light," Brahma's understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence, and hence become visible. At this first stage of action, Brahma had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the

plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant. And it is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: "And God said, Let the earth bring forth . . . the fruit-tree yielding fruit after his kind, *whose seed is in itself*." In all the primitive religions, the "Son of the Father" is the creative God — *i.e.*, His thought made visible; and before the Christian era, from the Trimurti of the Hindus down to the three kabalistic heads of the Jewish-explained scriptures, the triune godhead of each nation was fully defined and substantiated in its allegories. In the Christian creed we see but the artificial engrafting of a new branch upon the old trunk; and the adoption by the Greek and Roman churches of the lily-symbol held by the archangel at the moment of the Annunciation, shows a thought of precisely the same metaphysical significance.

The lotus is the product of fire (heat) and water, hence the dual symbol of spirit and matter. The God Brahma is the second person of the Trinity, as are Jehovah (Adam-Kadmon) and Osiris, or rather Pimander, or the Power of the Thought Divine, of Hermes; for it is Pimander who represents the root of all the Egyptian Sun-gods. The Eternal is the Spirit of Fire, which stirs up and fructifies and develops into a concrete form everything that is born of water or the primordial earth, evolved out of Brahma; but the universe is itself Brahma, and he is the universe. This is the philosophy of Spinoza, which he derived from that of Pythagoras; and it is the same for

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\* Dr. Gross, p. 195.

which Bruno died a martyr. How much Christian theology has gone astray from its point of departure, is demonstrated in this historical fact. Bruno was slaughtered for the exegesis of a symbol that was adopted by the earliest Christians, and expounded by the apostles! The sprig of water-lilies of Bhodisat, and later of Gabriel, typifying fire and water, or the idea of creation and generation, is worked into the earliest dogma of the baptismal sacrament.

Bruno's and Spinoza's doctrines are nearly identical, though the words of the latter are more veiled, and far more cautiously chosen than those to be found in the theories of the author of the *Causa Principio et Uno*, or the *Infitino Universo e Mondi*. Both Bruno, who confesses that the source of his information was Pythagoras, and Spinoza, who, without acknowledging it as frankly, allows his philosophy to betray the secret, view the First Cause from the same stand-point. With them, God is an Entity totally *per se*, an Infinite Spirit, and the only Being utterly free and independent of either effects or other causes; who, through that same Will which produced all things and gave the first impulse to every cosmic law, perpetually keeps in existence and order everything in the universe. As well as the Hindu Swâbhâvikas, erroneously called Atheists, who assume that all things, men as well as gods and spirits, were born from Swabhâva, or their own nature,\* both Spinoza and Bruno

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\* Brahma does *not* create the earth, *Mirtlok*, any more than the rest of the universe. Having evolved himself from the soul of the world, once separated from the First Cause, he emanates in his turn all nature out of

were led to the conclusion that *God is to be sought for within nature and not without*. For, creation being proportional to the power of the Creator, the universe as well as its Creator must be infinite and eternal, one form emanating from its own essence, and creating in its turn another. The modern commentators affirm that Bruno, "*unsustained by the hope of another and better world*, still surrendered his life rather than his convictions"; thereby allowing it to be inferred that Giordano Bruno had no belief in the continued existence of man after death. Professor Draper asserts most positively that Bruno did not believe in the immortality of the soul. Speaking of the countless victims of the religious intolerance of the Popish Church, he remarks: "The passage from this life to the next, though through a hard trial, was the passage from a transient trouble to eternal happiness. . . . On his way through the dark valley, the martyr believed that there was an invisible hand that would lead him. . . . For Bruno there was no such support. The philosophical opinions, for the sake of which he surrendered his life, could give him no consolation."†

But Professor Draper seems to have a very superficial knowledge of the true belief of the philosophers. We can leave Spinoza out of the question, and even allow him to

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himself. He does not stand above it, but is mixed up with it; and Brahma and the universe form one Being, each particle of which is in its essence Brahma himself, who proceeded out of himself. [Burnouf, "Introduction," p. 118.]

† "*Conflict between Religion and Science*," 180.

remain in the eyes of his critics an utter atheist and materialist; for the cautious reserve which he placed upon himself in his writings makes it extremely difficult for one who does not read him between the lines, and is not thoroughly acquainted with the hidden meaning of the Pythagorean metaphysics, to ascertain what his real sentiments were. But as for Giordano Bruno, if he adhered to the doctrines of Pythagoras he must have believed in another life, hence, he could not have been an atheist whose philosophy offered him no such "consolation." His accusation and subsequent confession, as given by Professor Domenico Berti, in his *Life of Bruno*, and compiled from original documents recently published, proved beyond doubt what were his *real* philosophy, creed and doctrines. In common with the Alexandrian Platonists, and the later Kabalists, he held that Jesus was a magician in the sense given to this appellation by Porphyry and Cicero, who call it the *divina sapientia* (divine knowledge), and by Philo Judæus, who described the Magi as the most wonderful inquirers into the hidden mysteries of nature, not in the degrading sense given to the word magic in our century. In his noble conception, *the Magi were holy men, who, setting themselves apart from everything else on this earth, contemplated the divine virtues and understood the divine nature of the gods and spirits, the more clearly; and so, initiated others into the same mysteries, which consist in one holding an uninterrupted intercourse with these invisible beings during life.* But we will show Bruno's inmost philosophical

convictions better by quoting fragments from the *accusation* and his *own confession*.

The charges in the denunciation of Mocenigo, his accuser, are expressed in the following terms:

"I, Zuane Mocenigo, son of the most illustrious Ser Marcantonio, denounce to your very reverend fathership, by constraint of my conscience and by order of my confessor, that I have heard say by Giordano Bruno, several times when he discoursed with me in my house, that it is great blasphemy in Catholics to say that the bread transubstantiates itself into flesh; that he is opposed to the Mass; that no religion pleases him; that Christ was a wretch (*un tristo*), and that if he did wicked works to seduce the people he might well predict that He ought to be impaled; that there is no distinction of persons in God, and that it would be imperfection in God; that the world is eternal, and that there are infinite worlds, and that God makes them continually, because, he says, He desires all He can; that Christ did apparent miracles and was a *magician*, and so were the apostles, and that he had a mind to do as much and more than they did; that Christ showed an unwillingness to die, and shunned death all He could; that there is no punishment of sin, and that souls created by the operation of nature pass from one animal to another, and that as the brute animals are born of corruption, so also are men when after dissolution they come to be born again."

Perfidious as they are, the above words plainly indicate the belief of Bruno in the Pythagorean metempsychosis, which, misunderstood as it is, still shows a belief in the

*survival* of man in one shape or another. Further, the accuser says:

"He has shown indications of wishing to make himself the author of a new sect, under the name of '*New Philosophy*.' He has said that the Virgin could not have brought forth, and that our Catholic faith is all full of blasphemies against the majesty of God; that the monks ought to be deprived of the right of disputation and their revenues, because they pollute the world; that they are all asses, and that our opinions are doctrines of asses; that we have no proof that our faith has merit with God, and that not to do to others what we would not have done to ourselves suffices for a good life, and that he laughs at all other sins, and wonders how God can endure so many heresies in Catholics. He says that he means to apply himself to the art of divination, and make all the world run after him; that St. Thomas and all the Doctors knew nothing to compare with him, and that he could ask questions of all the first theologians of the world that they could not answer."

To this, the accused philosopher answered by the following profession of faith, which is that of every disciple of the ancient masters:

"I hold, in brief, to an infinite universe, that is, an effect of infinite divine power, because I esteemed it a thing unworthy of divine goodness and power, that being able to produce besides this world another and infinite others, it should produce a finite world. Thus I have declared that there are infinite particular worlds similar to this of the earth, which, with Pythagoras, I understand to be a star similar in nature

with the moon, the other planets, and the other stars, which are infinite; and that all those bodies are worlds, and without number, which thus constitute the infinite universality in an infinite space, and this is called the infinite universe, in which are innumerable worlds, so that there is a double kind of infinite greatness in the universe, and of a multitude of worlds. Indirectly, this may be understood to be repugnant to the truth according to the true faith.

"Moreover, I place in this universe a universal Providence, by virtue of which everything lives, vegetates and moves, and stands in its perfection, and I understand it in two ways; one, in the mode in which the whole soul is present in the whole and every part of the body, and this I call nature, the shadow and footprint of divinity; the other, the ineffable mode in which God, by essence, presence, and power, is in all and above all, not as part, not as soul, but in mode inexplicable.

"Moreover, I understand all the attributes in divinity to be one and the same thing. Together with the theologians and great philosophers, I apprehend three attributes, power, wisdom, and goodness, or, rather, mind, intellect, love, with which things have first, being, through the mind; next, ordered and distinct being, through the intellect; and third, concord and symmetry, through love. Thus I understand being in all and over all, as there is nothing without participation in being, and there is no being without essence, just as nothing is beautiful without beauty being present; thus nothing can be free from the divine presence, and thus by



way of reason, and not by way of substantial truth, do I understand distinction in divinity.

"Assuming then the world caused and produced, I understand that, according to all its being, it is dependent upon the first cause, so that it did not reject the name of creation, which I understand that Aristotle also has expressed, saying, 'God is that upon whom the world and all nature depends,' so that according to the explanation of St. Thomas, whether it be eternal or in time, it is, according to all its being, dependent on the first cause, and nothing in it is independent.

"Next, in regard to what belongs to the true faith, not speaking philosophically, to come to individuality about the divine persons, the wisdom and the son of the mind, called by philosophers intellect, and by theologians the word, which ought to be believed to have taken on human flesh. But I, abiding in the phrases of philosophy, have not understood it, but have doubted and held it with inconstant faith, not that I remember to have shown marks of it in writing nor in speech, except indirectly from other things, something of it may be gathered as by way of ingenuity and profession in regard to what may be proved by reason and concluded from natural light. Thus, in regard to the Holy Spirit in a third person, I have not been able to comprehend, as ought to be believed, but, according to the Pythagoric manner, in conformity to the manner shown by Solomon, I have understood it as the soul of the universe, or adjoined to the universe according to the saying of the wisdom of Solomon: 'The spirit of God filled all

the earth, and that which contains all things,' all which conforms equally to the Pythagoric doctrine explained by Virgil in the text of the *Æneid*:

Principio coelum ac terras camposque liquentes,  
Lucentemque globum Lunæ, Titaniaque astra  
Spiritus intus alit, totamque infusa per artus  
Mens agitat molem;

and the lines following.

"From this spirit, then, which is called the life of the universe, I understand, in my philosophy, proceeds life and soul to everything which has life and soul, which, moreover, I understand to be immortal, as also to bodies, which, as to their substance, are all immortal, there being no other death than division and congregation, which doctrine seems expressed in *Ecclesiastes*, where it is said that 'there is nothing new under the sun; that which is is that which was.' "

Furthermore, Bruno confesses his inability to comprehend the doctrine of three persons in the godhead, and his doubts of the incarnation of God in Jesus, but firmly pronounces his belief in the *miracles* of Christ. How could he, being a Pythagorean philosopher, discredit them? If, under the merciless constraint of the Inquisition, he, like Galileo, subsequently recanted, and threw himself upon the clemency of his ecclesiastical persecutors, we must remember that he spoke like a man standing between the rack and the fagot, and human nature cannot always be heroic when the corporeal frame is debilitated by torture and imprisonment.

But for the opportune appearance of Berti's authoritative work, we would have continued to revere Bruno as a martyr, whose bust was deservedly set high in the Pantheon of Exact Science, crowned with laurel by the hand of Draper. But now we see that their hero of an hour is neither atheist, materialist, nor positivist, but simply a Pythagorean who taught the philosophy of Upper Asia, and claimed to possess the powers of the magicians, so despised by Draper's own school! Nothing more amusing than this *contretemps* has happened since the supposed statue of St. Peter was discovered by irreverent archæologists to be nothing else than the Jupiter of the Capitol, and Buddha's identity with the Catholic St. Josaphat was satisfactorily proven.

Thus, search where we may through the archives of history, we find that there is no fragment of modern philosophy — whether Newtonian, Cartesian, Huxleyian or any other — but has been dug from the Oriental mines. Even Positivism and Nihilism find their prototype in the exoteric portion of Kapila's philosophy, as is well remarked by Max Müller. It was the inspiration of the Hindu sages that penetrated the mysteries of Pragnâ Pâramitâ (perfect wisdom); their hands that rocked the cradle of the first ancestor of that feeble but noisy child that we have christened MODERN SCIENCE.

## CHAPTER IV

"I choose the nobler part of Emerson, when, after various disenchantments, he exclaimed, 'I covet Truth.' The gladness of true heroism visits the heart of him who is really competent to say this."

TYNDALL

"A testimony is sufficient when it rests on:

- 1st. A great number of very sensible witnesses who agree in having seen *well*.
- 2d. Who are sane, bodily and mentally.
- 3d. Who are impartial and disinterested.
- 4th. Who unanimously agree.
- 5th. Who solemnly certify to the fact."

VOLTAIRE

*Dictiannaire Philosophique*

THE Count Agenor de Gasparin is a devoted Protestant. His battle with des Mousseaux, de Mirville and other fanatics who laid the whole of the spiritual phenomena at the door of Satan, was long and fierce. Two volumes of over fifteen hundred pages are the result, proving the *effects*, denying the *cause*, and employing superhuman efforts to invent every other possible explanation that could be suggested rather than the true one.

The severe rebuke received by the *Journal des Debats* from M. de Gasparin, was read by all civilized Europe.\* After that gentleman had minutely described numerous manifestations that he had witnessed himself, this journal very impertinently proposed to the authorities in France to send all those who, after having read the *fine* analysis of the "spiritual hallucinations" published by Faraday, should insist on crediting this delusion, to the lunatic asylum for *Incurables*. "Take care," wrote de Gasparin in answer, "the representatives of the exact sciences are on their way to become . . . the *Inquisitors* of our days. . . . Facts are stronger than Academies. Rejected, denied, mocked, they nevertheless are facts, and *do exist*."†

### THEORY OF DE GASPARIN

The following affirmations of physical phenomena, as witnessed by himself and Professor Thury, may be found in de Gasparin's voluminous work.

### THEORY OF THURY

"The experimenters have often seen the legs of the table *glued*, so to say, to the floor, and, notwithstanding the excitement of those present, refuse to be moved from their place. On other occasions they have seen the tables levitated in quite an energetic way. They heard, with their own ears,

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\* "*Des Tables*," vol. i, p. 213.

† *Ibid.*, 216.

loud as well as gentle raps, the former threatening to shatter the table to pieces on account of their violence, the latter so soft as to become hardly perceptible. . . . As to LEVITATIONS WITHOUT CONTACT, we found means to produce them easily, and with success. . . . And such levitations do not pertain to isolated results. We have reproduced them over THIRTY times.‡ . . . One day the table will turn, and lift its legs successively, its weight being augmented by a man weighing eighty-seven *kilogrammes* seated on it; another time it will remain motionless and *immovable*, notwithstanding that the person placed on it weighs but sixty.§. . . On one occasion we willed it to turn upside down, and it turned over, with its legs in the air, notwithstanding that our fingers *never touched it once*."\*\*

### THEORY OF DES MOUSSEUX, DE MIRVILLE

"It is certain," remarks de Mirville, "that a man who had repeatedly witnessed such a phenomenon, could not accept the *fine* analysis of the English physicist."††

Since 1850, des Mousseux and de Mirville, uncompromising Roman Catholics, have published many volumes whose titles are cleverly contrived to attract public attention. They betray on the part of the authors a very

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‡ "*Des Tables*," vol. i., p. 48.

§ *Ibid.*, p. 24.

\*\* *Ibid.*, p. 35.

†† De Mirville, "*Des Esprits*," p. 26.

serious alarm, which, moreover, they take no pains to conceal. Were it possible to consider the phenomena spurious, the church of Rome would never have gone so much out of her way to repress them.

Both sides having agreed upon the facts, leaving skeptics out of the question, people could divide themselves into but two parties: the believers in the direct agency of the devil, and the believers in disembodied and other spirits. The fact alone, that theology dreaded a great deal more the revelations which might come through this mysterious agency than all the threatening "conflicts" with Science and the categorical denials of the latter, ought to have opened the eyes of the most skeptical. The church of Rome has never been either credulous or cowardly, as is abundantly proved by the Machiavellism which marks her policy. Moreover, she has never troubled herself much about the clever prestidigitateurs whom she *knew* to be simply adepts in juggling. Robert Houdin, Comte, Hamilton and Bosco, slept secure in their beds, while she persecuted such men as Paracelsus, Cagliostro, and Mesmer, the Hermetic philosophers and mystics — and effectually stopped every genuine manifestation of an occult nature by killing the mediums.

Those who are unable to believe in a personal devil and the dogmas of the church must nevertheless accord to the clergy enough of shrewdness to prevent the compromising of her reputation for infallibility by making so much of manifestations which, if fraudulent, must inevitably be some

day exposed. But the best testimony to the reality of this force was given by Robert Houdin himself, the king of jugglers, who, upon being called as an expert by the Academy to witness the wonderful *clairvoyant* powers and occasional mistakes of a table, said: "We jugglers never make mistakes, and my second-sight never failed me yet."

### THEORY OF BABINET

The learned astronomer Babinet was not more fortunate in his selection of Comte, the celebrated ventriloquist, as an expert to testify against the phenomena of direct voices and the rappings. Comte, if we may believe the witnesses, laughed in the face of Babinet at the bare suggestion that the raps were produced by "*unconscious ventriloquism!*" The latter theory, worthy twin-sister of "*unconscious cerebration,*" caused many of the most skeptical academicians to blush. Its absurdity was too apparent.

"The problem of the supernatural," says de Gasparin, "such as it was presented by the middle ages, and as it stands now, is not among the number of those which we are permitted to despise; its breadth and grandeur escape the notice of no one. . . . Everything is profoundly serious in it, both the evil and the remedy, the superstitious recrudescency, and the physical fact which is destined to conquer the latter."\*

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\* "*Avant propos,*" pp. 12 and 16.

## THEORY OF HOUDIN

Further, he pronounces the following decisive opinion, to which he came, conquered by the various manifestations, as he says himself — "The number of facts which claim their place in the broad daylight of truth, has so much increased of late, that of two consequences one is henceforth inevitable: either the domain of natural sciences must consent to expand itself, or the domain of the supernatural will become so enlarged as to have no bounds."\*

Among the multitude of books against spiritualism emanating from Catholic and Protestant sources, none have produced a more appalling effect than the works of de Mirville and des Mousseaux: *La Magie au XIXme Siecle* — *Mœurs et Pratiques des Demons* — *Hauts Phénomènes de la Magie* — *Les Mediateurs de la Magie* — *Des Esprits et de leurs Manifestations*, etc. They comprise the most cyclopædic biography of the devil and his imps that has appeared for the private delectation of good Catholics since the middle ages.

## THEORY OF MM. ROYER AND JOBART DE LAMBALLE

According to the authors, *he* who was "a liar and murderer from the beginning," was also the principal motor of spiritual phenomena. He had been for thousands of years at the head of pagan theurgy; and it was he, again, who, encouraged by the increase of heresies, infidelity, and atheism, had

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\* Vol. i., p. 244.

reappeared in our century. The French Academy lifted up its voice in a general outcry of indignation, and M. de Gasparin even took it for a personal insult. "This is a declaration of war, a 'levée of shields' " — wrote he in his voluminous book of refutations. "The work of M. de Mirville is a real *manifesto*. . . . I would be glad to see in it the expression of a strictly individual opinion, but, in truth, it is *impossible*. The success of the work, these solemn adhesions, the faithful reproduction of its theses by the journals and writers of the party, the solidarity established throughout between them and the whole body of catholicity . . . everything goes to show a work which *is essentially an act, and has the value of a collective labor*. As it is, I felt that I had a duty to perform. . . . I felt obliged to pick up the glove. . . . and lift high the Protestant flag against the Ultramontane banner."†

The medical faculties, as might have been expected, assuming the part of the Greek chorus, echoed the various expostulations against the demonological authors. The *Medico-Psychological Annals*, edited by Drs. Brierre de Boismont and Cerise, published the following: "Outside these controversies of antagonistical parties, never in our country did a writer dare to face, with a more aggressive serenity, . . . the sarcasms, the scorn of what we term common sense; and, as if to defy and challenge at the same time thundering peals of laughter and shrugging of shoulders, the author strikes an attitude, and placing himself with effrontery before the

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† Vol. ii., p. 524.

members of the Academy . . . addresses to them what he modestly terms his *Memoire on the Devil!*"\*

That was a cutting insult to the Academicians, to be sure; but ever since 1850 they seem to have been doomed to suffer in their pride more than most of them can bear. The idea of asking the attention of the forty "Immortals" to the pranks of the Devil! They vowed revenge, and, leaguering themselves together, propounded a theory which exceeded in absurdity even de Mirville's demonolatry! Dr. Royer and Jobart de Lamballe — both celebrities in their way — formed an alliance and presented to the Institute a German whose cleverness afforded, according to his statement, the key to all the knockings and rappings of both hemispheres. "We blush" — remarks the Marquis de Mirville — "to say that the whole of the trick consisted simply in the reiterated displacement of one of the muscular tendons of the legs. Great demonstration of the system in full sitting of the Institute — and on the spot . . . expressions of Academical gratitude for this *interesting* communication, and, a few days later, a full assurance given to the public by a professor of the medical faculty, that, scientists having pronounced their opinion, the mystery was at last unravelled!"†

But such *scientific* explanations neither prevented the phenomenon from quietly following its course, nor the two writers on demonology from proceeding to expound their

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\* "*Medico-Psychological Annals*," Jan. 1, 1854.

† De Mirville, "*Des Esprits*," "*Constitutionnel*," June 16, 1854.

strictly orthodox theories. Denying that the Church had anything to do with his books, des Mousseaux gravely gave the Academy, in addition to his *Memoire*, the following interesting and profoundly philosophical thoughts on Satan: "*The Devil is the chief pillar of Faith*. He is one of the grand personages whose life is closely allied to that of the church; and without his speech which issued out so triumphantly from the mouth of the Serpent, *his medium*, the fall of man could not have taken place. Thus, if it was not for him, the Saviour, the Crucified, the Redeemer, would be but the most ridiculous of supernumeraries, and the Cross an insult to good sense!"‡

This writer, be it remembered, is only the faithful echo of the church, which anathematizes equally the one who denies God and him who doubts the objective existence of Satan. But the Marquis de Mirville carries this idea of God's partnership with the Devil still further. According to him it is a regular commercial affair, in which the senior "silent partner" suffers the active business of the firm to be transacted as it may please his junior associate, by whose audacity and industry he profits. Who could be of any other opinion, upon reading the following?

"At the moment of this spiritual invasion of 1853, so slightly regarded, we had dared to pronounce the word of a 'threatening catastrophe.' The world was nevertheless at peace, but history showing us the same symptoms at all

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‡ Chevalier des Mousseaux, "*Moeurs et Pratiques des Demons*," p. x.

disastrous epochs, we had a presentiment of the sad effects of a law which Goerres has formulated thus: [vol. v., p. 356.] "These mysterious apparitions have invariably indicated the chastening hand of God on earth."\*

These guerilla-skirmishes between the champions of the clergy and the materialistic Academy of Science, prove abundantly how little the latter has done toward uprooting blind fanaticism from the minds of even very educated persons. *Evidently science has neither completely conquered nor muzzled theology.* She will master her only on that day when she will condescend to see in the spiritual phenomenon something besides mere hallucination and charlatanry. But how can she do it without investigating it thoroughly? Let us suppose that before the time when electro-magnetism was publicly acknowledged, the Copenhagen Professor Oersted, its discoverer, had been suffering from an attack of what we call *psychophobia*, or *pneumatophobia*. He notices that the wire along which a voltaic current is passing shows a tendency to turn the magnetic needle from its natural position to one perpendicular to the direction of the current. Suppose, moreover, that the professor had heard much of certain superstitious people who used that kind of magnetized needles to converse with unseen intelligences. That they received signals and even held correct conversations with them by means of the tippings of such a needle, and that in consequence he suddenly felt a scientific horror and disgust

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\* De Mirville, "*Des Esprits*," p. 4.

for such an ignorant belief, and refused, point-blank, to have anything to do with such a needle. What would have been the result? Electro-magnetism might not have been discovered till now, and our experimentalists would have been the principal losers thereby.

Babinet, Royer, and Jobert de Lamballe, all three members of the Institute, particularly distinguished themselves in this struggle between skepticism and supernaturalism, and most assuredly have reaped no laurels. The famous astronomer had imprudently risked himself on the battlefield of the phenomenon. He had *explained* scientifically the manifestations. But, emboldened by the fond belief among scientists that the new epidemic could not stand close investigation nor outlive the year, he had the still greater imprudence to publish two articles on them. As M. de Mirville very wittily remarks, if both of the articles had but a poor success in the scientific press, they had, on the other hand, none at all in the daily one.

M. Babinet began by accepting *a priori*, the rotation and movements of the furniture, which fact he declared to be "*hors de doute*." "This rotation," he said, "being able to manifest itself with a considerable energy, either by a very great speed, or by a strong resistance when it is desired that it should stop."†

Now comes the explanation of the eminent scientist. "Gently pushed by little concordant impulsions of the hands laid upon it, the table begins to oscillate from right to left. . . .

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† Ibid., "*Revue des Deux Mondes*," January 15, 1854, p. 108.

At the moment when, after more or less delay, a nervous trepidation is established in the hands and the little individual impulses of all the experimenters have become harmonized, the table is set in motion."\*

He finds it very simple, for "all muscular movements are determined over bodies by levers of the third order, in which the fulcrum is very near to the point where the force acts. This, consequently, communicates a great speed to the mobile parts for the very little distance which the motor force has to run. . . . Some persons are astonished to see a table subjected to the action of several well-disposed individuals in a fair way to *conquer powerful obstacles*, even break its legs, when suddenly stopped; but that is *very simple* if we consider the power of the *little concordant actions*. . . . Once more, the physical explanation offers no difficulty."†

In this dissertation, two results are clearly shown: the reality of the phenomena proved, and the scientific explanation made ridiculous. But M. Babinet can well afford to be laughed at a little; he knows, as an astronomer, that dark spots are to be found even in the sun.

There is one thing, though, that Babinet has always stoutly denied, viz.: the levitation of furniture without contact. De Mirville catches him proclaiming that such levitation is

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\* This is a repetition and variation of Faraday's theory.

† "Revue des Deux Mondes," p. 410.

impossible: "simply *impossible*," he says, "as impossible as perpetual motion."‡

### THE TWINS "UNCONSCIOUS CEREBRATION" AND "UNCONSCIOUS VENTRILOQUISM"

Who can take upon himself, after such a declaration, to maintain that the word *impossible* pronounced by science is infallible? But the tables, after having waltzed, oscillated and turned, began tipping and rapping. The raps were sometimes as powerful as pistol-detonations. What of this? Listen: "The witnesses and investigators are *ventriloquists!*"

De Mirville refers us to the *Revue des Deux Mondes*, in which is published a very interesting dialogue, invented by M. Babinet speaking of himself to himself, like the Chaldean En-Soph of the Kabalists: "What can we finally say of all these facts brought under our observation? Are there such raps produced? Yes. Do such raps answer questions? Yes. Who produces these sounds? The mediums. By what means? *By the ordinary acoustic method of the ventriloquists*. But we were given to suppose that these sounds might result from the *cracking of the toes and fingers*? No; for then they would always proceed from the same point, and such is not the fact."§

"Now," asks de Mirville, "what are we to believe of the Americans, and their *thousands of mediums* who produce the same raps before millions of witnesses?" "*Ventriloquism*, to be

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‡ "Revue des Deux Mondes," January, 1854, p. 414.

§ "Revue des Deux Mondes," May 1, 1854, p. 531.



sure," answers Babinet. "But how can you explain such an impossibility?" The easiest thing in the world; listen only: "All that was necessary to produce the first manifestation in the *first house* in America was, a street-boy knocking at the door of a mystified citizen, perhaps with a leaden ball attached to a string, and if Mr. Weekman (the first believer in America) (?)\* when he watched for the third time, heard no shouts of laughter in the street, it is because of the essential difference which exists between a French street-Arab, and an English or Trans-Atlantic one, the latter being amply provided with what we call a *sad merriment*, "*gaité triste*."†

Truly says de Mirville in his famous reply to the attacks of de Gasparin, Babinet, and other scientists: "and thus according to our great physicist, *the tables turn* very quickly, very energetically, resist likewise, and, as M. de Gasparin has proved, they *levitate without contact*. Said a minister: 'With three words of a man's handwriting, I take upon myself to have him hung.' With the above three lines, we take upon ourselves, in our turn, to throw into the greatest confusion the physicists of all the globe, or rather to revolutionize the world — if at least, M. de Babinet had taken the precaution of suggesting, like M. de Gasparin, some yet unknown law or force. For this would cover the whole ground."‡

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\* We translate *verbatim*. We doubt whether Mr. Weekman was the first investigator.

† Babinet, "*Revue des Deux Mondes*," May 1, 1854, p. 511.

‡ De Mirville, "*Des Esprits*," p. 33.

But it is in the notes embracing the "facts and physical theories," that we find the acme of the consistency and logic of Babinet as an expert investigator on the field of Spiritualism.

It would appear, that M. de Mirville in his narrative of the wonders manifested at the *Presbytere de Cideville*, § was much struck by the marvellousness of some facts. Though authenticated before the inquest and magistrates, they were of so miraculous a nature as to force the demonological author himself to shrink from the responsibility of publishing them.

These facts were as follows: "At the precise moment *predicted by a sorcerer*" — case of revenge — "a violent clap of thunder was heard above one of the chimneys of the presbytery, after which the *fluid* descended with a formidable noise through that passage, threw down believers as well as skeptics (as to the power of the sorcerer) who were warming themselves by the fire; and, having filled the room with a multitude of *fantastic animals*, returned to the chimney, and having reascended it, disappeared, after producing the same terrible noise. "As," adds de Mirville, "we were already but too rich in facts, we recoiled before this new enormity added to so many others."§

But Babinet, who in common with his learned colleagues had made such fun of the two writers on demonology, and who was determined, moreover, to prove the absurdity of all

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§ Notes, "*Des Esprits*," p. 38.

like stories, felt himself obliged to discredit the above-mentioned fact of the Cideville phenomena, by presenting one still more incredible. We yield the floor to M. Babinet, himself.

The following circumstance which he gave to the Academy of Sciences, on July 5, 1852, can be found *without further commentary*, and merely as an instance of a *sphere-like lightning*, in the "*Œuvres de F. Arago*," vol. i., p. 52. We offer it *verbatim*.

"After a strong clap of thunder," says M. Babinet, "but not immediately following it, a tailor apprentice, living in the Rue St. Jacques, was just finishing his dinner, when he saw the paper-screen which shut the fireplace fall down as if pushed out of its place by a moderate gust of wind. Immediately after that he perceived a globe of fire, as large as the head of a child, come out *quietly* and *softly* from within the grate and slowly move about the room, without touching the bricks of the floor. The aspect of this fire-globe was that of a *young cat*, of middle size . . . moving itself without the use of its paws. The fire-globe was rather brilliant and luminous than hot or inflamed, and the tailor had no sensation of warmth. This globe approached his feet like a young cat which wishes to play and rub itself against the legs, as is habitual to these animals; but the apprentice withdrew his feet from it, and moving with great caution, avoided contact with the *meteor*. The latter remained for a few seconds moving about his legs, the tailor examining it with great curiosity and bending over it. After having tried several excursions in opposite

directions, but without leaving the centre of the room, the fire-globe elevated itself vertically to the level of the man's head, who to avoid its contact with his face, threw himself backward on his chair. Arrived at about a yard from the floor the fire-globe slightly lengthened, took an oblique direction toward a hole in the wall over the fireplace, at about the height of a *metre* above the mantelpiece." This hole had been made for the purpose of admitting the pipe of a stove in winter; but, according to the expression of the tailor, "*the thunder could not see it*, for it was papered over like the rest of the wall. The fire-globe went directly to that hole, *unglued the paper without damaging it*, and reascended the chimney . . . when it arrived at the top, which it did very slowly . . . at least sixty feet above ground . . . it produced a most frightful explosion, which partly destroyed the chimney, . . ." etc.

"It seems," remarks de Mirville in his review, "that we could apply to M. Babinet the following remark made by a very witty woman to Raynal, 'If you are not a Christian, it is not for lack of faith.' "\*"

It was not alone believers who wondered at the credulity displayed by M. Babinet, in persisting to call the manifestation a *meteor*; for Dr. Boudin mentions it very seriously in a work on *lightning* he was just then publishing. "If these details are exact," says the doctor, "as they seem to be, since they are admitted by MM. Babinet and Arago, it appears very difficult for the phenomenon to retain its

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\* De Mirville, "*Faits et Théories Physiques*," p. 46.

appellation of *sphere-shaped lightning*. However, we leave it to others to explain, if they can, the *essence of a fire-globe emitting no sensation of heat, having the aspect of a cat, slowly promenading in a room, which finds means to escape by reascending the chimney through an aperture in the wall covered over with a paper which it unglues without damaging!*"\*

"We are of the same opinion," adds the marquis, "as the learned doctor, on the difficulty of an exact definition, and we do not see why we should not have in future lightning in the shape of a dog, of a monkey, etc., etc. One shudders at the bare idea of a whole meteorological *menagerie*, which, thanks to *thunder*, might come down to our rooms to promenade themselves at will."

Says de Gasparin, in his monster volume of refutations: "In questions of testimony, certitude must absolutely cease the moment we cross the borders of the supernatural."†

The line of demarcation not being sufficiently fixed and determined, which of the opponents is best fitted to take upon himself the difficult task? Which of the two is better entitled to become the public arbiter? Is it the party of superstition, which is supported in its testimony by the evidence of many thousands of people? For nearly two years they crowded the country where were daily manifested the

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\* See Monograph, "*Of the Lightning considered from the point of view of the history of Legal Medicine and Public Hygiene*," by M. Boudin, Chief Surgeon of the Military Hospital of Boule.

† De Gasparin, vol. i., page 288.

unprecedented miracles of Cideville, now nearly forgotten among other countless spiritual phenomena; shall we believe them, or shall we bow to science, represented by Babinet, who, on the testimony of *one man* (the tailor), accepts the manifestation of the fire-globe, or the *meteor-cat*, and henceforth claims for it a place among the established facts of *natural* phenomena?

Mr. Crookes, in his first article in the *Quarterly Journal of Science*, October 1, 1871, mentions de Gasparin and his work *Science v. Spiritualism*. He remarks that "the author finally arrived at the conclusion that all these phenomena are to be accounted for by the action of natural causes, and do not require the supposition of miracles, nor the intervention of spirits and diabolical influences! Gasparin considers it as a fact fully established by his experiments, that *the will, in certain states of organism, can act at a distance on inert matter*, and most of his work is devoted to ascertaining the laws and conditions under which this action manifests itself."‡

Precisely; but as the work of de Gasparin called forth numberless *Answers, Defenses, and Memoirs*, it was then demonstrated by his own work that as he was a Protestant, in point of religious fanaticism, he was as little to be relied upon as des Mousseaux and de Mirville. The former is a profoundly pious Calvinist, while the two latter are fanatical Roman Catholics. Moreover, the very words of de Gasparin betray the spirit of partisanship: — "I feel I have a duty to

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‡ Crookes, "*Physical Force*," page 26.

perform. . . . I lift high the Protestant flag against the Ultramontane banner!" etc.\* In such matters as the nature of the so-called spiritual phenomena, no evidence can be relied upon, except the disinterested testimony of cold *unprejudiced* witnesses and science. Truth is one, and Legion is the name for religious sects; every one of which claims to have found the unadulterated truth; as "the Devil is the chief pillar of the (Catholic) Church," so all supernaturalism and miracles ceased, in de Gasparin's opinion, "with apostleship."

But Mr. Crookes mentioned another eminent scholar, Thury, of Geneva, professor of natural history, who was a brother-investigator with Gasparin in the phenomena of Valleyres. This professor contradicts point-blank the assertions of his colleague. "The first and most necessary condition," says Gasparin, "is the *will* of the experimenter; without the will, one would obtain nothing; you can form the chain (the circle) for twenty-four hours consecutively, without obtaining the least movement."†

The above proves only that de Gasparin makes no difference between phenomena purely magnetic, produced by the persevering will of the sitters among whom there may be not even a single medium, developed or undeveloped, and the so-called spiritual ones. While the first can be produced *consciously* by nearly every person, who has a firm and determined will, the latter overpowers the sensitive very

often against his own consent, and always acts independently of him. *The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium, even if he had an honest purpose to succeed, may get no manifestations at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything; to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it.*

The opinion of Thury, as we have said, disagrees entirely with Gasparin's theories of will-power. He states it in so many plain words, in a letter, in answer to the invitation of the count to modify the last article of his *mémoire*. As the book of Thury is not at hand, we translate the letter as it is found in the *résumé* of de Mirville's *Defense*. Thury's article which so shocked his religious friend, related to the possibility of the existence and intervention in those manifestations "of *wills* other than those of men and animals."

"I feel, sir, the justness of your observations in relation to the last pages of this *mémoire*: they may provoke a very bad feeling for me on the part of scientists in general. I regret it the more as my determination seems *to affect you so much*; nevertheless, I persist in my resolution, because I think it a duty, to shirk which would be a kind of treason.

"If, *against all expectations*, there were some truth in Spiritualism, by abstaining from saying on the part of science, as I conceive it to be, *that the absurdity of the belief in the intervention of spirits is not as yet demonstrated scientifically* (for

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\* De Gasparin, "Science versus Spirit," vol. i., p. 313.

† Ibid., vol. i., p. 313.

such is the *résumé*, and the thesis of the past pages of my *mémoire*), by abstaining from saying it to those who, after having read my work, will feel inclined to experiment with the phenomena, I might risk to entice such persons on a path many issues of which are very *equivocal*.

"Without leaving the domain of science, as I esteem it, I will pursue my duty to the end, without any reticence to the profit of my own glory, and, to use your own words, 'as the great scandal lies there,' I do not wish to assume the shame of it. I, moreover, insist that 'this is as scientific as anything else.' If I wanted to sustain now the theory of the intervention of disembodied spirits, I would have no power for it, for the facts which are made known are not sufficient for the demonstration of such a hypothesis. As it is, and in the position I have assumed, I feel I am strong against every one. Willingly or not, all the scientists must learn, through experience and their own errors, to suspend their judgment as to things which they have not sufficiently examined. The lesson you gave them in this direction cannot be lost. "GENEVA, 21 December, 1854."

Let us analyze the above letter, and try to discover what the writer thinks, or rather what he does not think of this new force. One thing is certain, at least: Professor Thury, a distinguished physicist and naturalist, admits, and even scientifically proves that various manifestations take place. Like Mr. Crookes, he does not believe that they are produced by the interference of spirits or disembodied men who have lived and died on earth; for he says in his letter that nothing

has demonstrated this theory. He certainly believes no more in the Catholic devils or demons, for de Mirville, who quotes this letter as a triumphant proof against de Gasparin's naturalistic theory, once arrived at the above sentence, hastens to emphasize it by a foot-note, which runs thus: "At Valleyres — *perhaps*, but everywhere else!"\* showing himself anxious to convey the idea that the professor only meant the manifestations of Valleyres, when denying their being produced by demons.

The contradictions, and we are sorry to say, the absurdities in which de Gasparin allows himself to be caught, are numerous. While bitterly criticizing the pretensions of the learned Faradaysiacs, he attributes things which he declares *magical*, to causes perfectly natural. "If," he says, "we had to deal but with such phenomena (as witnessed and explained (?) by the great physicist), we might as well hold our tongues; but we have passed *beyond*, and what good can they do now, I would ask, these apparatus which demonstrate that an *unconscious pressure* explains the whole? It explains *all*, and the table resists pressure and guidance! It explains *all*, and a piece of furniture which *nobody touches* follows the fingers pointed at it; it *levitates* (without contact), and it turns itself *upside down!*"†

But for all that, he takes upon himself to *explain* the phenomena. "People will be advocating miracles, you say —

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\* De Mirville pleads here the devil-theory, of course.

† "*Des Tables*," vol. i., p. 213.

magic! Every new law appears to them as a prodigy. Calm yourselves; I take upon myself the task to quiet those who are alarmed. In the face of such phenomena, we do not cross at all the boundaries of natural law."\*

Most assuredly, we do not. But can the scientists assert that they have in their possession the keys to such law? M. de Gasparin thinks he has. Let us see. "I do not risk myself to explain anything; *it is no business of mine.* (?) To authenticate simple facts, and maintain a truth which science desires to smother, is all I pretend to do. Nevertheless, I cannot resist the temptation to point out to those who would treat us as so many *illuminati* or sorcerers, that the manifestation in question affords an interpretation which agrees with *the ordinary laws of science.*

"Suppose a fluid, emanating from the experimenters, and chiefly from *some of them*; suppose that the will determined the direction taken by the fluid, and you will readily understand the rotation and levitation of that one of the legs of the table toward which is ejected with every action of the will an excess of fluid. Suppose that the glass causes the fluid to escape, and you will understand how a tumbler placed on the table can interrupt its rotation, and that the tumbler, placed on one of its sides, causes the accumulation of the fluid in the opposite side, which, in consequence of that, *is lifted!*"

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\* Vol. i., p. 217.

## THEORY OF CROOKES

If every one of the experimenters were clever mesmerizers, the explanation, *minus* certain important details, might be acceptable. So much for the power of *human will* on inanimate matter, according to the learned minister of Louis Philippe. But how about the intelligence exhibited by the table? What explanation does he give as to answers obtained through the agency of this table to questions? answers which could not possibly have been the "reflections of the brain" of those present (one of the favorite theories of de Gasparin), for their own ideas were quite the reverse of the very *liberal* philosophy given by this wonderful table? On this he is silent. Anything but *spirits*, whether human, satanic, or elemental.

Thus, the "simultaneous concentration of thought," and the "accumulation of fluid," will be found no better than "the unconscious cerebration" and "psychic force" of other scientists. We must try again; and we may predict beforehand that the thousand and one theories of science will prove of no avail until they will confess that this force, far from being a projection of the accumulated wills of the circle, is, on the contrary, a force which is abnormal, foreign to themselves, and *supra-intelligent.*

Professor Thury, who denies the theory of departed human spirits, rejects the Christian devil-doctrine, and shows himself unwilling to pronounce in favor of Crookes's theory (the 6th), that of the hermetists and ancient theurgists, adopts

the one, which, he says in his letter, is "*the most prudent*, and makes him feel strong against every one." Moreover, he accepts as little of de Gasparin's hypothesis of "unconscious will-power." This is what he says in his work:

"As to the announced phenomena, such as the *levitation without contact*, and the displacement of furniture by invisible hands — unable to demonstrate their impossibility, *a priori*, no one has the right to treat as absurd the serious evidences which affirm their occurrence" (p. 9).

As to the theory proposed by M. de Gasparin, Thury judges it very severely. "While admitting that in the experiments of Valleyres," says de Mirville, "the seat of the *force* might have been in the *individual* — and we say that it was intrinsic and extrinsic at the same time — and that the will might be generally necessary (p. 20), he repeats but what he had said in his preface, to wit: 'M. de Gasparin presents us with crude facts, and the explanations following he offers for what they are worth. *Breathe on them*, and not many will be found standing after this. No, very little, if anything, will remain of his explanations. As to facts, they are *henceforth demonstrated*' " (p. 10).

As Mr. Crookes tells us, Professor Thury refutes "all these explanations, and considers the effects due to a peculiar substance, fluid, or agent, pervading in a manner similar to the luminiferous ether of the scientists, all matter, nervous, organic or inorganic, which he terms *psychode*. He enters into full discussion as to the properties of this state, or form, or matter, and proposes the term *ectenic* force . . . for the power

exerted when the mind acts at a distance through the influence of the psychode."\*

Mr. Crookes remarks further, that "Professor Thury's *ectenic* force, and his own 'psychic force' are evidently equivalent terms."

We certainly could very easily demonstrate that the two forces are identical, moreover, the astral or *sidereal* light as explained by the alchemists and Eliphas Levi, in his *Dogme et Rituel de la Haute Magie*; and that, under the name of AKASA, or life-principle, this all-pervading force was known to the gymnosophists, Hindu magicians, and adepts of all countries, thousands of years ago; and, that it is still known to them, and used at present by the Thibetan lamas, fakirs, thaumaturgists of all nationalities, and even by many of the Hindu "jugglers."

In many cases of trance, artificially induced by mesmerization, it is also quite possible, even quite probable, that it is the "spirit" of the subject which acts under the guidance of the operator's will. But, if the medium remains conscious, and psycho-physical phenomena occur which indicate a directing intelligence, then, unless it be conceded that he is a "magician," and can project his double, physical exhaustion can signify nothing more than nervous prostration. The proof that he is the passive instrument of unseen entities controlling occult potencies, seems conclusive. Even if Thury's *ectenic* and Crookes's *psychic* force are

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\* Crookes, "*Psychic Force*," part i., pp. 26-27.

substantially of the same derivation, the respective discoverers seem to differ widely as to the properties and potencies of this force; while Professor Thury candidly admits that the phenomena are often produced by "wills *not* human," and so, of course, gives a qualified endorsement to Mr. Crookes's theory No. 6, the latter, admitting the genuineness of the phenomena, has as yet pronounced no definite opinion as to their cause. Thus, we find that neither M. Thury, who investigated these manifestations with de Gasparin in 1854, nor Mr. Crookes, who conceded their undeniable genuineness in 1874, have reached anything definite. Both are chemists, physicists, and very learned men. Both have given all their attention to the puzzling question; and besides these two scientists there were many others who, while coming to the same conclusion, have hitherto been as unable to furnish the world with a final solution. It follows then, that in twenty years none of the scientists have made a single step toward the unravelling of the mystery, which remains as immovable and impregnable as the walls of an enchanted castle in a fairy tale.

Would it be too impertinent to surmise that perhaps our modern scientists have got in what the French term *un cercle vicieux*? That, hampered by the weight of their materialism, and the insufficiency of what they name "the exact sciences" to demonstrate to them tangibly the existence of a spiritual universe, peopled and inhabited much more than our visible one, they are doomed forever to creep around *inside* that circle, unwilling rather than unable to penetrate beyond its

enchanted ring, and explore it in its length and breadth? It is but prejudice which keeps them from making a compromise with well-established facts and seek alliance with such expert magnetists and mesmerizers as were Du Potet and Regazzoni.

"What, then, is produced from death?" inquired Socrates of Cebes. "*Life*," was the reply.\* . . . "Can the soul, since it is immortal, be anything else than imperishable?"† The "seed cannot develop unless it is in part consumed," says Prof. Lecomte; "it is not quickened unless it die," says St. Paul.

A flower blossoms; then withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but a little dust, still lingers in the air. Our material sense may not be cognizant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo. A disturbance is created on the invisible waves of the shoreless ocean of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world will live for ever. And man, we are asked to believe, man, the living, thinking, reasoning entity, the indwelling deity of our nature's crowning masterpiece, will evacuate his casket and be no more! Would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the spirit, whose attributes are consciousness, memory, mind, LOVE!

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\* Plato, "*Phædo*," § 44

† Ibid. § 128.



Really, the very idea is preposterous. The more we think and the more we learn, the more difficult it becomes for us to account for the atheism of the scientist. We may readily understand that a man ignorant of the laws of nature, unlearned in either chemistry or physics, may be fatally drawn into materialism through his very ignorance; his incapacity of understanding the philosophy of the exact sciences, or drawing any inference by analogy from the *visible* to the *invisible*. A natural-born metaphysician, an ignorant dreamer, may awake abruptly and say to himself: "I dreamed it; I have no tangible proof of that which I imagined; it is all illusion," etc. But for a man of science, acquainted with the characteristics of the universal energy, to maintain that *life* is merely a phenomenon of matter, a species of energy, amounts simply to a confession of his own incapability of analyzing and properly understanding the alpha and the omega even of that — matter.

Sincere skepticism as to the immortality of man's soul is a malady; a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable to their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. But it is quite another feeling which makes them reject the possibility of spiritual and magical phenomena. The true name for that feeling is — *vanity*. "We can neither produce nor explain it — hence, it *does not* exist, and moreover, could *never* have existed." Such is the irrefutable argument of our present-day philosophers. Some

thirty years ago, E. Salverte startled the world of the "credulous" by his work, *The Philosophy of Magic*. The book claimed to unveil the whole of the miracles of the Bible as well as those of the Pagan sanctuaries. Its *resumé* ran thus: Long ages of observation; a great knowledge (for those days of ignorance) of natural sciences and philosophy; imposture; legerdemain; optics; phantasmagoria; exaggeration. Final and logical conclusion: Thaumaturgists, prophets, magicians, rascals, and knaves; the rest of the world, fools.

Among many other conclusive proofs, the reader can find him offering the following: "The enthusiastic disciples of Iamblichus affirmed that when he prayed, he was raised to the height of ten cubits from the ground; and *dupes* to the same metaphor, although Christians, have had the simplicity to attribute a similar miracle to St. Clare, and St. Francis of Assisi."\*

Hundreds of travellers claimed to have seen fakirs produce the same phenomena, and they were all thought either liars or hallucinated. But it was but yesterday that the same phenomenon was witnessed and endorsed by a well-known scientist; it was produced under test conditions; declared by Mr. Crookes to be genuine, and to be *beyond* the possibility of an illusion or a trick. And so was it manifested many a time before and attested by numerous witnesses, though the latter are now invariably disbelieved.

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\* "*Philosophy of Magic*," English translation, p. 47.

## THEORY OF FARADAY

Peace to thy scientific ashes, O credulous Eusebe Salverte! Who knows but before the close of the present century popular wisdom will have invented a new proverb: "As incredibly credulous as a scientist." Why should it appear so impossible that when the spirit is once separated from its body, it may have the power to animate some evanescent form, created out of that magical "psychic" or "ectenic" or "ethereal" force, with the help of the elementaries who furnish it with the sublimated matter of their own bodies? The only difficulty is, to realize the fact that surrounding space is not an empty void, but a reservoir filled to repletion with the models of all things that ever were, that are, and that will be; and with beings of countless races, unlike our own. Seemingly supernatural facts — supernatural in that they openly contradict the demonstrated natural laws of gravitation, as in the above-mentioned instance of levitation — are recognized by many scientists. Every one who has dared to investigate with thoroughness has found himself compelled to admit their existence; only in their unsuccessful efforts to account for the phenomena on theories based on the laws of such forces as were already known, some of the highest representatives of science have involved themselves in inextricable difficulties!

In his *Resumé* de Mirville describes the argumentation of these adversaries of spiritualism as consisting of five paradoxes, which he terms *distractions*.

*First distraction:* that of Faraday, who explains the table phenomenon, by the table which *pushes* you "in consequence of the resistance which *pushes it back*."

*Second distraction :* that of Babinet, explaining all the communications (by raps) which are produced, as he says, "in good faith and with perfect conscientiousness, correct in every way and sense — by *ventriloquism*," the use of which faculty implies of necessity — *bad faith*.

## THEORY OF CHEVREUIL

*Third distraction:* that of Dr. Chevreuil, explaining the faculty of moving furniture *without* contact, by the preliminary acquisition of that faculty.

*Fourth distraction:* that of the French Institute and its members, who consent to accept the miracles, on condition that the latter will not contradict in any way those natural laws with which they are acquainted.

*Fifth distraction:* that of M. de Gasparin, introducing as a very *simple* and perfectly *elementary* phenomenon that which every one rejects, precisely because no one ever saw the like of it.\* While the great, world-known scientists indulge in such fantastic theories, some less known neurologists find an explanation for occult phenomena of every kind in an abnormal effluvium resulting from epilepsy.† Another would

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\* De Mirville, "*Des Esprits*," p. 159.

† See F. Gerry Fairfield's "*Ten Years with Spiritual Mediums*," New York, 1875.

treat mediums — and poets, too, we may infer — with assafoetida and ammonia,\* and declare every one of the believers in spiritual manifestations lunatics and hallucinated mystics.

### THE MENDELEYEFF COMMISSION OF 1876

To the latter lecturer and professed pathologist is commended that sensible bit of advice to be found in the New Testament: "Physician, heal thyself." Truly, no sane man would so sweepingly charge insanity upon four hundred and forty-six millions of people in various parts of the world, who believe in the intercourse of spirits with ourselves!

Considering all this, it remains to us but to wonder at the preposterous presumption of these men, who claim to be regarded by right of learning as the high priests of science, to classify a phenomenon they know nothing about. Surely, several millions of their countrymen and women, if deluded, deserve at least as much attention as potato-bugs or grasshoppers! But, instead of that, what do we find? The Congress of the United States, at the demand of the American Association for the Advancement of Science, enacts statutes for organization of National Insect Commissions; chemists are busying themselves in boiling frogs and bugs; geologists amuse their leisure by osteological surveys of armor-plated *ganoids*, and discuss the odontology of the various species of *dinichtys*; and entomologists suffer their enthusiasm to carry

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\* Marvin, "Lecture on Mediomania."

them to the length of supping on grasshoppers boiled, fried, and in soup.† Meanwhile, millions of Americans are either losing themselves in the maze of "crazy delusions," according to the opinion of some of these very learned encyclopædists, or perishing physically from "nervous disorders," brought on or brought out by mediumistic diathesis.

At one time, there was reason to hope that Russian scientists would have undertaken the task of giving the phenomena a careful and impartial study. A commission was appointed by the Imperial University of St. Petersburg, with Professor Mendelejeff, the great physicist, at its head. The advertised programme provided for a series of forty seances to test mediums, and invitations were extended to all of this class who chose to come to the Russian capital and submit their powers to examination. As a rule they refused — doubtless from a prevision of the trap that had been laid for them. After *eight* sittings, upon a shallow pretext, and just when the manifestations were becoming interesting, the commission prejudged the case, and published a decision adverse to the claims of mediumism. Instead of pursuing dignified, scientific methods, they set spies to peep through the key-holes. Professor Mendelejeff declared in a public lecture that spiritualism, or any such belief in our souls' immortality, was a mixture of *superstition, delusion, and fraud*; adding that every "manifestation" of such nature — including mind-reading, trance, and other psychological phenomena,

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† "Scientific American," N. Y., 1875.

we must suppose — could be, and *was* produced by means of clever apparatus and machinery concealed under the clothing of mediums!

After such a public exhibition of ignorance and prejudice, Mr. Butlerof, Professor of Chemistry at the St. Petersburg University, and Mr. Aksakof, Counsellor of State in the same city, who had been invited to assist on the committee for mediums, became so disgusted that they withdrew. Having published their protests in the Russian papers, they were supported by the majority of the press, who did not spare either Mendelejeff or his officious committee with their sarcasms. The public acted fairly in that case. One hundred and thirty names, of the most influential persons of the best society of St. Petersburg, many of them no spiritualists at all, but simply investigators, added their signatures to the well-deserved protest.

The inevitable result of such a procedure followed; universal attention was drawn to the question of spiritualism; private circles were organized throughout the empire; some of the most liberal journals began to discuss the subject; and, as we write, a new commission is being organized to finish the interrupted task.

But now — as a matter of course — they will do their duty less than ever. They have a better pretext than they ever had in the pretended *exposé* of the medium Slade, by Professor Lankester, of London. True, to the evidence of one scientist and his friend, — Messrs. Lankester and Donkin — the accused opposed the testimony of Wallace, Crookes, and a

host of others, which totally nullifies an accusation based merely on circumstantial evidence and prejudice. As the *London Spectator* very pertinently observes:

"It is really a pure superstition and nothing else to assume that we are so fully acquainted with the laws of nature, that even carefully examined facts, attested by an experienced observer, ought to be cast aside as utterly unworthy of credit, only because they do not, at first sight, seem to be in keeping with what is most clearly known already. To assume, as Professor Lankester appears to do, that because there are fraud and credulity in plenty to be found in connection with these facts — as there is, no doubt, in connection with all nervous diseases — fraud and credulity will account for all the carefully attested statements of accurate and conscientious observers, is to saw away at the very branch of the tree of knowledge on which inductive science necessarily rests, and to bring the whole structure toppling to the ground."

But what matters all this to scientists? The torrent of superstition, which, according to them, sweeps away millions of bright intellects in its impetuous course, cannot reach them. The modern deluge called spiritualism is unable to affect their strong minds; and the muddy waves of the flood must expend their raging fury without wetting even the soles of their boots. Surely it must be but traditional stubbornness on the part of the Creator that prevents him from confessing what a poor chance his miracles have in our day in blinding professed scientists. By this time even He ought to know and

take notice that long ago they decided to write on the porticoes of their universities and colleges:

Science commands that God shall not  
Do miracles upon this spot!\*

Both the infidel spiritualists and the orthodox Roman Catholics seem to have leagued themselves this year against the iconoclastic pretensions of materialism. Increase of skepticism has developed of late a like increase of credulity. The champions of the Bible "divine" miracles rival the panegyrist's mediumistic phenomena, and the middle ages revive in the nineteenth century. Once more we see the Virgin Mary resume her epistolary correspondence with the faithful children of her church; and while the "angel friends" scribble messages to spiritualists through their mediums, the "mother of God" drops letters direct from heaven to earth. The shrine of Notre Dame de Lourdes has turned into a spiritualistic cabinet for "materializations," while the cabinets of popular American mediums are transformed into sacred shrines, into which Mohammed, Bishop Polk, Joan of Arc and other aristocratic spirits from over the "dark river," having descended, "materialize" in full light. And if the Virgin Mary is seen taking her daily walk in the woods about Lourdes in full human form, why not the Apostle of Islam, and the late Bishop of Louisiana? Either both "miracles" are possible, or

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\* "De par le Roi, defense a Dieu, De faire miracle, en ces lieux." A satire that was found written upon the walls of the cemetery at the time of the Jansenist miracles and their prohibition by the police of France.

both kinds of these manifestations, the "divine" as well as the "spiritual," are arrant impostures. Time alone will prove which; but meanwhile, as science refuses the loan of her magic lamp to illuminate these mysteries, common people must go stumbling on whether they be mired or not.

The recent "miracles" at Lourdes having been unfavorably discussed in the London papers, Monsignor Capel communicates to the *Times* the views of the Roman Church in the following terms:

"As to the miraculous cures which are effected, I would refer your readers to the calm, judicious work, *La Grotte de Lourdes*, written by Dr. Dozous, an eminent resident practitioner, inspector of epidemic diseases for the district, and medical assistant of the Court of Justice. He prefaces a number of detailed cases of miraculous cures, which he says he has studied with great care and perseverance, with these words: 'I declare that these cures effected at the Sanctuary of Lourdes by means of the water of the fountain, have established their supernatural character in the eyes of men of good faith. I ought to confess that without these cures, my mind, little prone to listen to miraculous explanations of any kind, would have had great difficulty in accepting even this fact (the apparition), remarkable as it is from so many points of view. But the cures, of which I have been so often an ocular witness, have given to my mind a light which does not permit me to ignore the importance of the visits of Bernadette to the Grotto, and the reality of the apparitions with which she was favored.' The testimony of a distinguished medical man, who

has carefully watched from the beginning Bernadette, and the miraculous cures at the Grotto, is at least worthy of respectful consideration. I may add, that the vast number of those who come to the Grotto do so to repent of their sins, to increase their piety, to pray for the regeneration of their country, to profess publicly their belief in the Son of God and his Immaculate Mother. Many come to be cured of bodily ailments; and on the testimony of eye-witnesses several return home freed from their sickness. To upbraid with non-belief, as does your article, those who use also the waters of the Pyrenees, is as reasonable as to charge with unbelief the magistrates who inflict punishment on the peculiar people for neglecting to have medical aid. Health obliged me to pass the winters of 1860 to 1867 at Pau. This gave me the opportunity of making the most minute inquiry into the apparition at Lourdes. After frequent and lengthened examinations of Bernadette and of some of the miracles effected, I am convinced that, *if facts are to be received on human testimony, then has the apparition at Lourdes every claim to be received as an undeniable fact.* It is, however, no part of the Catholic faith, and may be accepted or rejected by any Catholic without the least praise or condemnation."

Let the reader observe the sentence we have italicized. This makes it clear that the Catholic Church, despite her infallibility and her liberal postage convention with the Kingdom of Heaven, is content to accept even the validity of *divine* miracles upon human testimony. Now when we turn to the report of Mr. Huxley's recent New York lectures on

evolution, we find him saying that it is upon "human historical evidence that we depend for the greater part of our knowledge for the doings of the past." In a lecture on Biology, he has said ". . . every man who has the interest of truth at heart must earnestly desire that every well-founded and just criticism that can be made should be made; but it is essential . . . that the critic should know what he is talking about." An aphorism that its author should recall when he undertakes to pronounce upon psychological subjects. Add this to his views, as expressed above, and who could ask a better platform upon which to meet him?

### SOUL BLINDNESS

Here we have a representative materialist, and a representative Catholic prelate, enunciating an identical view of the sufficiency of *human testimony* to prove facts that it suits the prejudices of each to believe. After this, what need for either the student of occultism, or even the spiritualist, to hunt about for endorsements of the argument they have so long and so persistently advanced, that the psychological phenomena of ancient and modern thaumaturgists being superabundantly proven upon human testimony must be accepted as facts? Church and College having appealed to the tribunal of human evidence, they cannot deny the rest of mankind an equal privilege. One of the fruits of the recent agitation in London of the subject of mediumistic phenomena, is the expression of some remarkably liberal views on the part of the secular press. "In any case, we are for

admitting spiritualism to a place among tolerated beliefs, and letting it alone accordingly," says the London *Daily News*, in 1876. "It has many votaries who are as intelligent as most of us, and to whom any obvious and palpable defect in the evidence meant to convince must have been obvious and palpable long ago. Some of *the wisest men in the world believed in ghosts*, and would have continued to do so even though half-a-dozen persons in succession had been convicted of frightening people with sham goblins."

It is not for the first time in the history of the world, that the invisible world has to contend against the materialistic skepticism of soul-blind Sadducees. Plato deplures such an unbelief, and refers to this pernicious tendency more than once in his works.

From Kapila, the Hindu philosopher, who many centuries before Christ demurred to the claim of the mystic Yogins, that in ecstasy a man has the power of seeing Deity face to face and conversing with the "highest" beings, down to the Voltaireans of the eighteenth century, who laughed at everything that was held sacred by other people, each age had its unbelieving Thomases. Did they ever succeed in checking the progress of truth? No more than the ignorant bigots who sat in judgment over Galileo checked the progress of the earth's rotation. No exposures whatever are able to vitally affect the stability or instability of a belief which humanity inherited from the first races of men, those, who — if we can believe in the evolution of spiritual man as in that of the physical one — had the great truth from the lips of their

ancestors, the *gods of their fathers*, "that were on the other side of the flood." The identity of the Bible with the legends of the Hindu sacred books and the cosmogonies of other nations, must be demonstrated at some future day. *The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology.* It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which, fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth? Compare only this verse of *Genesis* vi.: "And it came to pass, when *men began to multiply* on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . There were *giants in the earth in those days*," etc., with this part of the Hindu cosmogony, in the *Vedas*, which speaks of the descent of the Brahmins. The first Brahmin complains of being *alone* among all his brethren without a wife. Notwithstanding that the Eternal advises him to devote his days solely to the study of the Sacred Knowledge (*Veda*), the *first-born* of mankind insists. Provoked at such ingratitude, the eternal gave Brahmin a wife of the race of the *Daints*, or *giants*, from whom all the Brahmins maternally descend. Thus the entire

Hindu priesthood is descended, on the one hand, from the *superior* spirits (the sons of God), and from *Daintany*, a daughter of the earthly giants, the primitive men.\* "And they bare children to them; the same became mighty men which were of old; men of renown."†

The same is found in the Scandinavian cosmogonical fragment. In the *Edda* is given the description to Gangler by Har, one of the three informants (Har, Jafuhar, and Tredi) of the first man, called Bur, "the father of Bor, who took for wife Besla, a daughter of the giant Bolthara, of the race of the *primitive giants*." The full and interesting narrative may be found in the *Prose Edda*, sects. 4-8, in Mallett's *Northern Antiquities*.‡

The same groundwork underlies the Grecian fables about the Titans; and may be found in the legend of the Mexicans — the four successive races of *Popol-Vuh*. It constitutes one of the many ends to be found in the entangled and seemingly inextricable skein of mankind, viewed as a psychological phenomenon. Belief in supernaturalism would be otherwise inexplicable. To say that it sprang up, and grew and developed throughout the countless ages, without either cause or the least firm basis to rest upon, but merely as an empty fancy, would be to utter as great an absurdity as the

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\* Polier, *Mythologie des Indous*."

† *Genesis* vi., 4.

‡ Mallett, *Northern Antiquities*," Bohn's edition, pp. 401-405.

theological doctrine that the universe sprang into creation out of nothing.

It is too late now to kick against an evidence which manifests itself as in the full glare of noon. Liberal, as well as Christian papers, and the organs of the most advanced scientific authorities, begin to protest unanimously against the dogmatism and narrow prejudices of sciolism. The *Christian World*, a religious paper, adds its voice to that of the unbelieving London press. Following is a good specimen of its common sense:

"If a medium," it says,§ "can be shown ever so conclusively to be an impostor, we shall still object to the disposition manifested by persons of some authority in scientific matters, to pooh-pooh and knock on the head all careful inquiry into those subjects of which Mr. Barrett took note in his paper before the British Association. Because spiritualists have committed themselves to many absurdities, that is no reason why the phenomena to which they appeal should be scouted as unworthy of examination. They may be mesmeric, or clairvoyant, or something else. But let our wise men tell us what they are, and not snub us, as ignorant people too often snub inquiring youth, by the easy but unsatisfactory apothegm, 'Little children should not ask questions.' "

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§ In the *Quarterly Review* of 1859, Graham gives a strange account of many now deserted Oriental cities, in which the stone doors are of enormous dimensions, often seemingly out of proportion with the buildings themselves, and remarks that dwellings and doors bear all of them the impress of an ancient race of giants.



Thus the time has come when the scientists have lost all right to be addressed with the Miltonian verse, "O thou who, for the testimony of truth, hast borne universal reproach!" Sad degeneration, and one that recalls the exclamation of that "doctor of physic" mentioned one hundred and eighty years ago by Dr. Henry More, and who, upon hearing the story told of the drummer of Tedworth and of Ann Walker, "*cryed out presently, If this be true, I have been in a wrong box all this time, and must begin my account anew.*"\*

But in our century, notwithstanding Huxley's endorsement of the value of "human testimony," even Dr. Henry More has become "an enthusiast and a visionary, both of which, united in the same person, constitute a *canting madman.*"†

What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification — for trained observers and competent analysts. From the scientific body these ought to have been supplied. If error has prevailed and superstition run riot these many centuries throughout Christendom, it is the misfortune of the common people, the reproach of science. The generations have come and gone, each furnishing its quota of martyrs to conscience and moral courage, and psychology is little better

understood in our day than it was when the heavy hand of the Vatican sent those brave unfortunates to their untimely doom, and branded their memories with the stigma of heresy and sorcery.

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\* Dr. More, "*Letter to Glanvil, author of 'Saducismus Triumphatus.'*"

† J. S. Y., "*Demonologia, or Natural Knowledge Revealed,*" 1827, p. 219.

## CHAPTER V

"Ich bin der Geist der stets verneint."  
(I am the spirit which still denies.)

(*Mephisto* in FAUST)

"The Spirit of truth, whom the world cannot receive  
because it seeth Him not; neither knoweth Him."

*Gospel According to John, xiv, 17*

"Millions of spiritual creatures walk the earth  
Unseen, both when we wake and when we sleep."

MILTON

"Mere intellectual enlightenment cannot recognize the spiritual.  
As the sun puts out a fire, so spirit puts out the eyes of mere  
intellect.

W. HOWITT

THERE has been an infinite confusion of names to express one  
and the same thing.

The chaos of the ancients; the Zoroastrian sacred fire, or  
the *Antusbyrum* of the Parsees; the Hermes-fire; the Elmes-fire  
of the ancient Germans; the lightning of Cybelè; the burning  
torch of Apollo; the flame on the altar of Pan; the  
inextinguishable fire in the temple on the Acropolis, and in  
that of Vesta; the fire-flame of Pluto's helm; the brilliant  
sparks on the hats of the Dioscuri, on the Gorgon head, the  
helm of Pallas, and the staff of Mercury; the *puvr a[sbesto]* ;

the Egyptian Phtha, or Ra; the Grecian *Zeus Cataibates* (the  
descending);\* the pentecostal fire-tongues; the burning bush  
of Moses; the pillar of fire of the *Exodus*, and the "burning  
lamp" of Abram; the eternal fire of the "bottomless pit"; the  
Delphic oracular vapors; the Sidereal light of the  
Rosicrucians; the AKASA of the Hindu adepts; the Astral  
light of Eliphaz Levi; the nerve-aura and the fluid of the  
magnetists; the *od* of Reichenbach; the fire-globe, or meteor-  
*cat* of Babinet; the *Psychod* and ectenic force of Thury; the  
psychic force of Sergeant Cox and Mr. Crookes; the  
atmospheric magnetism of some naturalists; galvanism; and  
finally, electricity, are but various names for many different  
manifestations, or effects of the same mysterious, all-  
pervading cause — the Greek *Archeus*, or Arca'i'o" .

Sir E. Bulwer-Lytton, in his *Coming Race*, describes it as the  
VRIL, † used by the subterranean populations, and allowed his  
readers to take it for a fiction. "These people," he says,  
"consider that in the vril they had arrived at the unity in  
natural energetic agencies"; and proceeds to show that Faraday  
intimated them "under the more cautious term of correlation,"  
thus:

### ONE PRIMAL FORCE, BUT MANY CORRELATIONS

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\* Pausanias, "*Eliæ*," lib. i., cap. xiv.

† We apprehend that the noble author coined his curious names by  
contracting words in classical languages. *Gy* would come from *gune*; *vril*  
from *virile*.

"I have long held an opinion, almost amounting to a conviction, in common, I believe, with many other lovers of natural knowledge, that the various forms under which the forces of matter are made manifest, HAVE ONE COMMON ORIGIN; or, in other words, are so directly related and naturally dependent, that they are convertible, as it were, into one another, and possess equivalents of power in their action."

Absurd and unscientific as may appear our comparison of a fictitious *vril* invented by the great novelist, and the primal force of the equally great experimentalist, with the kabalistic astral light, it is nevertheless the true definition of this force. Discoveries are constantly being made to corroborate the statement thus boldly put forth. Since we began to write this part of our book, an announcement has been made in a number of papers of the supposed discovery of a new force by Mr. Edison, the electrician, of Newark, New Jersey, which force seems to have little in common with electricity, or galvanism, except the principle of conductivity. If demonstrated, it may remain for a long time under some pseudonymous scientific name; but, nevertheless, it will be but one of the numerous family of children brought forth from the commencement of time by our kabalistic mother, the *Astral Virgin*. In fact, the discoverer says that, "it is as distinct, and has as regular laws as heat, magnetism, or electricity." The journal which contains the first account of the discovery adds that, "Mr. Edison thinks that it exists in connection with

heat, and that it can also be generated by independent and *as yet undiscovered means*."

Another of the most startling of recent discoveries, is the possibility of annihilating distance between human voices — by means of the *telephone* (distance-sounder), an instrument invented by Professor A. Graham Bell. This possibility, first suggested by the little "lovers' telegraph," consisting of small tin cups with vellum and drug-twine apparatus, by which a conversation can be carried on at a distance of two hundred feet, has developed into the telephone, which will become the wonder of this age. A long conversation has taken place between Boston and Cambridgeport by telegraph; "every word being distinctly heard and perfectly understood, and the modulations of voices being quite distinguishable," according to the official report. *The voice is seized upon, so to say, and held in form by a magnet, and the sound-wave transmitted by electricity acting in unison and co-operating with the magnet.* The whole success depends upon a perfect control of the electric currents and the power of the magnets used, with which the former must co-operate. "The invention," reports the paper, "may be rudely described as a sort of trumpet, over the bell-mouth of which is drawn a delicate membrane, which, when the voice is thrown into the tube, swells outward in proportion to the force of the sound-wave. To the outer side of the membrane is attached a piece of metal, which, as the membrane swells outward, connects with a magnet, and this, with the electric circuit, is controlled by the operator. By some principle, not yet fully understood, the

electric current transmits the sound-wave just as delivered by the voice in the trumpet, and the listener at the other end of the line, with a twin or facsimile trumpet at his ear, hears every word distinctly, and readily detects the modulations of the speaker's voice."

### TYNDALL NARROWLY ESCAPES A GREAT DISCOVERY

Thus, in the presence of such wonderful discoveries of our age, and the further magical possibilities lying latent and yet undiscovered in the boundless realm of nature, and further, in view of the great probability that Edison's Force and Professor Graham Bell's Telephone may unsettle, if not utterly upset all our ideas of the imponderable fluids, would it not be well for such persons as may be tempted to traverse our statements, to wait and see whether they will be corroborated or refuted by further discoveries.

Only in connection with these *discoveries*, we may, perhaps, well remind our readers of the many hints to be found in the ancient histories as to a certain secret in the possession of the Egyptian priesthood, who could instantly communicate, during the celebration of the Mysteries, from one temple to another, even though the former were at Thebes and the latter at the other end of the country; the legends attributing it, as a matter of course, to the "invisible tribes" of the air, which carry messages for mortals. The author of *Pre-Adamite Man* quotes an instance, which being given merely on his own authority, and he seeming uncertain whether the story comes from Macrinus or some other writer,

may be taken for what it is worth. He found good evidence, he says, during his stay in Egypt, that "one of the Cleopatras (?) sent news by a wire to all the cities, from Heliopolis to Elephantine, on the Upper Nile."\*

It is not so long since Professor Tyndall ushered us into a new world, peopled with airy shapes of the most ravishing beauty.

"The discovery consists," he says, "in subjecting the vapors of volatile liquids to the action of concentrated sun-light, or to the concentrated beam of the electric light." The vapors of certain nitrites, iodides, and acids are subjected to the action of the light in an *experimental tube*, lying horizontally, and so arranged that the axis of the tube and that of the parallel beams issuing from the lamp are coincident. The vapors form clouds of gorgeous tints, and arrange themselves into the shapes of vases, of bottles and cones, in nests of six or more; of shells, of tulips, roses, sunflowers, leaves, and of involved scrolls. "In one case," he tells us, "the cloud-bud grew rapidly into a serpent's head; a mouth was formed, and from the cloud, a cord of cloud resembling a tongue was discharged." Finally, to cap the climax of marvels, "once it positively assumed the form of a fish, with eyes, gills, and feelers. The twoness of the animal form was displayed throughout, and *no disk, coil, or speck existed on one side that did not exist on the other.*"

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\* P. B. Randolph, "*Pre-Adamite Man*," p. 48.

## THE IMPOSSIBILITY OF MIRACLE

These phenomena may possibly be explained in part by the mechanical action of a beam of light, which Mr. Crookes has recently demonstrated. For instance, it is a supposable case, that the beams of light may have constituted a horizontal axis, about which the disturbed molecules of the vapors gathered into the forms of globes and spindles. But how account for the fish, the serpent's head, the vases, the flowers of different varieties, the shells? This seems to offer a dilemma to science as baffling as the meteor-cat of Babinet. We do not learn that Tyndall ventured as absurd an explanation of his extraordinary phenomena as that of the Frenchman about his.

Those who have not given attention to the subject may be surprised to find how much was known in former days of that all-pervading, subtle principle which has recently been baptized THE UNIVERSAL ETHER.

Before proceeding, we desire once more to enunciate in two categorical propositions, what was hinted at before. These propositions were demonstrated laws with the ancient theurgists.

I. The so-called miracles, to begin with Moses and end with Cagliostro, when genuine, were as de Gasparin very justly insinuates in his work on the phenomena, "perfectly in accordance with natural law"; hence — no miracles. Electricity and magnetism were unquestionably used in the production of some of the prodigies; but now, the same as

then, they are put in requisition by every sensitive, who is made to use *unconsciously* these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science. This force is the prolific parent of numberless attributes and properties, many, or rather, most of which, are as yet unknown to modern physics.

II. The phenomena of natural magic to be witnessed in Siam, India, Egypt, and other Oriental countries, bear no relationship whatever to sleight of hand; the one being an absolute physical effect, due to the action of occult natural forces, the other, a mere deceptive result obtained by dexterous manipulations supplemented with confederacy.\*

The thaumaturgists of all periods, schools, and countries, produced their wonders, because they were perfectly familiar with the imponderable — in their effects — but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character;

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\* On this point at least we are on firm ground. Mr. Crookes's testimony corroborates our assertions. On page 84 of his pamphlet on "*Phenomenal Spiritualism*" he says: "The many hundreds of facts I am prepared to attest — facts which to imitate by known mechanics or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years — have all taken place in my own house; at times appointed by myself and under circumstances which absolutely precluded the employment of the very simplest instrumental aids."

the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors. This class has been represented in our time by two illustrious men, Du Potet and Regazzoni, whose wonderful powers were well attested in France and other countries. Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.

The ancients called it *Chaos*; Plato and the Pythagoreans named it *the Soul of the World*. According to the Hindus, the Deity in the shape of Æther pervades all things. It is the invisible, but, as we have said before, too tangible Fluid. Among other names this universal Proteus — or "the nebulous Almighty," as de Mirville calls it in derision — was termed by the theurgists "the living fire,"\* the "Spirit of Light," and *Magnes*. This last appellation indicates its magnetic properties and shows its magical nature. For, as truly expressed by one of its enemies — mavgo" and mavgnh" are two branches growing from the same trunk, and shooting forth the same resultants.

Magnetism is a word for the derivation of which we have to look to an incredibly early epoch. The stone called *magnet* is believed by many to owe its name to Magnesia, a city or

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\* In this appellation, we may discover the meaning of the puzzling sentence to be found in the Zend-Avesta that "fire gives knowledge of the future, science, and amiable speech," as it develops an extraordinary eloquence in some sensitives.

district in Thessaly, where these stones were found in quantity. We believe, however, the opinion of the Hermetists to be the correct one. The word *Magh*, *magus*, is derived from the Sanskrit *Mahaji*, the *great* or *wise* (the anointed by the divine wisdom). "Eumolpus is the *mythic* founder of the Eumolpidæ (priests); the priests traced their own wisdom to the Divine Intelligence."† The various cosmogonies show that the Archæal Universal Soul was held by every nation as the "mind" of the Demiurgic Creator, the *Sophia* of the Gnostics, or *the Holy Ghost as a female principle*. As the Magi derived their name from it, so the Magnesian stone or Magnet was called in their honor, for they were the first to discover its wonderful properties. Their temples dotted the country in all directions, and among these were some temples of Hercules,‡— hence the stone, when it once became known that the priests used it for their curative and magical purposes, received the name of the Magnesian or Heracleian

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† Dunlap, "*Musah, His Mysteries*," p. iii.

‡ "Hercules was known as the king of the Musians," says Schwab, ii., 44; and Musien was the feast of "Spirit and Matter," Adonis and Venus, Bacchus and Ceres. (See Dunlap, "*Mystery of Adonis*," p. 95.) Dunlap shows, on the authority of Julian and Anthon (67), Æsculapius, "the Savior of all," identical with Phtha (the creative Intellect, the Divine Wisdom), and with Apollo, Baal, Adonis, and Hercules (ibid., p. 93), and Phtha is the "Anima mundi," the Universal Soul, of Plato, the Holy Ghost of the Egyptians, and the Astral Light of the Kabalists. M. Michelet, however, regards the Grecian Herakles as a different character, the adversary of the Bacchic revellings and their attendant human sacrifices.

stone. Socrates, speaking of it, remarks: "Euripides calls it the Magnesian stone, but the common people, the Heracleian."\* It was the country and stone which were called after the Magi, not the Magi after one or the other. Pliny informs us that the wedding-ring among the Romans was magnetized by the priests before the ceremony. The old Pagan historians are careful to keep silent on certain Mysteries of the "wise" (Magi) and Pausanias was warned in a dream, he says, not to unveil the holy rites of the temple of Demeter and Persephoneia at Athens.†

Modern science, after having ineffectually denied *animal magnetism*, has found herself forced to accept it as a fact. It is now a recognized property of human and animal organization; as to its psychological, occult influence, the Academies battle with it, in our century, more ferociously than ever. It is the more to be regretted and even wondered at, as the representatives of "exact science" are unable to either explain or even offer us anything like a reasonable hypothesis for the undeniable mysterious potency contained in a simple magnet. We begin to have daily proofs that these potencies underlie the theurgic mysteries, and therefore might perhaps explain the occult faculties possessed by ancient and modern thaumaturgists as well as a good many of their most astounding achievements. Such were the gifts transmitted by Jesus to some of his disciples. At the moment of his miraculous cures, the Nazarene felt a *power* issuing

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\* Plato, "Ion" (Burgess), vol. iv., p. 294.

† "Attica," i., xiv.

from him. Socrates, in his dialogue with Theages,‡ telling him of his familiar god (demon), and his power of either imparting his (Socrates') wisdom to his disciples or preventing it from benefiting those he associates with, brings the following instance in corroboration of his words: "I will tell you, Socrates," says Aristides, "a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so, when I *was in the same room* . . . and much more when I *looked at you* . . . But I made by far the greatest proficiency when I sat near you and *touched you*."

This is the modern magnetism and mesmerism of Du Potet and other masters, who, when they have subjected a person to their *fluidic* influence, can impart to them all their thoughts even at a distance, and with an irresistible power force their subject to obey their *mental* orders. But how far better was this psychic force known to the ancient philosophers! We can glean some information on that subject from the earliest sources. Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. With the ancient Greeks, *Kurios* was the god-Mind (*Nous*). "Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect —

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‡ Plato, "Theages." Cicero renders this word *daimonion*, *quiddam divinum*, a divine something, not anything personal.

wisdom," says Plato.\* Kurios is Mercury, the Divine Wisdom, and "Mercury is the Sol" (Sun),† from whom Thaut — Hermes — received this divine wisdom, which, in his turn, he imparted to the world in his books. Hercules is also the Sun — the celestial storehouse of the universal magnetism; § or rather Hercules is the magnetic light which, when having made its way through the "opened eye of heaven," enters into the regions of our planet and thus becomes the Creator. Hercules passes through the twelve labors, the valiant Titan! He is called "Father of All" and "self-born" ("*autophues*").‡ Hercules, the Sun, is killed by the Devil, Typhon,§ and so is Osiris, who is the father and brother of Horus, and at the same time is identical with him; and we must not forget that the magnet was called the "bone of Horus," and iron the "bone of Typhon." He is called "Hercules *Invictus*," only when

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\* "*Cratylus*," p. 79.

† "*Arnobius*," vi., xii. As we will show in subsequent chapters, the sun was not considered by the ancients as the direct cause of the light and heat, but only as an agent of the former, through which the light passes on its way to our sphere. Thus it was always called by the Egyptians "the eye of Osiris," who was himself the *Logos*, the First-begotten, or light made manifest to the world, "which is the mind and divine intellect of the Concealed." It is only that light of which we are cognizant that is the Demiurge, the *creator* of our planet and everything pertaining to it; with the invisible and unknown universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "*Books of Hermes*."

‡ "*Orphic Hymn*," xii.; Hermann, Dunlap, "*Musah, His Mysteries*," p. 91.

§ Movers, 525. Dunlap, "*Mysteries of Adonis*," 94.

he descends to Hades (the subterranean garden), and plucking the "golden apples" from the "tree of life," slays the dragon.\*\* The rough Titanic power, the "lining" of every sun-god, opposes its force of blind matter to the divine magnetic spirit, which tries to harmonize everything in nature.

All the sun-gods, with their symbol, the visible sun, are the creators of *physical* nature only. The *spiritual* is the work of the Highest God — the Concealed, the Central, Spiritual SUN, and of his Demiurge — the Divine Mind of Plato, and the Divine Wisdom of Hermes Trismegistus†† — the wisdom effused from Oulom or Kronos.

"After the distribution of pure Fire, in the Samothracian Mysteries, a new life began."‡‡ This was the "new birth," that is alluded to by Jesus, in his nocturnal conversation with Nicodemus. "Initiated into the most blessed of all Mysteries, being ourselves pure . . . we become just and holy with wisdom."§§ "He *breathed* on them and saith unto them, 'Take the Holy Pneuma.' "\*\*\* And this simple act of will-power was sufficient to impart vaticination in its nobler and most perfect form if both the initiator and the initiated were worthy of it.

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\*\* Preller, ii., 153. This is evidently the origin of the Christian dogma of Christ descending into hell and overcoming Satan.

†† This important fact accounts admirably for the gross polytheism of the masses, and the refined, highly-philosophical conception of *one* God, which was taught only in sanctuaries of the "pagan" temples.

‡‡ Anthon,, "*Cabeiria*."

§§ Plato, "*Phædrus*," Cary's translation.

\*\*\* *John* xx., 22.



To deride this gift, even in its present aspect, "as the corrupt offspring and lingering remains of an ignorant age of superstition, and hastily to condemn it as unworthy of sober investigation, would be as unphilosophical as it is wrong," remarks the Rev. J. B. Gross. "To remove the veil which hides our vision from the future, has been attempted — in all ages of the world; and therefore the propensity to pry into the lap of time, contemplated as one of the faculties of human mind, comes recommended to us under the sanction of God. . . . Zuinglius, the Swiss reformer, attested the comprehensiveness of his faith in the providence of the Supreme Being, in the cosmopolitan doctrine that the Holy Ghost was not excluded from the more worthy portion of the heathen world. Admitting its truth, we cannot easily conceive a valid reason why a heathen, thus favored, should not be capable of true prophecy."\*

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\* "Heathen Religion," 104.

## NATURE OF THE PRIMORDIAL SUBSTANCE

Now, what is this mystic, primordial substance? In the book of *Genesis*, at the beginning of the first chapter, it is termed the "face of the waters," said to have been incubated by the "Spirit of God." Job mentions, in chap. xxvi., 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead *Rephaim* (giants, or mighty primitive men), from whom "Evolution" may one day trace our present race. In the Egyptian mythology, Kneph the Eternal *unrevealed* God is represented by a snake-emblem of eternity encircling a water-urn, with his head hovering over the waters, which it incubates with his breath. In this case the serpent is the Agathodaimon, the good spirit; in its opposite aspect it is the Kakodaimon — the bad one. In the Scandinavian *Eddas*, the honey-dew — the food of the gods and of the creative, busy Yggdrasil — bees — falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the creation of the universe *out of water*; this dew is the astral light in one of its combinations and possesses creative as well as destructive properties. In the Chaldean legend of Berossus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of *water* and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul; and we read in the Scriptures that herbs

could not grow until the Eternal caused it to *rain* upon earth. In the Mexican *Popol-Vuh* man is created out of *mud* or clay (*terre glaise*), taken from under the water. Brahma creates Lomus, the great Muni (or first man), seated on his lotus, only after having called into being, *spirits*, who thus enjoyed among mortals a priority of existence, and he creates him out of water, air, and earth. Alchemists claim that primordial or pre-Adamic earth when reduced to its first substance is in its *second* stage of transformation like clear-water, the first being the alkahest\* *proper*. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the Spirit of God upon the face of the waters — chaos; in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi"; and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.

### INTERPRETATION OF CERTAIN ANCIENT MYTHS

What is the primordial Chaos but Æther? The *modern* Æther; not such as is recognized by our scientists, but such as it *was* known to the ancient philosophers, long before the time of Moses; Æther, with all its mysterious and occult properties,

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\* Alkahest, a word first used by Paracelsus, to denote the menstruum or universal solvent, that is capable of reducing all things.

containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant — Ether; or whence its mysterious origin? — Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms?

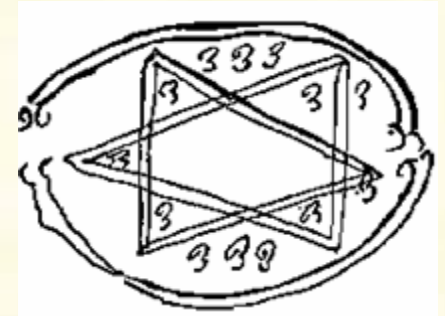
It is an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences which have allied themselves in our days to support the doctrine of evolution; and that further research may demonstrate that they were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretic; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic account clashes with the definite exegesis of "exact science."

One fact at least is proved: there is not a cosmogonical fragment, to whatever nation it may belong, but proves by this universal allegory of water and the spirit brooding over it, that no more than our modern physicists did any of them hold the universe to have sprung into existence out of nothing; for all their legends begin with that period when nascent vapors and Cimmerian darkness lay brooding over a fluid mass ready to start on its journey of activity at the first flutter of the breath of Him, who is the Unrevealed One. Him they felt, if they saw Him not. Their spiritual intuitions were not so darkened by the subtile sophistry of the forecoming ages as ours are now. If they talked less of the Silurian age slowly developing into the Mammalian, and if the Cenozoic time was only recorded by various allegories of the primitive man — the Adam of *our* race — it is but a negative proof after all that their "wise men" and leaders did not know of these successive periods as well as we do now.

In the days of Democritus and Aristotle, the cycle had already begun to enter on its downward path of progress. And if these two philosophers could discuss so well the atomic theory and trace the atom to its material or physical *point*, their ancestors may have gone further still and followed its genesis far beyond that limit where Mr. Tyndall and others seem rooted to the spot, not daring to cross the line of the "Incomprehensible." The *lost arts* are a sufficient proof that if even their achievements in physiography are now doubted, because of the unsatisfactory writings of their physicists and naturalists, — on the other hand their practical knowledge in

phytochemistry and mineralogy far exceeded our own. Furthermore, they might have been perfectly acquainted with the physical history of our globe without publishing their knowledge to the ignorant masses in those ages of religious Mysteries.

Therefore, it is not only from the Mosaic books that we mean to adduce proof for our further arguments. The ancient Jews got all their knowledge — religious as well as profane — from the nations with



which we see them mixed up from the earliest periods. Even the oldest of all sciences, their kabalistic "secret doctrine," may be traced in each detail to its primeval source, Upper India, or Turkestan, far before the time of a distinct separation between the Aryan and Semitic nations. The King Solomon so celebrated by posterity, as Josephus the historian says,\* for his magical skill, got his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba. His ring, commonly known as "Solomon's seal," so celebrated for the potency of its sway over the various kinds of genii and demons, in all the popular legends, is equally of Hindu origin. Writing on the pretentious and abominable skill of the

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\* Josephus, "*Antiquities*," vol. viii., c. 2, 5.

"devil-worshippers" of Travancore, the Rev. Samuel Mateer, of the London Missionary Society, claims at the same time to be in possession of a very old manuscript volume of magical incantations and spells in the Malayalam language, giving directions for effecting a great variety of purposes. Of course he adds, that "many of these are *fearful* in their malignity and obscenity," and gives in his work the *fac-simile* of some amulets bearing the magical figures and designs on them. We find among them one with the following legend: "To remove trembling arising from demoniacal possession — write this figure on a plant that has milky juice, and drive a nail through it; the trembling will cease."\* The figure is the identical Solomon's *seal*, or double triangle of the Kabalists. Did the Hindu get it from the Jewish kabalist, or the latter from India, by inheritance from their great king-kabalist, the wise Solomon?† But we will leave this trifling dispute to

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\* "*The Land of Charity*," p. 210.

† The claims of certain "adepts," which do not agree with those of the students of the purely Jewish *Kabala*, and show that the "secret doctrine" has originated in India, from whence it was brought to Chaldea, passing subsequently into the hands of the Hebrew "Tanaim," are singularly corroborated by the researches of the Christian missionaries. These pious and learned travellers have inadvertently come to our help. Dr. Caldwell, in his "Comparative Grammar of the Dravidian Languages," p. 66, and Dr. Mateer, in the "Land of Charity," p. 83, fully support our assertions that the "wise" King Solomon got all his kabalistic lore from India, as the above-given magical figure well shows. The former missionary is desirous to prove that very old and huge specimens of the baobab-tree, which is not, as it appears, indigenous to India, but belongs

continue the more interesting question of the astral light, and its unknown properties.

Admitting, then, that this mythical agent is Ether, we will proceed to see what and how much of it is known to science.

With respect to the various effects of the different solar rays, Robert Hunt, F. R. S., remarks, in his *Researches on Light in its Chemical Relations*, that:

"Those rays which give the *most* light — the yellow and the orange rays — will not produce change of color in the chloride of silver"; while "those rays which have the *least*

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to the African soil, and "found only at several ancient sites of foreign commerce (at Travancore), may, for aught we know," he adds, "have been introduced into India, and planted by the servants of King Solomon." The other proof is still more conclusive. Says Dr. Mateer, in his chapter on the Natural History of Travancore: "There is a curious fact connected with the name of this bird (the peacock) which throws some light upon Scripture history. King Solomon sent his navy to Tarshish (*I Kings*, x. 22), which returned once in three years, bringing 'gold and silver, ivory and apes, and peacocks.' Now the word used in the Hebrew Bible for peacock is '*tukki*,' and as the Jews had, of course, no word for these fine birds till they were first imported into Judea by King Solomon, there is no doubt that '*tukki*' is simply the old Tamil word '*toki*,' the name of the peacock. The ape or monkey also is, in Hebrew, called '*koph*,' the Indian word for which is '*kaphi*.' Ivory, we have seen, is abundant in South India, and gold is widely distributed in the rivers of the western coast. Hence the 'Tarshish' referred to was doubtless the western coast of India, and Solomon's ships were ancient 'East Indiamen.' " And hence also we may add, besides "the gold and silver, and apes and peacocks," King Solomon and his friend Hiram, of masonic renown, got their "magic" and "wisdom" from India.

illuminating power — the blue and violet — produce the greatest change, and in exceedingly short time. . . . The yellow glasses obstruct scarcely any light; the blue glasses may be so dark as to admit of the permeation of a very small quantity."

And still we see that under the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles?

Mr. Hunt finds that the undulatory theory does not account for the results of his experiments. Sir David Brewster, in his *Treatise on Optics*, showing that "the colors of vegetable life arise . . . from a specific attraction which the particles of these bodies exercise over the differently-colored rays of light," and that "it is by the light of the sun that the colored juices of plants are elaborated, that the colors of bodies are changed, etc. . . ." remarks that it is not easy to allow "that such effects can be produced by the mere vibration of an ethereal medium." And he is *forced*, he says, "by this class of facts, to reason as if light was *material* (?)." Professor Josiah P. Cooke, of Harvard University, says that he "cannot agree . . . with those who regard the wave-theory of light as an established principle of science."\* Herschel's doctrine, that the intensity of light, in effect of each undulation, "is inversely as

the square of the distance from the luminous body," if correct, damages a good deal if it does not kill the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and, though it begins to be much doubted, the undulatory theory is still alive.

As General Pleasonton, of Philadelphia, has undertaken to combat this anti-Pythagorean hypothesis, and has devoted to it a whole volume, we cannot do any better than refer the reader to his recent work on the *Blue Ray*, etc. We leave the theory of Thomas Young, who, according to Tyndall, "placed on an immovable basis the undulatory theory of light," to hold its own if it can, with the Philadelphia experimenter.

Eliphas Levi, the modern magician, describes the astral light in the following sentence: "We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control."

"The sovereign will is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of the *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tail of serpent which forms the legs

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\* Cooke, "*New Chemistry*," p. 22.

of the solar cock of the Abraxas; finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls have to conquer to liberate themselves from the bonds of the earth; for if their will does not free "them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire*."

This last kabalistic figure of speech, notwithstanding its strange phraseology, is precisely the one used by Jesus; and in his mind it could have had no other significance than the one attributed to it by the Gnostics and the Kabalists. Later the Christian theologians interpreted it differently, and with them it became the doctrine of Hell. Literally, though, it simply means what it says — the astral light, or the generator and destroyer of all forms.

"All the magical operations," continues Levi, "consist in freeing one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiate should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*' This is the real meaning of the ambiguous response made by Jesus to the tempter. . . . Thus, the Devil is not an Entity. It is an errant force, as the name signifies. An *odic or magnetic current* formed by a chain (a circle) of pernicious wills must create this evil

spirit which the Gospel calls *legion*, and which forces into the sea a herd of swine — another evangelical allegory showing how base natures can be driven headlong by the blind forces set in motion by error and sin."\*

## EXPERIMENTS OF THE FAKIRS

In his extensive work on the mystical manifestations of human nature, the German naturalist and philosopher, Maximilian Perty, has devoted a whole chapter to the *Modern Forms of Magic*. "The manifestations of magical life," he says in his Preface, "partially repose on quite another order of things than the nature in which we are acquainted with time, space, and causality; these manifestations can be experimented with but little; they cannot be called out at our bidding, but may be observed and carefully followed whenever they occur in our presence; we can only group them by analogy under certain divisions, and deduce from them general principles and laws." Thus, for Professor Perty, who evidently belongs to the school of Schopenhauer, the possibility and *naturalness* of the phenomena which took place in the presence of Kavindasami, the fakir, and are described by Louis Jacolliot, the Orientalist, are fully demonstrated on that principle. The fakir was a man who, through the entire subjugation of the matter of his corporeal system has attained to that state of purification at

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\* Eliphas Levi, "*Dogme et Rituel de la Haute Magie*."

which the spirit becomes nearly freed from its prison,\* and can produce wonders. His *will*, nay, a simple desire of his has become creative force, and he can command the elements and powers of nature. His body is no more an impediment to him; hence he can converse "spirit to spirit, breath to breath." Under his extended palms, a seed, unknown to him (for Jaccoliot has chosen it at random among a variety of seeds, from a bag, and planted it himself, after *marking* it, in a flower pot), will germinate instantly, and push its way through the soil. Developing in less than two hours' time to a size and height which, perhaps, under ordinary circumstances, would require several days or weeks, it grows miraculously under the very eyes of the perplexed experimenter, and mockingly upsets every accepted formula in Botany. Is this a miracle? By no means; it may be one, perhaps, if we take Webster's definition, that a miracle is "every event contrary to the *established* constitution and course of things — a deviation from the *known* laws of nature." But are our naturalists prepared to support the claim that what they have once *established* on observation is infallible? Or that *every* law of nature is known to them? In this instance, the "miracle" is but

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\* Plato hints at a ceremony used in the Mysteries during the performance of which the neophyte was taught that men are *in this life* in a kind of prison, and taught *how to escape from it temporarily*. As usual, the too-learned translators disfigured this passage, partially because they *could not* understand it, and partially because they *would not*. See *Phædo* § 16, and commentaries on it by Henry More, the well-known Mystic philosopher and Platonist.

a little *more* prominent than the now well-known experiments of General Pleasonton, of Philadelphia. While the vegetation and fruitage of his vines were stimulated to an incredible activity by the artificial violet light, the magnetic fluid emanating from the hands of the fakir effected still more intense and rapid changes in the vital function of the Indian plants. It attracted and concentrated the *akasa*, or life-principle, on the germ.† His magnetism, obeying his will, drew up the *akasa* in a concentrated current through the plant

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† The *akasa* is a Sanscrit word which means sky, but it also designates the imponderable and intangible life-principle — the astral and celestial lights combined together, and which two form the *anima mundi*, and constitute the soul and spirit of man; the celestial light forming his nou;," pneuma , or divine spirit, and the other his fuch , soul or *astral* spirit. The grosser particles of the latter enter into the fabrication of his outward form — the body. *Akasa* is the mysterious fluid termed by scholastic science, "the all-pervading ether"; it enters into all the magical operations of nature, and produces mesmeric, magnetic, and spiritual phenomena. *As*, in Syria, Palestine, and India, meant the sky, *life*, and the *sun* at the same time; the sun being considered by the ancient sages as the great magnetic well of our universe. The softened pronunciation of this word was *Ah* — says Dunlap, for "the *s* continually softens to *h* from Greece to Calcutta." *Ah* is *Iah*, *Ao*, and *Iao*. God tells Moses that his name is "I am" (*Ahiah*), a reduplication of *Ah* or *Iah*. The word "*As*" *Ah*, or *Iah* means *life*, *existence*, and is evidently the root of the word *akasa*, which in Hindustan is pronounced *ahasa*, the life-principle, or Divine life-giving fluid or medium. It is the Hebrew *ruah*, and means the "wind," the breath, *the air in motion*, or "moving spirit," according to Parkhurst's *Lexicon*; and is identical with the spirit of God *moving* on the face of the waters.

towards his hands, and by keeping up an unintermitted flow for the requisite space of time, the life-principle of the plant built up cell after cell, layer after layer, with preternatural activity, until the work was done. The life-principle is but a blind force obeying a controlling influence. In the ordinary course of nature the plant-protoplasm would have concentrated and directed it at a certain established rate. This rate would have been controlled by the prevalent atmospheric conditions; its growth being rapid or slow, and, in stalk or head, in proportion to the amount of light, heat, and moisture of the season. But the fakir, coming to the help of nature with his powerful will and spirit purified from the contact with matter,\* condenses, so to speak, the essence of plant-life into its germ, and forces it to maturity ahead of its time. This blind force being totally submissive to his will, obeys it with servility. If he chose to *imagine* the plant as a monster, it would as surely become such, as ordinarily it would grow in its natural shape; for the concrete image — slave to the subjective model outlined in the imagination of

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\* Bear in mind that Kavindasami made Jaccoliot swear that he would neither approach nor *touch* him during the time he was entranced. The least contact with *matter* would have paralyzed the action of the freed spirit, which, if we are permitted to use such an unpoetical comparison, would re-enter its dwelling like a frightened snail, drawing in its horns at the approach of any foreign substance. In some cases such a *brusque* interruption and oozing back of the spirit (sometimes it may suddenly and altogether break the delicate thread connecting it with the body) kills the entranced *subject*. See the several works of Baron du Potet and Puysegur on this question.

the fakir — is forced to follow the original in its least detail, as the hand and brush of the painter follow the image which they copy from his mind. The will of the fakir-conjurer forms an invisible but yet, to it, perfectly objective matrix, in which the vegetable matter is caused to deposit itself and assume the fixed shape. The will creates; for the will in motion is *force*, and force produces *matter*.

If some persons object to the explanation on the ground that the fakir could by no means create the model in his imagination, since he was kept ignorant by Jaccoliot of the kind of seed he had selected for the experiment; to these we will answer that the spirit of man is like that of his Creator — omniscient in its essence. While in his natural state the fakir did *not*, and *could not* know whether it was a melon-seed, or seed of any other plant; once entranced, *i.e.*, bodily dead to all outward appearance — the spirit, for which there exist neither distance, material obstacle, nor space of time, experienced no difficulty in perceiving the melon-seed, whether as it lay deeply buried in the mud of the flower-pot, or reflected in the faithful picture-gallery of Jaccoliot's brain. Our visions, portents, and other psychological phenomena, all of which exist in nature, are corroborative of the above fact.

And now, perhaps, we might as well meet at once another impending objection. Indian *jugglers*, they will tell us, do the same, and as well as the fakir, if we can believe newspapers and travellers' narratives. Undoubtedly so; and moreover these strolling jugglers are neither pure in their modes of



living nor considered holy by any one; neither by foreigners nor their own people. *They are generally FEARED and despised by the natives, for they are sorcerers; men practising the black art.* While such a holy man as Kavindasami requires but the help of his own divine soul, closely united with the astral spirit, and the help of a few familiar *pitris* — pure, ethereal beings, who rally around their elect brother in flesh — the sorcerer can summon to his help but that class of spirits which we know as the elementals. Like attracts like; and greed for money, impure purposes, and selfish views, cannot attract any other spirits than those that the Hebrew kabalists know as the *klippoth*, dwellers of *Asiah*, the fourth world, and the Eastern magicians as the *afrits*, or elementary spirits of error, or the *devs*.

This is how an English paper describes the astounding *trick* of plant-growth, as performed by Indian *jugglers*:

"An empty flower-pot was now placed upon the floor by the juggler, who requested that his comrades might be allowed to bring up some garden mould from the little plot of ground below. Permission being accorded, the man went, and in two minutes returned with a small quantity of fresh earth tied up in a corner of his chudder, which was deposited in the flower-pot and lightly pressed down. Taking from his basket a dry mango-stone, and handing it round to the company that they might examine it, and satisfy themselves that it was really what it seemed to be, the juggler scooped out a little earth from the centre of the flower-pot and placed the stone in the cavity. He then turned the earth lightly over it, and,

having poured a little water over the surface, shut the flower-pot out of view by means of a sheet thrown over a small triangle. And now, amid a full chorus of voices and rat-tat-tat accompaniment of the tabor, the stone germinated; presently a section of the cloth was drawn aside, and gave to view the tender shoot, characterized by two long leaves of a blackish-brown color. The cloth was readjusted, and the incantation resumed. Not long was it, however, before the cloth was a second time drawn aside, and it was then seen that the two first leaves had given place to several green ones, and that the plant now stood nine or ten inches high. A third time, and the foliage was much thicker, the sapling being about thirteen to fourteen inches in height. A fourth time, and the little miniature tree, now about eighteen inches in height, had ten or twelve mangoes about the size of walnuts hanging about its branches. Finally, after the lapse of three or four minutes, the cloth was altogether removed, and the fruit, having the perfection of size, though not of maturity, was plucked and handed to the spectators, and, on being tasted, was found to be approaching ripeness, being sweetly acid."

We may add to this, that we have witnessed the same experiment in India and Thibet, and that more than once we provided the flower-pot ourselves, by emptying an old tin box of some Liebig extracts. We filled it with earth with our own hands, and planted in it a small root handed to us by the conjurer, and until the experiment was ended never once removed our eyes from the pot, which was placed *in our own room*. The result was invariably the same as above described.

Does the reader imagine that any prestidigitator could produce the same manifestation under the same conditions?

The learned Orioli, Corresponding Member of the Institute of France, gives a number of instances which show the marvellous effects produced by the will-power acting upon the invisible Proteus of the mesmerists. "I have seen," says he, "certain persons, who simply by pronouncing certain words, arrest wild bulls and horses at headlong speed, and suspend in its flight the arrow which cleaves the air." Thomas Bartholini affirms the same.

Says Du Potet: "When I trace upon the floor with chalk or charcoal this figure . . . a *fire*, a *light* fixes itself on it. Soon it attracts to itself the person who approaches it: it detains and fascinates him . . . and it is useless for him to try to cross the line. A *magic* power compels him to stand still. At the end of a few moments he yields, uttering sobs. . . . *The cause is not in me*, it is in this entirely kabalistic sign; in vain would you employ violence."\*

In a series of remarkable experiments made by Regazzoni in the presence of certain well-known French physicians, at Paris, on the 18th of May, 1856, they assembled on one night together, and Regazzoni, with his finger, traced an imaginary kabalistic line upon the floor, over which he made a few rapid passes. It was agreed that the mesmeric subjects, selected by the investigators and the committee for the experiments, and all strangers to him, should be brought

blindfold into the room, and caused to walk toward the line, without a word being spoken to indicate what was expected of them. The subjects moved along unsuspectingly till they came to the invisible barrier, when, as it is described, "their feet, *as if they had been suddenly seized and riveted*, adhere to the ground, while their bodies, carried forward by the rapid impulse of the motion, fall and strike the floor. The sudden rigidity of their limbs was like that of a frozen corpse, and their heels were rooted with mathematical precision upon the fatal line!"†

In another experiment it was agreed that upon one of the physicians giving a certain signal by a glance of the eye, the blindfolded girl should be made to fall on the ground, as if struck by lightning, by the magnetic fluid emitted by Regazzoni's will. She was placed at a distance from the magnetizer; the signal was given, and instantly the subject was felled to the earth, without a word being spoken or a gesture made. Involuntarily one of the spectators stretched out his hand as if to catch her; but Regazzoni, in a voice of thunder, exclaimed, "Do not touch her! Let her fall; a magnetized subject is never hurt by falling." Des Mousseaux, who tells the story, says that "marble is not more rigid than was her body; her head did not touch the ground; one of her arms remained stretched in the air; one of her legs was raised

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\* "La Magie Devoilée," p. 147.

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† "Magie au XIXme Siècle," p. 268.

and the other horizontal. She remained in this unnatural posture an indefinite time. Less rigid is a statue of bronze."\*

All the effects witnessed in the experiments of public lecturers upon mesmerism, were produced by Regazzoni in perfection, and without one spoken word to indicate what the subject was to do. He even by his silent will produced the most surprising effects upon the physical systems of persons totally unknown to him. Directions whispered by the committee in Regazzoni's ear were immediately obeyed by the subjects, whose ears were stuffed with cotton, and whose eyes were bandaged. Nay, in some cases it was not even necessary for them to express to the magnetizer what they desired, for their own mental requests were complied with with perfect fidelity.

Experiments of a similar character were made by Regazzoni in England, at a distance of three hundred paces from the subject brought to him. The *jettatura*, or evil eye, is nothing but the direction of this invisible fluid, charged with malicious will and hatred, from one person to another, and sent out with the intention of harming him. It may equally be employed for a good or evil purpose. *In the former case it is magic; in the latter, sorcery.*

What is the WILL? Can "exact science" tell? What is the nature of that intelligent, intangible, and powerful something which reigns supreme over all inert matter? The great Universal Idea willed, and the cosmos sprang into existence. I

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\* Ibid.

*will*, and my limbs obey. I *will*, and, my thought traversing space, which does not exist for it, envelops the body of another individual who is not a part of myself, penetrates through his pores, and, superseding his own faculties, if they are weaker, forces him to a predetermined action. It acts like the fluid of a galvanic battery on the limbs of a corpse. The mysterious effects of attraction and repulsion are the *unconscious* agents of that will; fascination, such as we see exercised by some animals, by serpents over birds, for instance, is a *conscious* action of it, and the result of thought. Sealing-wax, glass, and amber, when rubbed, *i.e.*, when the latent heat which exists in every substance is awakened, attract light bodies; they exercise unconsciously, *will*; for inorganic as well as organic matter possesses a particle of the *divine* essence in itself, however infinitesimally small it may be. And how could it be otherwise? Notwithstanding that in the progress of its evolution it may from beginning to end have passed through millions of various forms, it must ever retain its germ-point of that *preëxistent matter*, which is the first manifestation and emanation of the Deity itself. What is then this inexplicable power of attraction but an atomical portion of that essence that scientists and kabalists equally recognize as the "principle of life" — the *akasa*? Granted that the attraction exercised by such bodies may be blind; but as we ascend higher the scale of the organic beings in nature, we find this principle of life developing attributes and faculties which become more determined and marked with every rung of the endless ladder. Man, the most perfect of organized

beings on earth, in whom matter and spirit — *i.e., will* — are the most developed and powerful, is alone allowed to give a conscious impulse to that principle which emanates from him; and only he can impart to the magnetic fluid opposite and various impulses without limit as to the direction. "He wills," says Du Potet, "and *organized* matter obeys. It has *no poles*."

Dr. Briere de Boismont, in his volume on *Hallucinations*, reviews a wonderful variety of visions, apparitions, and ecstasies, generally termed hallucinations. "We cannot deny," he says, "that in certain diseases we see developed a great surexcitation of sensibility, which lends to the senses a prodigious acuteness of perception. Thus, some individuals will perceive at considerable distances, others will announce the approach of persons who are really on their way, although those present can neither hear nor see them coming."\*

A lucid patient, lying in his bed, announces the arrival of persons to see whom he must possess *transmural vision*, and this faculty is termed by Briere de Boismont — *hallucination*. In our ignorance, we have hitherto innocently supposed that in order to be rightly termed a *hallucination*, a vision must be subjective. It must have an existence only in the delirious brain of the patient. But if the latter announces the visit of a

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\* Briere de Boismont, "*Des Hallucinations, ou Histoire raisonnee des apparitions, des songes, des visions, de l'extase du Magnetisme*," 1845, p. 301 (French edition). See also Fairfield, "*Ten Years Among the Mediums*."

person, miles away, and this person arrives at the very moment predicted by the *seer*, then his vision was no more subjective, but on the contrary perfectly *objective*, for he saw that person in the act of coming. And how could the patient see, through solid bodies and space, an object shut out from the reach of our mortal sight, if he had not exercised his *spiritual* eyes on that occasion? Coincidence?

Cabanis speaks of certain nervous disorders in which the patients easily distinguished with the naked eye infusoria and other microscopical beings which others could only perceive through powerful lenses. "I have met subjects," he says, "who saw in Cimmerian darkness as well as in a lighted room; . . ." others "who followed persons, tracing them out like dogs, and recognizing by the smell objects belonging to such persons or even such as had been only touched by them, with a sagacity which was hitherto observed only in animals."† Exactly; because reason, which, as Cabanis says, develops only at the expense and loss of natural instinct, is a Chinese wall slowly rising on the soil of sophistry, and which finally shuts out man's spiritual perceptions of which the instinct is one of the most important examples. Arrived at certain stages of physical prostration, when mind and the reasoning faculties seem paralyzed through weakness and bodily exhaustion, instinct — the spiritual *unity* of the five senses — sees, hears, feels, tastes, and smells, unimpaired by either time or space. What do we know of the exact limits of

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† Cabanis, seventh memoir, "*De l'Influence des Maladies sur la Formation des Idées*," etc. A respected N. Y. legislator has this faculty.

mental action? How can a physician take upon himself to distinguish the imaginary from the real senses in a man who may be living a spiritual life, in a body so exhausted of its usual vitality that it actually is unable to prevent the soul from *oozing* out from its prison?

The divine light through which, unimpeded by matter, the soul perceives things past, present, and to come, as though their rays were focused in a mirror; the death-dealing bolt projected in an instant of fierce anger or at the climax of long-festering hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object — offender or victim — all have to pass through that universal agent, which under one impulse is the breath of God, and under another — the venom of the devil. It was *discovered* (?) by Baron Reichenbach and called OD, whether intentionally or otherwise we cannot say, but it is singular that a name should have been chosen which is mentioned in the most ancient books of the Kabala.

Our readers will certainly inquire what then is this invisible *all*? How is it that our scientific methods, however perfected, have never discovered any of the magical properties contained in it? To this we can answer, that it is no reason because modern scientists are ignorant of them that it should not possess all the properties with which the ancient philosophers endowed it. Science rejects many a thing to-day which she may find herself forced to accept to-morrow. A little less than a century ago the Academy denied Franklin's electricity, and, at the present day, we can hardly find a house

without a conductor on its roof. Shooting at the barn-door, the Academy missed the barn itself. Modern scientists, by their wilful skepticism and learned ignorance, do this very frequently.

Emepht, the supreme, first principle, produced an egg; by brooding over which, and permeating the substance of it with its own vivifying essence, the germ contained within was developed; and *Phtha*, the active creative principle proceeded from it, and began his work. From the boundless expanse of cosmic matter, which had formed itself under his breath, or *will*, this cosmic matter — astral light, æther, fire-mist, principle of life — it matters not how we may call it, this creative principle, or, as our modern philosophy terms it, law of evolution, by setting in motion the potencies latent in it, formed suns and stars, and satellites; controlled their emplacement by the immutable law of harmony, and peopled them "with every form and quality of life." In the ancient Eastern mythologies, the cosmogonic myth states that there was but water (the father) and the prolific slime (the mother, *Ilus* or *Hyle*), from which crept forth the mundane snake-matter. It was the god *Phanes*, the revealed one, the Word, or *logos*. How willingly this myth was accepted, even by the Christians who compiled the New Testament, may be easily inferred from the following fact: Phanes, the revealed god, is represented in this snake-symbol as a *protogonos*, a being furnished with the heads of a *man*, a hawk or an eagle, a bull — *taurus*, and a lion, with wings on both sides. The heads relate to the zodiac, and typify the four seasons of the year,

for the *mundane* serpent is the *mundane* year, while the serpent itself is the symbol of Kneph, the hidden, or *unrevealed* deity — God the Father. Time is winged, therefore the serpent is represented with wings. If we remember that each of the four evangelists is represented as having near him one of the described animals — grouped together in Solomon's triangle in the pentacle of Ezekiel, and to be found in the four cherubs or sphinxes of the sacred arch — we will perhaps understand the secret meaning, as well as the reason why the early Christians adopted this symbol; and how it is that the present Roman Catholics and the Greeks of the Oriental Church still represent these animals in the pictures of their evangelists which sometimes accompany the four *Gospels*. We will also understand why Irenæus, Bishop of Lyons, had so insisted upon the necessity of the *fourth* gospel; giving as a reason that there could not be less than four of them, as there were *four* zones in the world, and four principal winds coming from the four cardinal points, etc.\*

According to one of the Egyptian myths, the phantom-form of the isle of Chemmis (*Chemi*, ancient Egypt), which floats on the ethereal waves of the empyrean sphere, was called into being by Horus-Apollo, the sun-god, who caused it to evolve out of the mundane egg.

In the cosmogonical poem of *Völuspa* (the song of the prophetess), which contains the Scandinavian legends of the very dawn of ages, the phantom-germ of the universe is

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\* Irenæus, Book iii., chap. ii., sec. 8.

represented as lying in the *Ginnungagap* — or the cup of illusion, a boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the Mist-place) dropped a ray of cold light (æther), which overflowed this cup and froze in it. Then the Invisible blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters, called the streams of *Elivâgar*, distilled in vivifying drops which, falling down, created the earth and the giant *Ymir*, who only had "the semblance of man" (male principle). With him was created the cow, *Audhumla*† (female principle), from whose udder flowed *four* streams of milk,‡ which diffused themselves throughout space (the astral light in its purest emanation). The cow *Audhumla* produces a *superior* being, called *Bur*, handsome and powerful, by licking the stones that were covered with *mineral salt*.

Now, if we take into consideration that this mineral was universally regarded by ancient philosophers as one of the chief formative principles in organic creation; by the alchemists as the universal menstruum, which, they said, was

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† The cow is the symbol of prolific generation and of intellectual nature. She was sacred to Isis in Egypt; to Christna, in India, and to an infinity of other gods and goddesses personifying the various productive powers of nature. The cow was held, in short, as the impersonation of the Great Mother of all beings, both of the mortals and of the gods, of physical and spiritual generation of things.

‡ In *Genesis* the river of Eden was parted, "and became into *four* heads" (*Gen.* ii., 5).

to be wrought from water; and by every one else, even as it is regarded now by science as well as in the popular ideas, to be an indispensable ingredient for man and beast; we may readily comprehend the hidden wisdom of this allegory of the creation of man. Paracelsus calls salt "the centre of water, wherein metals ought to die," etc., and Van Helmont terms the *Alkahest*, "*sumum et felicissimum omnium salium*," the most successful of all salts.

In the *Gospel according to Matthew*, Jesus says: "Ye are the *salt of the earth*: but if the salt have lost his savor, wherewith shall it be salted?" and following the parable he adds: "Ye are *the light of the world*" (v. 14). This is more than an allegory; these words point to a direct and unequivocal meaning in relation to the spiritual and physical organisms of man in his dual nature, and show, moreover, a knowledge of the "secret doctrine," the direct traces of which we find equally in the oldest ancient and current popular traditions, in both the Old and New Testaments, and in the writings of the ancient and mediæval mystics and philosophers.

But to return to our *Edda*-legend. Ymir, the giant, falls asleep, and sweats profusely. This perspiration causes the pit of his left arm to generate out of that place a man and a woman, while his foot produces a son for them. Thus, while the mythic "cow" gives being to a race of superior spiritual men, the giant Ymir begets a race of evil and depraved men, the Hrimthursen, or frost-giants. Comparing notes with the Hindu *Vedas*, we find it then, with slight modifications, the same cosmogonic legend in substance and details. Brahma, as

soon as Bhagaveda, the Supreme God, endows him with creative powers, produces animated beings, wholly spiritual at first. The Dejotas, inhabitants of the Surg's (the celestial) region, are unfit to live on earth, therefore Brahma creates the Daints (giants, who become the dwellers of the Patals, the lower regions of space), who are also unfit to inhabit Mirtlok (the earth). To palliate the evil, the creative power evolves *from his mouth* the first Brahman, who thus becomes the progenitor of our race; from his right arm Brahma creates Raettris, the warrior, and from his left Shaterany, the wife of Raettris. Then their son Bais springs from the right foot of the creator, and his wife Basany from the left. While in the Scandinavian legend Bur (the son of the cow Audhumla), a *superior* being, marries Besla, a daughter of the depraved race of giants, in the Hindu tradition the first Brahman marries Daintary, also a daughter of the race of the giants; and in *Genesis* we see the sons of God taking for wives the daughters of men, and likewise producing mighty men of old; the whole establishing an unquestionable identity of origin between the Christian inspired Book, and the heathen "fables" of Scandinavia and Hindustan. The traditions of nearly every other nation, if examined, will yield a like result.

What modern cosmogonist could compress within so simple a symbol as the Egyptian serpent in a circle such a world of meaning? Here we have, in this creature, the whole philosophy of the universe: matter vivified by spirit, and the two conjointly evolving out of chaos (Force) everything that was to be. To signify that the elements are fast bound in this

cosmic matter, which the serpent symbolizes, the Egyptians tied its tail *into a knot*.

There is one more important emblem connected with the sloughing of the serpent's skin, which, so far as we are aware, has never been heretofore noticed by our symbolists. As the reptile upon casting his coat becomes freed from a casing of gross matter, which cramped a body grown too large for it, and resumes its existence with renewed activity, so *man, by casting off the gross material body, enters upon the next stage of his existence with enlarged powers and quickened vitality*. Inversely, the Chaldean Kabalists tell us that primeval man, who, contrary to the Darwinian theory was purer, wiser, and far more spiritual, as shown by the myths of the Scandinavian Bur, the Hindu Dejotas, and the Mosaic "sons of God," — in short, of a far higher nature than the man of the present Adamic race, became *despiritualized* or tainted with matter, and then, for the first time, was given the *fleshly body*, which is typified in *Genesis* in that profoundly-significant verse: "Unto Adam also and to his wife did the Lord God *make coats of skin*, and clothed them."\* Unless the commentators would make of the First Cause a *celestial tailor*, what else can the apparently absurd words mean, but that the spiritual man had reached, through the progress of involution, to that point where matter, predominating over and conquering spirit, had transformed him into the physical man, or the second Adam, of the second chapter of *Genesis*?

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\* *Genesis* iii. 21.

This kabalistical doctrine is much more elaborated in the *Book of Jasher*.† In chapter vii., these garments of skin are taken by Noah into the ark, he having obtained them by inheritance from Methuselah and Enoch, who had them from Adam and his wife. Ham steals them from his father Noah; gives them "in secret" to Cush, who conceals them from his sons and brothers, and passes them to Nimrod.

While some Kabalists, and even archæologists say that "Adam, Enoch, and Noah might, in outward appearance, be different men, but they were really the selfsame divine person."‡ Others explain that between Adam and Noah there intervened several cycles. That is to say, that every one of the antediluvian patriarchs stood as the representative of a race which had its place in a succession of cycles; and each of which races was less spiritual than its predecessor. Thus Noah, though a good man, could not have borne comparison with his ancestor, Enoch, who "walked with God and did not die." Hence the allegorical interpretation which makes Noah have this coat of skin by inheritance from the second Adam and Enoch, but not wear it himself, for if otherwise, Ham

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† This is claimed to be one of the missing books of the sacred Canon of the Jews, and is referred to in Joshua and II. Samuel. It was discovered by Sidras, an officer of Titus, during the sack of Jerusalem, and published in Venice in the seventeenth century, as alleged in its preface by the Consistory of Rabbins, but the American edition, as well as the English, is reputed by the modern Rabbis, to be a forgery of the twelfth century.

‡ See Godfrey Higgins, "*Anacalypsis*," quoting Faber.



could not have stolen it. But Noah and his children bridged the flood; and while the former belonged to the old and still spiritual antediluvian generation, insomuch as he was selected from all mankind for his purity, his children were *post-diluvian*. The coat of skin worn by Cush "in secret," — *i.e.*, when his spiritual nature began to be tainted by the material — is placed on Nimrod, the most powerful and strongest of physical men on this side of the flood — the last remnant of the antediluvian giants.\* In the Scandinavian legend, Ymir, the giant, is slain by the sons of Bur, and the streams of blood flowing from his wounds were so copious that the flood drowned the whole race of ice and frost giants, and Bergelmir alone of that race was saved, with his wife, by taking refuge in a bark; which fact permitted him to transmit a new branch of giants from the old stock. But all the sons of Bur remained untouched by the flood.†

When the symbolism of this diluvian legend is unravelled, one perceives at once the real meaning of the allegory. The giant Ymir typifies the primitive rude organic *matter*, the blind cosmical forces, in their chaotic state, before they received the intelligent impulse of the Divine Spirit which set them into a regular motion dependent on immovable laws. The progeny of Bur are the "sons of God," or the minor gods mentioned by Plato in the *Timæus*, and who were intrusted, as he expresses it, with the creation of men; for we see them

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\* See Cory's "*Ancient Fragments*." BEROSUS.

† We refer the reader for further particulars to the "Prose Edda" in Mallett's "*Northern Antiquities*."

taking the mangled remains of Ymir to the Ginnunga-gap, the chaotic abyss, and employing them for the creation of our world. His blood goes to form oceans and rivers; his bones, the mountains; his teeth, the rocks and cliffs; his hair, the trees, etc.; while his skull forms the heavenly vault, supported by four pillars representing the four cardinal points. From the eye-brows of Ymir was created the future abode of man — Midgard. This abode (the earth), says the *Edda*, in order to be correctly described in all its minute particulars, must be conceived as *round as a ring*, or as a disk, floating in the midst of the Celestial Ocean (Ether). It is encircled by Yormungand, the gigantic Midgard or Earth Serpent, holding its tail in its mouth. This is the mundane snake, matter and spirit, combined product and emanation of Ymir, the gross rudimental matter, and of the spirit of the "sons of God," who fashioned and created all forms. This emanation is the astral light of the Kabalists, and the as yet problematical, and hardly known, æther, or the "hypothetical agent of great elasticity" of our physicists.

How sure the ancients were of this doctrine of man's trinitarian nature may be inferred from the same Scandinavian legend of the creation of mankind. According to the *Voluspa*, Odin, Honir, and Lodur, who are the progenitors of our race, found in one of their walks on the ocean-beach, two sticks floating on the waves, "powerless and without destiny." Odin breathed in them the breath of life; Honir endowed them with soul and motion; and Lodur with beauty, speech, sight, and hearing. The man they called *Askr*

— the ash,\* and the woman *Embla* — the alder. These first men are placed in Midgard (mid-garden, or Eden) and thus inherit, from their creators, matter or inorganic life; mind, or soul; and pure spirit; the first corresponding to that part of their organism which sprung from the remains of Ymir, the giant-matter, the second from the *Æsir*, or gods, the descendants of Bur, and the third from the *Vanr*, or the representative of pure spirit.

Another version of the *Edda* makes our visible universe spring from beneath the luxuriant branches of the mundane tree — the Yggdrasill, the tree with the *three* roots. Under the first root runs the fountain of life, Urdar; under the second is the famous well of Mimer, in which lie deeply buried Wit and Wisdom. Odin, the Alfar, asks for a draught of this water; he gets it, but finds himself obliged to pledge one of his eyes for it; the eye being in this case the symbol of the Deity revealing itself in the wisdom of its own creation; for Odin leaves it at the bottom of the deep well. The care of the mundane tree is intrusted to three maidens (the Norns or Parcae, Urdhr, Verdandi, and Skuld — or the Present, the Past, and the Future. Every morning, while fixing the term of human life, they draw water from the Urdar-fountain, and sprinkle with it the roots of the mundane tree, that it may live. The exhalations of the ash, Yggdrasill, condense, and falling down upon our earth call into existence and change of

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\* It is worthy of attention that in the Mexican "Popol-Vuh" the human race is created out of a reed, and in Hesiod out of the ash-tree, as in the Scandinavian narrative.

form every portion of the inanimate matter. This tree is the symbol of the *universal* Life, organic as well as inorganic; its emanations represent the spirit which vivifies every form of creation; and of its three roots, one extends to heaven, the second to the dwelling of the magicians — giants, inhabitants of the *lofty mountains* — and at the third, under which is the spring Hvergelmir, gnaws the monster Nidhogg, who constantly leads mankind into evil. The Thibetans have also their mundane tree, and the legend is of an untold antiquity. With them it is called *Zampun*. The first of its three roots also extends to heaven, to the top of the highest mountains; the second passes down to the lower region; the third remains midway, and reaches the east. The mundane tree of the Hindus is the *Aswatha*.† Its branches are the components of the visible world; and its leaves the *Mantras* of the Vedas, symbols of the universe in its intellectual or moral character.

Who can study carefully the ancient religious and cosmogonic myths without perceiving that this striking similitude of conceptions, in their exoteric form and esoteric spirit, is the result of no mere coincidence, but manifests a concurrent design? It shows that already in those ages which are shut out from our sight by the impenetrable mist of tradition, human religious thought developed in uniform sympathy in every portion of the globe. Christians call this adoration of nature in her most concealed verities — Pantheism. But if the latter, which worships and reveals to us

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† See Kanne's "*Pantheum der Ältesten Philosophie*."

God in space in His only possible objective form — that of visible nature — perpetually reminds humanity of Him who created it, and a religion of theological dogmatism only serves to conceal Him the more from our sight, which is the better adapted to the needs of mankind?

## EVOLUTION IN HINDU ALLEGORY

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent-flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "giants" of the *Vedas*, the *Völuspa*, and the Book of *Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each

genus, beginning with the mollusks and ending with monkey-man, has modified from its own primordial and distinctive form. Supposing that we concede that "animals have descended from at most only four or five progenitors";\* and that even *a la rigueur* "all the organic beings which have ever lived on *this earth* have descended from some one primordial form";† still no one but a stone-blind materialist, one utterly devoid of intuitiveness, can seriously expect to see "in the distant future . . . psychology based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation."‡

Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical* origin of the race. But, we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm."§

Having said so much, we will now proceed to show the evolution-hypothesis of the old Brahmans, as embodied by them in the allegory of the mundane tree. The Hindus

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\* "*Origin of Species*," p. 484.

† Ibid. Which latter word we cannot accept unless that "primordial form" is conceded to be the primal concrete form that spirit assumed as the *revealed* Deity.

‡ Ibid., p. 488.

§ Lecture by T. H. Huxley, F.R.S., "*Darwin and Hæckel*."

represent their mythical tree, which they call *Aswatha*, in a way which differs from that of the Scandinavians. It is described by them as growing in a reversed position, the branches extending downward and the roots upward; the former typifying the external world of sense, *i.e.*, the visible cosmical universe, and the latter the invisible world of spirit, because the roots have their *genesis* in the heavenly regions where, from the world's creation, humanity has placed its invisible deity. The creative energy having originated in the primordial point, the religious symbols of every people are so many illustrations of this metaphysical hypothesis expounded by Pythagoras, Plato, and other philosophers. "These Chaldeans," says Philo,\* "were of opinion that the Kosmos, among the things that exist, is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all the things."

The Egyptian Pyramid also symbolically represents this idea of the mundane tree. Its apex is the mystic link between heaven and earth, and stands for the root, while the base represents the spreading branches, extending to the four cardinal points of the universe of matter. It conveys the idea that all things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This

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\* "Migration of Abraham," § 32.

point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man "from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited," according to Professor Huxley's exposition. We may believe man evolved "by gradual modification of a mammal of ape-like organization" still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia.† We may add, as a fact of interest, that this ancient theory of evolution is not only embalmed in allegory and legend, but also depicted upon the walls of certain temples in India, and, in a fragmentary form, has been found in those of Egypt and on the slabs of Nimroud and Nineveh, excavated by Layard.

But what lies back of the Darwinian line of descent? So far as he is concerned nothing but "unverifiable hypotheses." For, as he puts it, he views all beings "as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited."‡ He does not attempt to show us who these "few beings" were. But it answers our purpose quite as well, for in the admission of their existence

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† Cory, "Ancient Fragments."

‡ "Origin of Species," pp. 448, 489, first edition.

at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. With all the changes that our globe has passed through as regards temperature, climate, soil, and — if we may be pardoned, in view of recent developments — its electromagnetic condition, he would be bold indeed who dare say that anything in present science contradicts the ancient hypothesis of ante-Silurian man. The flint-axes first found by Boucher de Perthes, in the valley of the Somme, prove that men must have existed at a period so remote as to be beyond calculation. If we believe Buchner, man must have lived even during and before the glacial epoch, a subdivision of the quaternary or diluvial period probably extending very far back in it. But who can tell what the next discovery has in store for us?

Now, if we have indisputable proof that man has existed so long as this, there must have been wonderful modifications of his physical system, corresponding with the changes of climate and atmosphere. Does not this seem to show by analogy that, tracing backward, there may have been other modifications, which fitted the most remote progenitors of the "frost-giants" to live even contemporaneously with the Devonian fishes or the Silurian mollusks? True, they left no flint-hatchets behind them, nor any bones or cave-deposits; but, if the ancients are correct, the races at that time were composed not only of giants, or "mighty men of renown," but also of "sons of God." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are

charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis."\* The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature, *unless they help themselves to a portion of the ancient picture-writings, and suppress the rest.*

It is more than fortunate that, while the works of some men of science — who have justly won their great reputations — will flatly contradict our hypotheses, the researches and labors of others not less eminent seem to fully confirm our views. In the recent work of Mr. Alfred R. Wallace, *The Geographical Distribution of Animals*, we find the author seriously favoring the idea of "some slow process of development" of the present species from others which have preceded them, his idea extending back over an innumerable series of cycles. And if animals, why not animal man, preceded still farther back by a thoroughly "spiritual" one — a "son of God"?

And now, we may once more return to the symbolology of the olden times, and their physico-religious myths. Before we close this work, we hope to demonstrate more or less successfully how closely the conceptions of the latter were allied with many of the achievements of modern science in

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\* Huxley, "*Darwin and Hæckel.*"

physics and natural philosophy. Under the emblematical devices and peculiar phraseology of the priesthood of old lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture-writing he is examining fits, to a line, certain fixed geometrical figures which are the hidden keys to such records, before he ventures on an interpretation.

But there are myths which speak for themselves. In this class we may include the double-sexed first creators, of every cosmogony. The Greek Zeus-Zen (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona — the former god representing also ether — the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras,\* the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female or passive elements of cosmical generation). Mithras is the son

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\* Mithras was regarded among the Persians as the *Theos ek petros* — god of the rock.

of Bordj, the Persian mundane mountain† from which he flashes out as a radiant ray of light. Brahma, the fire-god, and his prolific consort; and the Hindu *Unghi*, the refulgent deity, from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honor the Sagniku Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus — the *Meru* (Himalaya). This terrific fire-god, who is said in the legend to have descended from heaven, like the Jewish Jehovah, *in a pillar of fire*, and a dozen of other archaic, double-sexed deities, all loudly proclaim their hidden meaning. And what can these dual myths mean but the physico-chemical principle of primordial creation? The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is ether, the ASTRAL LIGHT!

Thus all the world-mountains and mundane eggs, the mundane trees, and the mundane snakes and pillars, may be shown to embody scientifically demonstrated truths of natural philosophy. All of these mountains contain, with very trifling variations, the allegorically-expressed description of

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† Bordj is called a fire-mountain — a volcano; therefore it contains fire, rock, earth, and water — the male and active, and the female or passive elements. The myth is suggestive.

primal cosmogony; the mundane trees, that of subsequent evolution of spirit and matter; the mundane snakes and pillars, symbolical memorials of the various attributes of this double evolution in its endless correlation of cosmic forces. Within the mysterious recesses of the mountain — the matrix of the universe — the gods (powers) prepare the atomic germs of organic life, and at the same time the life-drink, which, when tasted, awakens in man-matter the man-*spirit*. The soma, the sacrificial drink of the Hindus, is that sacred beverage. For, at the creation of the *prima materia*, while the grossest portions of it were used for the physical embryo-world, the more divine essence of it pervaded the universe, invisibly permeating and enclosing within its ethereal waves the newly-born infant, developing and stimulating it to activity as it slowly evolved out of the eternal chaos.

From the poetry of abstract conception, these mundane myths gradually passed into the concrete images of cosmic symbols, as archæology now finds them. The snake, which plays such a prominent part in the imagery of the ancients, was degraded by the absurd interpretation of the serpent of the Book of *Genesis* into a synonym of Satan, the Prince of Darkness, whereas it is the most ingenious of all the myths in its various symbolisms. For one, as *agathodaimon*, it is the emblem of the healing art and of the immortality of man. It encircles the images of most of the sanitary or hygienic gods. *The cup of health*, in the Egyptian Mysteries, was entwined by serpents. As evil can only arise from an extreme in good, the serpent, under some other aspects, became typical of matter;

which, the more it recedes from its primal spiritual source, the more it becomes subject of evil. In the oldest Egyptian imagery, as in the cosmogonic allegories of Kneph, the mundane snake, when typifying matter, is usually represented as contained within a circle; he lies straight across its equator, thus indicating that the universe of astral light, out of which the physical world evolved, while bounding the latter, is itself bound by Emepht, or the Supreme First Cause. *Phtha* producing *Ra*, and the myriad forms to which he gives life, are shown as creeping out of the mundane egg, because it is the most familiar form of that in which is deposited and developed the germ of every living being. When the serpent represents eternity and immortality, it encircles the world, biting its tail, and thus offering no solution of continuity. It then becomes the astral light. The disciples of the school of Pherecydes taught that ether (Zeus or Zen) is the highest empyrean heaven, which encloses the supernal world, and its light (the astral) is the concentrated primordial element.

Such is the origin of the serpent, metamorphosed in Christian ages into Satan. It is the *Od*, the *Ob*, and the *Aour* of Moses and the Kabalists. When in its passive state, when it acts on those who are unwittingly drawn within its current, the astral light is the *Ob*, or Python. Moses was determined to exterminate all those who, sensitive to its influence, allowed themselves to fall under the easy control of the vicious beings which move in the astral waves like fish in the water; beings who surround us, and whom Bulwer-Lytton calls in *Zanoni*

"the dwellers of the threshold." It becomes the *Od*, as soon as it is vivified by the *conscious efflux* of an immortal soul; for then the astral currents are acting under the guidance of either an adept, a pure spirit, or an able mesmerizer, who is pure himself and knows how to direct the blind forces. In such cases even a high Planetary Spirit, one of the class of beings that have never been embodied (though there are many among these hierarchies who have lived on our earth), descends occasionally to our sphere, and purifying the surrounding atmosphere enables the *subject* to see, and opens in him the springs of true divine prophecy. As to the term *Aour*, the word is used to designate certain occult properties of the universal agent. It pertains more directly to the domain of the alchemist, and is of no interest to the general public.

The author of the *Homoioimerian* system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindus who had personified their Akas'a (sky or ether) and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, *pater omnipotens æther\* Magnus*, the great god, Ether.

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\* Virgil, "*Georgica*," book ii.

These beings above alluded to are the elemental spirits of the Kabalists,† whom the Christian clergy denounce as "devils," the enemies of mankind.

"Already Tertullian," gravely remarks Des Mousseaux, in his chapter on the devils, "has *formally* discovered the secret of their cunning."

A priceless discovery, that. And now that we have learned so much of the mental labors of the holy fathers and their achievements in astral anthropology, need we be surprised at

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† Porphyry and other philosophers explain the nature of the *dwellers*. They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state and, therefore, they themselves, irresponsible. But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neo-platonist. "These spirits," he says, "are deceitful, *not by their nature*, as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and for *the souls of the defunct*" ("*Civit. Dei*," book x., ch. 2). So far Porphyry agrees with him; "but they do not claim to be *demons* [read devils], for they are such in reality!" adds the Bishop of Hippo. But then, under what class should we place the men *without heads*, whom Augustine wishes us to believe he saw himself? or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these Satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!



all, if, in the zeal of their spiritual explorations, they have so far neglected their own planet as at times to deny not only its right to motion but even its sphericity?

And this is what we find in Langhorne, the translator of *Plutarch*: Dionysius of Halicarnassus [L. ii.] is of opinion that Numa built the temple of Vesta in a *round* form, to represent the figure of the earth, for by Vesta they meant the earth." Moreover Philolaus, in common with all other Pythagoreans, held that the element of fire was placed in the centre of the universe; and Plutarch, speaking on the subject, remarks of the Pythagoreans that "the earth they suppose not to be without motion, *nor* situated in the centre of the world, but to make its revolution round the sphere of fire, being neither one of the most valuable, nor principal parts of the great machine." Plato, too, is reported to have been of the same opinion. It appears, therefore, that the Pythagoreans anticipated Galileo's *discovery*.

The existence of such an invisible universe being once admitted — as seems likely to be the fact if the speculations of the authors of the *Unseen Universe* are ever accepted by their colleagues — many of the phenomena, hitherto mysterious and inexplicable, become plain. It acts on the organism of the magnetized mediums, it penetrates and saturates them through and through, either directed by the powerful will of a mesmerizer, or by unseen beings who achieve the same result. Once that the silent operation is performed, the astral or sidereal phantom of the mesmerized subject quits its paralyzed, earthly casket, and, after having roamed in the

boundless space, alights at the threshold of the mysterious "bourne." For it, the gates of the portal which marks the entrance to the "silent land," are now but partially ajar; they will fly wide open before the soul of the entranced somnambulist only on that day when, united with its higher immortal essence, it will have quitted forever its mortal frame. Until then, the seer or seeress can look but through a chink; it depends on the acuteness of the clairvoyant's spiritual sight to see more or less through it.

The trinity in unity is an idea which all the ancient nations held in common. The three Dejotas — the Hindu Trimurti; the *Three Heads* of the Jewish Kabala.\* "Three heads are hewn in one another and over one another." The trinity of the Egyptians and that of the mythological Greeks were alike representations of the first triple emanation containing two male and one female principles. It is the union of the male *Logos*, or wisdom, the revealed Deity, with the female *Aura* or *Anima Mundi* — "the holy *Pneuma*," which is the *Sephira* of the Kabalists and the *Sophia* of the refined Gnostics — that produced all things visible and invisible. While the true metaphysical interpretation of this universal dogma remained within the sanctuaries, the Greeks, with their poetical instincts, impersonated it in many charming myths. In the *Dionysiacs* of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial

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\* "Tria capita exsculpta sunt, una intra alterum, et alterum supra alterum" — (Sohar; "*Idra Suta*," sectio vii.)

breeze (the Holy Pneuma), under the name of *Aura Placida*.<sup>\*</sup> And now we will leave Godfrey Higgins to speak: "When the ignorant Fathers were constructing their calendar, they made out of this gentle zephyr two Roman Catholic saints!! " SS. Aura and Placida; — nay, they even went so far as to transfer the jolly god into St. Bacchus, and actually *show his coffin and relics at Rome*. The festival of the two "blessed saints," Aura and Placida, occurs on the 5th of October, close to the festival of St. Bacchus.†

How far more poetical, and how much greater the religious spirit to be found in the "heathen" Norse legends of creation! In the boundless abyss of the mundane pit, the Ginnunga-gap, where rage in blind fury and conflict cosmic matter and the primordial forces, suddenly blows the thaw-wind. It is the "unrevealed God," who sends his beneficent breath from Muspellheim, the sphere of empyreal fire, within whose glowing rays dwells this great Being, far beyond the limits of the world of matter; and the *animus* of the Unseen, the Spirit brooding over the dark, abysmal waters, calls order out of chaos, and once having given the impulse to all creation the FIRST CAUSE retires, and remains for evermore in *statu abscondito*!‡

There is both religion and science in these Scandinavian songs of heathendom. As an example of the latter, take the

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\* Gentle gale (lit.)

† Higgins, "*Anacalypsis*"; also "*Dupuis*."

‡ Mallett, "*Northern Antiquities*," pp. 401-406, and "*The Songs of a Voluspa*" in the Edda.

conception of Thor, the son of Odin. Whenever this Hercules of the North would grasp the handle of his terrible weapon, the thunderbolt or electric hammer, he is obliged to put on his iron gantlets. He also wears a magical belt known as the "*girdle of strength*," which, whenever girded about his person, greatly augments his celestial power. He rides upon a car drawn by two rams with silver bridles, and his awful brow is encircled by a wreath of stars. His chariot has a pointed iron pole, and the spark-scattering wheels continually roll over rumbling thunder-clouds. He hurls his hammer with resistless force against the rebellious frost-giants, whom he dissolves and annihilates. When he repairs to the Urdar fountain, where the gods meet in conclave to decide the destinies of humanity, he alone goes on foot, the rest of the deities being mounted. He walks, for fear that in crossing Bifrost (the rainbow), the many-hued Æsirbridge, he might set it on fire with his thunder-car, at the same time causing the Urdar waters to boil.

Rendered into plain English, how can this myth be interpreted but as showing that the Norse legend-makers were thoroughly acquainted with electricity? Thor, the euhemerization of electricity, handles his peculiar element only when protected by gloves of *iron*, which is its natural conductor. His belt of strength is a closed circuit, around which the isolated current is compelled to run instead of diffusing itself through space. When he rushes with his car through the clouds, he is electricity in its *active* condition, as the sparks scattering from his wheels and the rumbling

thunder of the clouds testify. The pointed iron pole of the chariot is suggestive of the lightning-rod; the two rams which serve as his coursers are the familiar ancient symbols of the male or generative power; their silver bridles typify the female principle, for silver is the metal of Luna, Astarte, Diana. Therefore in the ram and his bridle we see combined the active and passive principles of nature in opposition, one rushing forward, and the other restraining, while both are in subordination to the world-permeating, electrical principle, which gives them their impulse. With the electricity supplying the impulse, and the male and female principle combining and recombining in endless correlation, the result is — evolution of visible nature, the crown-glory of which is the planetary system, which in the mythic Thor is allegorized by the cirlet of glittering orbs which bedeck his brow. When in his active condition, his awful thunderbolts destroy everything, even the lesser other Titanic forces. But he goes afoot over the rainbow bridge, Bifrost, because to mingle with other less powerful gods than himself, he is obliged to be in a *latent* state, which he could not be in his car; otherwise he would set on fire and annihilate all. The meaning of the Urdar-fountain, that Thor is afraid to make boil, and the cause of his reluctance, will only be comprehended by our physicists when the reciprocal electro-magnetic relations of the innumerable members of the planetary system, now just suspected, shall be thoroughly determined. Glimpses of the truth are given in the recent scientific essays of Professors Mayer and Sterry Hunt. The ancient philosophers believed

that not only volcanos, but boiling springs were caused by concentrations of underground electric currents, and that this same cause produced mineral deposits of various natures, which form curative springs. If it be objected that this fact is not distinctly stated by the ancient authors, who, in the opinion of our century were hardly acquainted with electricity, we may simply answer that not all the works embodying ancient wisdom are now extant among our scientists. The clear and cool waters of Urdar were required for the daily irrigation of the mystical mundane tree; and if they had been disturbed by Thor, or active electricity, they would have been converted into mineral springs unsuited for the purpose. Such examples as the above will support the ancient claim of the philosophers that *there is a logos in every mythos*, or a ground-work of truth in every fiction.

## CHAPTER VI

"Hermes, who is of my ordinances ever the bearer . . .  
Then taking his staff, with which he the eyelids of mortals  
Closes at will, and the sleeper, at will, reawakens."

— *Odyssey*, Book V

"I saw the Samothracian rings  
Leap, and steel-filings boil in a brass dish  
So soon as underneath it there was placed  
The magnet-stone; and with wild terror seemed  
The iron to flee from it in stern hate. . . ."

— *Lucretius*, Book VI

"But that which especially distinguishes the Brotherhood is  
their marvellous knowledge of the resources of the medical art.  
They work not by charms but by simples."

*MS. Account of the Origin and Attributes of the True Rosicrucians*

### THE DEBT WE OWE TO PARACELSUS

ONE of the truest things ever said by a man of science is the  
remark made by Professor Cooke in his *New Chemistry*. "The  
history of Science shows that the age must be prepared before  
scientific truths can take root and grow. The barren  
premonitions of science have been barren because these seeds  
of truth fell upon unfruitful soil; and, as soon as the fulness of  
the time has come, the seed has taken root and the fruit has  
ripened . . . every student is surprised to find how very little

is the share of new truth which even the greatest genius has  
added to the previous stock."

The revolution through which chemistry has recently  
passed, is well calculated to concentrate the attention of  
chemists upon this fact; and it would not be strange, if, in less  
time than it has required to effect it, the claims of the  
alchemists would be examined with impartiality, and studied  
from a rational point of view. To bridge over the narrow gulf  
which now separates the *new* chemistry from *old* alchemy, is  
little, if any harder than what they have done in going from  
dualism to the law of Avogadro.

As Ampère served to introduce Avogadro to our  
contemporary chemists, so Reichenbach will perhaps one day  
be found to have paved the way with his OD for the just  
appreciation of Paracelsus. It was more than fifty years before  
molecules were accepted as units of chemical calculations; it  
may require less than half that time to cause the superlative  
merits of the Swiss mystic to be acknowledged. The warning  
paragraph about healing mediums,\* which will be found  
elsewhere, might have been written by one who had read his  
works. "You must understand," he says, "that the magnet is  
that spirit of life in man which the infected seeks, as both  
unite themselves with chaos from without. And thus the  
healthy are infected by the unhealthy through magnetic  
attraction."

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\* From a London Spiritualist journal.

The primal causes of the diseases afflicting mankind; the secret relations between physiology and psychology, vainly tortured by men of modern science for some clew to base their speculations upon; the specifics and remedies for every ailment of the human body — all are described and accounted for in his voluminous works. Electro-magnetism, the so-called *discovery* of Professor Oersted, had been used by Paracelsus three centuries before. This may be demonstrated by examining critically his mode of curing disease. Upon his achievements in chemistry there is no need to enlarge, for it is admitted by fair and unprejudiced writers that he was one of the greatest chemists of his time.\* Brierre de Boismont terms him a "genius" and agrees with Deleuze that he created a new epoch in the history of medicine. The secret of his successful and, as they were called, magic cures lies in his sovereign contempt for the so-called learned "authorities" of his age. "Seeking for truth," says Paracelsus, "I considered with myself that if there were no teachers of medicine in this world, how would I set to learn the art? No otherwise than in the great open book of nature, written with the finger of God. . . . I am accused and denounced for not having entered in at the right door of art. But which is the right one? Galen, Avicenna, Mesue, Rhasis, or honest nature? I believe, the last! Through this door I entered, and the light of nature, and no apothecary's lamp directed me on my way."

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\* Hemmann, "*Medico-Surgical Essays*," Berl., 1778.

This utter scorn for established laws and scientific formulas, this aspiration of mortal clay to commingle with the spirit of nature, and look to it alone for health, and help, and the light of truth, was the cause of the inveterate hatred shown by the contemporary pigmies to the fire-philosopher and alchemist. No wonder that he was accused of charlatany and even drunkenness. Of the latter charge, Hemmann boldly and fearlessly exonerates him, and proves that the foul accusation proceeded from "Oporinus, who lived with him some time in order to learn his secrets, but his object was defeated; hence, the evil reports of his disciples and apothecaries." He was the founder of the School of Animal Magnetism and the discoverer of the occult properties of the magnet. He was branded by his age as a sorcerer, because the cures he made were marvellous. Three centuries later, Baron Du Potet was also accused of sorcery and demonolaty by the Church of Rome, and of charlatany by the academicians of Europe. As the fire-philosophers say, it is not the chemist who will condescend to look upon the "living fire" otherwise than his colleagues do. "Thou hast forgotten what thy fathers taught thee about it — or rather, thou hast never known . . . it is *too loud* for thee!"†

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† Robert Fludd, "*Treatise III.*"

## MESMERISM — ITS PARENTAGE, RECEPTION, POTENTIALITY

A work upon magico-spiritual philosophy and occult science would be incomplete without a particular notice of the history of animal magnetism, as it stands since Paracelsus staggered with it the schoolmen of the latter half of the sixteenth century.

We will observe briefly its appearance in Paris when imported from Germany by Anton Mesmer. Let us peruse with care and caution the old papers now mouldering in the Academy of Sciences of that capital, for there we will find that, after having rejected in its turn every discovery that was ever made since Galileo, the *Immortals* capped the climax by turning their backs upon magnetism and mesmerism. They voluntarily shut the doors before themselves, the doors which led to those greatest mysteries of nature, which lie hid in the dark regions of the psychical as well as the physical world. The great universal solvent, the Alkahest, was within their reach — they passed it by; and now, after nearly a hundred years have elapsed, we read the following confession:

"Still it is true that, beyond the limits of direct observation, our science (chemistry) is not infallible, and our theories and systems, although they *may* all contain a kernel of truth, undergo frequent changes, and are often revolutionized."\*

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\* Prof. J. P. Cooke, "*New Chemistry*."

To assert so dogmatically that mesmerism and animal magnetism are but hallucinations, implies that it can be proved. But where are these proofs, which alone ought to have authority in science? Thousands of times the chance was given to the academicians to assure themselves of its truth; but, they have invariably declined. Vainly do mesmerists and healers invoke the testimony of the deaf, the lame, the diseased, the dying, who were cured or restored to life by simple manipulations and the apostolic "laying on of hands." "Coincidence" is the usual reply, when the fact is too evident to be absolutely denied; "will-o'-the-wisp," "exaggeration," "quackery," are favorite expressions, with our but too numerous Thomases. Newton, the well-known American healer, has performed more instantaneous cures than many a famous physician of New York City has had patients in all his life; Jacob, the Zouave, has had a like success in France. Must we then consider the accumulated testimony of the last forty years upon this subject to be all illusion, confederacy with clever charlatans, and lunacy? Even to breathe such a stupendous fallacy would be equivalent to a self-accusation of lunacy.

Notwithstanding the recent sentence of Leymarie, the scoffs of the skeptics and of a vast majority of physicians and scientists, the unpopularity of the subject, and, above all, the indefatigable persecutions of the Roman Catholic clergy, fighting in mesmerism woman's traditional enemy, so evident and unconquerable is the truth of its phenomena that even the French magistrature was forced tacitly, though very

reluctantly, to admit the same. The famous *clairvoyante*, Madame Roger, was charged with obtaining money under false pretenses, in company with her mesmerist, Dr. Fortin. On May 18th, 1876, she was arraigned before the *Tribunal Correctionnel* of the Seine. Her witness was Baron Du Potet, the grand master of mesmerism in France for the last fifty years; her advocate, the no less famous Jules Favre. Truth for once triumphed — the accusation was abandoned. Was it the extraordinary eloquence of the orator, or bare facts incontrovertible and unimpeachable that won the day? But Leymarie, the editor of the *Revue Spirite*, had also facts in his favor; and, moreover, the evidence of over a hundred respectable witnesses, among whom were the first names of Europe. To this there is but one answer — the magistrates dared not question the facts of mesmerism. Spirit-photography, spirit-rapping, writing, moving, talking, and even spirit-materializations can be simulated; there is hardly a physical phenomenon now in Europe and America but could be imitated — with apparatus — by a clever juggler. The wonders of mesmerism and subjective phenomena alone defy tricksters, skepticism, stern science, and dishonest mediums; *the cataleptic state it is impossible to feign*. Spiritualists who are anxious to have their truths proclaimed and forced on science, cultivate the mesmeric phenomena. Place on the stage of Egyptian Hall a somnambulist plunged in a deep mesmeric sleep. Let her mesmerist send her freed spirit to all the places the public may suggest; test her clairvoyance and clairaudience; stick pins into any part of her body which the

mesmerist may have made his passes over; thrust needles through the skin below her eyelids; burn her flesh and lacerate it with a sharp instrument. "Do not fear!" exclaim Regazzoni and Du Potet, Teste and Pierrard, Puysegur and Dolgorouky — "a mesmerized or entranced subject *is never hurt!*" And when all this is performed, invite any popular wizard of the day who thirsts for puffery, and is, or pretends to be, clever at mimicking every spiritual phenomenon, to submit *his* body to the same tests!\*

The speech of Jules Favre is reported to have lasted an hour and a half, and to have held the judges and the public spellbound by its eloquence. We who have heard Jules Favre believe it most readily; only the statement embodied in the last sentence of his argument was unfortunately premature and erroneous at the same time. "We are in the presence of a phenomenon which *science admits* without attempting to explain. *The public may smile at it*, but our most illustrious physicians regard it with gravity. Justice can no longer ignore what *science has acknowledged!*"

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\* In the "*Bulletin de l'Academie de Medecine*," Paris, 1837, vol. i., p. 343 et seq., may be found the report of Dr. Oudet, who, to ascertain the state of insensibility of a lady in a magnetic sleep, pricked her with pins, introducing a long pin in the flesh up to its head, and held one of her fingers for some seconds in the flame of a candle. A cancer was extracted from the right breast of a Madame Plaintain. The operation lasted twelve minutes; during the whole time the patient talked very quietly with her mesmerizer, and never felt the slightest sensation ("*Bul. de l'Acad. de Med.*," Tom. ii., p. 370).

Were this sweeping declaration based upon fact and had mesmerism been impartially investigated by many instead of a few true men of science, more desirous of questioning nature than mere expediency, the public would *never* smile. The public is a docile and pious child, and readily goes whither the nurse leads it. It chooses its idols and fetishes, and worships them in proportion to the noise they make; and then turns round with a timid look of adulation to see whether the nurse, old Mrs. Public Opinion, is satisfied.

Lactantius, the old Christian father, is said to have remarked that no skeptic in his days would have dared to maintain before a magician that the soul did not survive the body, but died together with it; "for he would refute them on the spot by calling up the souls of the dead, rendering them visible to human eyes, and making them foretell future events."\* So with the magistrates and bench in Madame Roger's case. Baron Du Potet was there, and they were *afraid* to see him mesmerize the somnambulist, and so force them not only to believe in the phenomenon, but to acknowledge it — which was far worse.

And now to the doctrine of Paracelsus. His incomprehensible, though lively style must be read like the biblio-rolls of Ezekiel, "*within and without.*" The peril of propounding heterodox theories was great in those days; the Church was powerful, and sorcerers were burnt by the dozens. For this reason, we find Paracelsus, Agrippa, and

Eugenius Philalethes as notable for their pious declarations as they were famous for their achievements in alchemy and magic. The full views of Paracelsus on the occult properties of the magnet are explained partially in his famous book, *Archidaxarum*, in which he describes the wonderful tincture, a medicine extracted from the magnet and called *Magisterium Magnetis*, and partially in the *De Ente Dei*, and *De Ente Astrorum*, Lib. I. But the explanations are all given in a diction unintelligible to the profane. "Every peasant sees," said he, "that a magnet will attract iron, but a wise man must inquire for himself. . . . I have discovered that the magnet, besides this visible power, that of attracting iron, possesses another *and concealed* power."

He demonstrates further that in man lies hidden a "*sidereal force*," which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence, which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets. The identical composition of the earth and all other planetary bodies and man's terrestrial body was a fundamental idea in his philosophy. "The body comes from the elements, the [astral] spirit from the stars. . . . Man eats and drinks of the elements, for the sustenance of his blood and flesh; from the stars are the intellect and thoughts sustained in his spirit." *The spectroscope has made good his theory as to the identical*

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\* *Prophecy, Ancient and Modern*, by A. Wilder, "*Phrenological Journal.*"



*composition of man and stars; the physicists now lecture to their classes upon the magnetic attractions of the sun and planets.\**

Of the substances known to compose the body of man, there have been discovered in the stars already, hydrogen, sodium, calcium, magnesium and iron. In all the stars observed, numbering many hundreds, hydrogen was found, except in two. Now, if we recollect how they have deprecated Paracelsus and his theory of man and the stars being composed of like substances; how ridiculed he was by astronomers and physicists, for his ideas of chemical affinity and attraction between the two; and then realize that the spectroscope has vindicated one of his assertions at least, is it so absurd to prophesy that in time all the rest of his theories will be substantiated?

And now, a very natural question is suggested. How did Paracelsus come to learn anything of the composition of the stars, when, till a very recent period — till the discovery of the spectroscope in fact — the constituents of the heavenly bodies were utterly unknown to our learned academies? And even now, notwithstanding tele-spectroscope and other very

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\* The theory that the sun is an incandescent globe is — as one of the magazines recently expressed it — "going out of fashion." It has been computed that if the sun — whose mass and diameter is known to us — "were a solid block of coal, and sufficient amount of oxygen could be supplied to burn at the rate necessary to produce the effects we see, it would be completely consumed in less than 5,000 years." And yet, till comparatively a few weeks ago, it was maintained — nay, is still maintained, that the sun is a reservoir of vaporized metals!

important modern improvements, except a few elements and a hypothetical chromosphere, everything is yet a mystery for them in the stars. Could Paracelsus have been so sure of the nature of the starry host, unless he had means of which science knows nothing? Yet knowing nothing she will not even hear pronounced the very names of these means, which are — hermetic philosophy and alchemy.

We must bear in mind, moreover, that *Paracelsus was the discoverer of hydrogen, and knew well all its properties and composition* long before any of the orthodox academicians ever thought of it; that he had studied astrology and astronomy, as all the fire-philosophers did; and that, if he did assert that man is in a direct affinity with the stars, he knew well what he asserted.

The next point for the physiologists to verify is his proposition that the nourishment of the body comes not merely through the stomach, "but also imperceptibly through the magnetic force, which resides in all nature and by which every individual member draws its specific nourishment to itself." Man, he further says, draws not only health from the elements when in equilibrium, but also disease when they are disturbed. Living bodies are subject to the laws of attraction and chemical affinity, as science admits; the most remarkable physical property of organic tissues, according to physiologists, is the property of *imbibition*. What more natural, then, than this theory of Paracelsus, that this absorbent, attractive, and chemical body of ours gathers into itself the astral or sidereal influences? "The sun and the stars

attract from us to themselves, and we again from them to us." What objection can science offer to this? What it is that we give off, is shown in Baron Reichenbach's discovery of the odic emanations of man, which are identical with flames from magnets, crystals, and in fact from all vegetable organisms.

The unity of the universe was asserted by Paracelsus, who says that "the human body is possessed of primeval stuff" (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars. The spectroscope does more: it shows that all the stars are *suns*, similar in constitution to our own;\* and as we are told by Professor Mayer,† that the magnetic condition of the earth changes with every variation upon the sun's surface, and is said to be "in subjection to *emanations* from the sun," the stars being suns must also give off emanations which affect us in proportionate degrees.

"In our dreams," says Paracelsus, "we are like the plants, which have also the elementary and vital body, but possess not the spirit. In our sleep the astral body is free and can, by the elasticity of its nature, either hover round in proximity with its sleeping vehicle, or soar higher to hold converse with

its starry parents, or even communicate with its brothers at great distances. Dreams of a prophetic character, prescience, and present wants, are the faculties of the astral spirit. To our elementary and grosser body, these gifts are not imparted, for at death it descends into the bosom of the earth and is reunited to the physical elements, while the several spirits return to the stars. The animals," he adds, "have also their presentiments, for they too have an astral body."

Van Helmont, who was a disciple of Paracelsus, says much the same, though his theories on magnetism are more largely developed, and still more carefully elaborated. The *Magnale Magnum*, the means by which the secret magnetic property "enables one person to affect another mutually, is attributed by him to that universal sympathy which exists between all things in nature. The cause produces the effect, the effect refers itself back to the cause, and both are reciprocated. "Magnetism," he says, "is an unknown property of a heavenly nature; very much resembling the stars, and not at all impeded by any boundaries of space or time. . . . Every created being possesses his own celestial power and is closely allied with heaven. This magic power of man, which thus can operate externally, lies, as it were, hidden in the inner man. This magical wisdom and strength thus sleeps, but, by a mere suggestion is roused into activity, and becomes more living, the more the outer man of flesh and the darkness is repressed . . . and this, I say, the kabalistic art effects; it brings back to

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\* See Youmans, "*Chemistry on the Basis of the New System — Spectrum Analysis.*"

† Professor of Physics in the Stevens Institute of Technology. See his "*The Earth a Great Magnet,*" — a lecture delivered before the Yale Scientific Club, 1872. See, also, Prof. Balfour Stewart's lecture on "*The Sun and the Earth.*"

the soul that magical yet natural strength which like a startled sleep had left it."\*

Both Van Helmont and Paracelsus agree as to the great potency of the will in the state of ecstasy; they say that "the spirit is everywhere diffused; and the spirit is the medium of magnetism"; that pure primeval magic does not consist in superstitious practices and vain ceremonies but in the imperial will of man. "It is not the spirits of heaven and of hell which are the masters over physical nature, but the soul and spirit of man which are concealed in him as the fire is concealed in the flint."

The theory of the sidereal influence on man was enunciated by all the mediæval philosophers. "The stars consist equally of the elements of earthly bodies," says Cornelius Agrippa, "and therefore the ideas attract each other. . . . Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe and is in full accord with the human spirits. The magician who would acquire supernatural powers must possess *faith*, *love*, and *hope*. . . . In all things there is a secret power concealed, and thence come the miraculous powers of magic."

The modern theory of General Pleasonton† singularly coincides with the views of the fire-philosophers. His view of the positive and negative electricities of man and woman, and the mutual attraction and repulsion of everything in nature

seems to be copied from that of Robert Fludd, the Grand Master of the Rosicrucians of England. "When two men approach each other," says the fire-philosopher, "their magnetism is either passive or active; that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy. But when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the centre to the circumference. In this case they not only affect sicknesses but also moral sentiments. This magnetism or sympathy is found not only among animals but also in plants and in minerals."‡

And now we will notice how, when Mesmer had imported into France his "baquet" and system based entirely on the philosophy and doctrines of the Paracelsites — the great psychological and physiological discovery was treated by the physicians. It will demonstrate how much ignorance, superficiality, and prejudice can be displayed by a scientific body, when the subject clashes with their own cherished theories. It is the more important because, to the neglect of the committee of the French Academy of 1784 is probably due the present materialistic drift of the public mind; and certainly the gaps in the atomic philosophy which we have seen its most devoted teachers confessing to exist. The committee of 1784 comprised men of such eminence as Borie, Sallin, d'Arcet, and the famous Guillotin, to whom were

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\* "*De Magnetica Vulner Curatione*," p. 722, 1. c.

† See "*On the Influence of the Blue Ray*."

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‡ Ennemoser, "*History of Magic*."

subsequently added, Franklin, Leroi, Bailly, De Borg and Lavoisier. Borie died shortly afterward and Magault succeeded him. There can be no doubt of two things, viz.: that the committee began their work under strong prejudices and only because peremptorily ordered to do it by the king; and that their manner of observing the delicate facts of mesmerism was injudicious and illiberal. Their report, drawn by Bailly, was intended to be a death-blow to the new science. It was spread ostentatiously throughout all the schools and ranks of society, arousing the bitterest feelings among a large portion of the aristocracy and rich commercial class, who had patronized Mesmer and had been eye-witnesses of his cures. Ant. L. de Jussieu, an academician of the highest rank, who had thoroughly investigated the subject with the eminent court-physician, d'Eslon, published a counter-report drawn with minute exactness, in which he advocated the careful observation by the medical faculty of the therapeutic effects of the magnetic fluid and insisted upon the immediate publication of their discoveries and observations. His demand was met by the appearance of a great number of memoirs, polemical works, and dogmatical books developing new facts; and Thouret's works entitled *Recherches et Doutes sur le Magnetisme Animal*, displaying a vast erudition, stimulated research into the records of the past, and the magnetic phenomena of successive nations from the remotest antiquity were laid before the public.

The doctrine of Mesmer was simply a restatement of the doctrines of Paracelsus, Van Helmont, Santanelli, and

Maxwell, the Scotchman; and he was even guilty of copying texts from the work of Bertrand, and enunciating them as his own principles.\* In Professor Stewart's work,† the author regards our universe as composed of atoms with some sort of medium between them as the machine, and the laws of energy as the laws working this machine. Professor Youmans calls this "a modern doctrine," but we find among the twenty-seven propositions laid down by Mesmer, in 1775, just one century earlier, in his *Letter to a Foreign Physician*, the following: 1st. *There exists a mutual influence between the heavenly bodies, the earth, and living bodies.* 2d. *A fluid, universally diffused and continued, so as to admit no vacuum, whose subtility is beyond all comparison, and which, from its nature, is capable of receiving, propagating, and communicating all the impressions of motion, is the medium of this influence.* It would appear from this, that the theory is not so modern after all. Professor Balfour Stewart says, "We may regard the universe in the light of a vast physical machine." And Mesmer: 3d. *This reciprocal action is subject to mechanical laws, unknown up to the present time.*

Professor Mayer, reaffirming Gilbert's doctrine that the earth is a great magnet, remarks that the mysterious variations in the intensity of its force seem to be in subjection to emanations from the sun, "changing with the apparent daily and yearly revolutions of that orb, and pulsating in sympathy with the huge waves of fire which sweep over its

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\* "Du Magnetisme Animal, en France." Paris, 1826.

† "The Conservation of Energy." N. Y., 1875.

surface." He speaks of "the constant fluctuation, the ebb and flow of the earth's directive influence." And Mesmer:

4th. "From this action result alternate effects which may be considered a flux and reflux."

6th. *It is by this operation (the most universal of those presented to us by nature) that the relations of activity occur between the heavenly bodies, the earth, and its constituent parts.*

There are two more which will be interesting reading to our modern scientists:

7th. *The properties of matter, and of organized body, depend on this operation.*

8th. *The animal body experiences the alternate effects of this agent; and it is by insinuating itself into the substance of the nerves, that it immediately affects them.*

Among other important works which appeared between 1798 and 1824, when the French Academy appointed its second commission to investigate mesmerism, the *Annales du Magnetisme Animal*, by the Baron d'Henin de Cuvillier, Lieutenant-General, Chevalier of St. Louis, member of the Academy of Sciences, and correspondent of many of the learned societies of Europe, may be consulted with great advantage. In 1820 the Prussian government instructed the Academy of Berlin to offer a prize of three hundred ducats in gold for the best thesis on mesmerism. The Royal Scientific Society of Paris, under the presidency of His Royal Highness the Duc d'Angouleme, offered a gold medal for the same purpose. The Marquis de la Place, peer of France, one of the

Forty of the Academy of Sciences, and honorary member of the learned societies of all the principal European governments, issued a work entitled *Essai Philosophique sur les Probabilites*, in which this eminent scientist says: "Of all the instruments that we can employ to know the imperceptible agents of nature, the most sensitive are the nerves, especially when exceptional influences increase their sensibility. . . . The singular phenomena which result from this extreme nervous sensitiveness of certain individuals, have given birth to diverse opinions as to the existence of a new agent, which has been named animal magnetism. . . . We are so far from knowing all the agents of nature and their various modes of action that it would be hardly philosophical to deny the phenomena, simply because they are inexplicable, in the actual state of our information. It is simply our duty to examine them with an attention as much more scrupulous as it seems difficult to admit them." The experiments of Mesmer were vastly improved upon by the Marquis de Puysegur, who entirely dispensed with apparatus and produced remarkable cures among the tenants of his estate at Busancy. These being given to the public, many other educated men experimented with like success, and in 1825 M. Foissac proposed to the Academy of Medicine to institute a new inquiry. A special committee, consisting of Adelon, Parisey, Marc, Burdin, Sen., with Husson as reporter, united in a recommendation that the suggestion should be adopted. They make the manly avowal that "in science no decision whatever is absolute and irrevocable," and afford us the

means to estimate the value which should be attached to the conclusions of the Franklin committee of 1784, by saying that "the experiments on which this judgment was founded appeared to have been conducted without the simultaneous and necessary assembling together of all the commissioners, and *also with moral predispositions*, which, according to the principles of the fact which they were appointed to examine, *must cause their complete failure.*"

What they say concerning magnetism as a secret remedy, has been said many times by the most respected writers upon modern Spiritualism, namely: "It is the duty of the Academy to study it, to subject it to trials; finally, to take away the use and practice of it from persons quite strangers to the art, who abuse this means, and make it an object of lucre and speculation."

This report provoked long debates, but in May, 1826, the Academy appointed a commission which comprised the following illustrious names: Leroux, Bourdois de la Motte, Double, Magendie, Guersant, Husson, Thillaye, Marc, Itard, Fouquier, and Guenau de Mussy. They began their labors immediately, and continued them five years, communicating, through Monsieur Husson, to the Academy the results of their observations. The report embraces accounts of phenomena classified under thirty-four different paragraphs, but as this work is not specially devoted to the science of magnetism, we must be content with a few brief extracts. They assert that neither contact of the hands, frictions, nor passes are invariably needed, since, on several occasions, the

will, fixedness of stare, have sufficed to produce magnetic phenomena, even without the knowledge of the magnetized. "Well-attested and therapeutical phenomena" depend on magnetism alone, and are not reproduced without it. The state of somnambulism exists and "occasions the development of new faculties, which have received the denominations of *clairvoyance*, intuition, internal prevision." Sleep (the magnetic) has "been excited under circumstances where those magnetized could not see, and were entirely ignorant of the means employed to occasion it. The magnetizer, having once controlled his subject, may "put him completely into somnambulism, take him out of it without his knowledge, out of his sight, at a certain distance, and through closed doors." The external senses of the sleeper seem to be completely paralyzed, and a duplicate set to be brought into action. "Most of the time they are entirely strangers to the external and unexpected noise made in their ears, such as the sound of copper vessels, forcibly struck, the fall of any heavy substance, and so forth. . . . One may make them respire hydrochloric acid or ammonia without inconveniencing them by it, or without even a suspicion on their part." The committee could "tickle their feet, nostrils, and the angles of the eyes by the approach of a feather, pinch their skin so as to produce ecchymosis, prick it under the nails with pins plunged to a considerable depth, without the evincing of any pain, or by sign of being at all aware of it. In a word, we have seen one person who was insensible to one of the most

painful operations of surgery, and whose countenance, pulse, or respiration did not manifest the slightest emotion."

So much for the external senses; now let us see what they have to say about the internal ones, which may fairly be considered as proving a marked difference between man and a mutton-protoplasm. "Whilst they are in this state of somnambulism," say the committee, "the magnetized persons we have observed, retain the exercise of the faculties which they have whilst awake. Their memory even appears to be more faithful and more extensive. . . . We have seen two somnambulists distinguish, with their eyes shut, the objects placed before them; they have told, without touching them, the color and value of the cards; they have read words traced with the hand, or some lines of books opened by mere chance. This phenomenon took place, even when the opening of the eyelids was accurately closed, by means of the fingers. We met, in two somnambulists, the power of foreseeing acts more or less complicated of the organism. One of them announced several days, nay, several months beforehand, the day, the hour, and the minute when epileptic fits would come on and return; the other declared the time of the cure. Their previsions were realized with remarkable exactness."

The commission say that "it has collected and communicated facts sufficiently important to induce it to think that the Academy should encourage the researches on magnetism as a very curious branch of psychology and natural history." The committee conclude by saying that the facts *are so extraordinary* that they scarcely imagine that the

Academy will concede their reality, but protest that they have been throughout animated by motives of a lofty character, "the love of science and by the necessity of justifying the hopes which the Academy had entertained of our zeal and our devotion."

Their fears were fully justified by the conduct of at least one member of their own number, who had absented himself from the experiments, and, as M. Husson tells us, "did not deem it right to sign the report."

This was Magendie, the physiologist, who, despite the fact stated by the official report that he had not "been present at the experiments," did not hesitate to devote four pages of his famous work on *Human Physiology* to the subject of mesmerism, and after summarizing its alleged phenomena, without endorsing them as unreservedly as the erudition and scientific acquirements of his fellow committee-men would seem to have exacted, says: "Self-respect and the dignity of the profession demand circumspection on these points. He [the well-informed physician] will remember how readily mystery glides into charlatany, and how apt the profession is to become degraded even by its semblance when countenanced by respectable practitioners." No word in the context lets his readers into the secret that he had been duly appointed by the Academy to serve on the commission of 1826; had absented himself from its sittings; had so failed to learn the truth about mesmeric phenomena, and was now pronouncing judgment *ex parte*. "Self-respect and the dignity of the profession" probably exacted silence!

Thirty-eight years later, an English scientist, whose specialty is the investigation of physics, and whose reputation is even greater than that of Magendie, stooped to as unfair a course of conduct. When the opportunity offered to investigate the spiritualistic phenomena, and aid in taking it out of the hands of ignorant or dishonest investigators, Professor John Tyndall avoided the subject; but in his *Fragments of Science*, he was guilty of the ungentlemanly expressions which we have quoted in another place.

But we are wrong; he made one attempt, and that sufficed. He tells us, in the *Fragments*, that he once got under a table, to see how the raps were made, and arose with a despair for humanity, such as he never felt before! Israel Putnam, crawling on hand and knee to kill the she-wolf in her den, partially affords a parallel by which to estimate the chemist's courage in groping in the dark after the ugly truth; but Putnam killed his wolf, and Tyndall was devoured by his! "*Sub mensa desperatio*" should be the motto on his shield.

Speaking of the report of the committee of 1824, Dr. Alphonse Teste, a distinguished contemporaneous scientist, says that it produced a great impression on the Academy, but few convictions: "No one could question the veracity of the commissioners, whose good faith as well as great knowledge were undeniable, but they were suspected of having been dupes. In fact, *there are certain unfortunate truths which compromise those who believe in them, and those especially who are so candid as to avow them publicly.*" How true this is, let the records of history, from the earliest times to this very day,

attest. When Professor Robert Hare announced the preliminary results of his spiritualistic investigations, he, albeit one of the most eminent chemists and physicists in the world, was, nevertheless, regarded as a dupe. When he proved that he was not, he was charged with having fallen into dotage; the Harvard professors denouncing "his insane adherence to the gigantic humbug."

When the professor began his investigations in 1853, he announced that he "felt called upon, as an act of duty to his fellow-creatures, to bring whatever influence he possessed to the attempt to stem the tide of popular madness, which, in defiance of reason and science, was fast setting in favor of the *gross delusion* called Spiritualism." Though, according to his declaration, he "entirely coincided with Faraday's theory of table-turning," he had the true greatness which characterizes the princes of science to make his investigation thorough, and then tell the truth. How he was rewarded by his life-long associates, let his own words tell. In an address delivered in New York, in September, 1854, he says that "he had been engaged in scientific pursuits for upwards of half a century, and his accuracy and precision had never been questioned, until he had become a spiritualist; while his integrity as a man had never in his life been assailed, until the Harvard professors fulminated their report against that which *he knew* to be true, and which they *did not know* to be false."

How much mournful pathos is expressed in these few words! An old man of seventy-six — a scientist of half a century, deserted for telling the truth! And now Mr. A. R.



Wallace, who had previously been esteemed among the most illustrious of British scientists, having proclaimed his belief in spiritualism and mesmerism, is spoken of in terms of compassion. Professor Nicholas Wagner, of St. Petersburg, whose reputation as a zoologist is one of the most conspicuous, in his turn pays the penalty of his exceptional candor, in his outrageous treatment by the Russian scientists!

There are scientists and *scientists* and if the occult sciences suffer in the instance of modern spiritualism from the malice of one class, nevertheless, they have had their defenders at all times among men whose names have shed lustre upon science itself. In the first rank stands Isaac Newton, "the light of science," who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the fire-philosophers in general. No one will presume to deny that his doctrine of universal space and attraction is purely a theory of magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the "soul of the world," the great universal, magnetic agent, which he called the *divine sensorium*.\* "Here," he says, "the question is of a very subtle spirit which penetrates through all, even the hardest bodies, and which is concealed in their substance. Through the strength and activity of this spirit, bodies attract each other, and adhere together when brought into contact. Through it, electrical bodies operate at the remotest distance, as well as near at hand, attracting and repelling; through this

spirit the light also flows, and is refracted and reflected, and warms bodies. All senses are excited by this spirit, and through it the animals move their limbs. But these things cannot be explained in few words, and we have not yet sufficient experience to determine fully the laws by which this universal spirit operates."

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, like Du Potet, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, "which is the Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY of GOD!

"The oracles assert that the impression of thoughts, characters, men, and other divine visions, appear in the

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\* "*Fundamental Principles of Natural Philosophy.*"

æther. . . . In this the things without figure are figured," says an ancient fragment of the *Chaldean Oracles* of Zoroaster.\*

Thus, ancient as well as modern wisdom, vaticination and science, agree in corroborating the claims of the kabalists. It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events — effects of long-forgotten causes — are already delineated as a vivid picture for the eye of the seer and prophet to follow. Memory — the despair of the materialist, the enigma of the psychologist, the sphinx of science — is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals — to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part,"† they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life — as the landscape is revealed to the traveller by intermittent flashes of lightning — is simply the sudden

glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

The well-known fact — one corroborated by the personal experience of nine persons out of ten — that we often recognize as familiar to us, scenes, and landscapes, and conversations, which we see or hear for the first time, and sometimes in countries never visited before, is a result of the same causes. Believers in reincarnation adduce this as an additional proof of our antecedent existence in other bodies. This recognition of men, countries, and things that we have never seen, is attributed by them to flashes of soul-memory of anterior experiences. But the men of old, in common with mediæval philosophers, firmly held to a contrary opinion.

They affirmed that though this psychological phenomenon was one of the greatest arguments in favor of immortality and the soul's preëxistence, yet the latter being endowed with an individual memory apart from that of our physical brain, it is no proof of reincarnation. As Eliphas Levi beautifully expresses it, "nature shuts the door after everything that passes, and pushes life onward" in more perfected forms. The chrysalis becomes a butterfly; the latter can never become again a grub. In the stillness of the night-hours, when our bodily senses are fast locked in the fetters of sleep, and our elementary body rests, the astral form becomes free. It then oozes out of its earthly prison, and as Paracelsus has it — "confabulates with the outward world," and travels round the visible as well as the invisible worlds. "In sleep," he says, "the astral body (soul) is in freer motion; then it soars to its

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\* "*Simpl. in Phys.*," 143; "*The Chaldean Oracles*," Cory.

† Draper, "*Conflict between Religion and Science*."

parents, and holds converse with the stars." Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory. In heavy and robust sleep, dreamless and uninterrupted, upon awakening to outward consciousness, men may sometimes remember nothing. But the impressions of scenes and landscapes which the astral body saw in its peregrinations are still there, though lying latent under the pressure of matter. They may be awakened at any moment, and then, during such flashes of man's inner memory, there is an instantaneous interchange of energies between the visible and the invisible universes. Between the "micrographs" of the cerebral ganglia and the photo-scenographic galleries of the astral light, a current is established. And a man who knows that he has never visited in body, nor seen the landscape and person that he recognizes may well assert that still has he seen and knows them, for the acquaintance was formed while travelling in "spirit." To this the physiologists can have but one objection. They will answer that in natural sleep — perfect and deep, "half of our nature which is volitional is in the condition of inertia"; hence unable to travel; the more so as the existence of any such individual astral body or soul is considered by them little else than a poetical myth. Blumenbach assures us that in the state of sleep, all

intercourse between mind and body is suspended; an assertion which is denied by Dr. Richardson, F. R. S., who honestly reminds the German scientist that "the precise limits and connections of mind and body being unknown" it is more than should be said. This confession, added to those of the French physiologist, Fournie, and the still more recent one of Dr. Allchin, an eminent London physician, who frankly avowed, in an address to students, that "of all scientific pursuits which practically concern the community, there is none perhaps which rests upon so uncertain and insecure a basis as medicine," gives us a certain right to offset the hypotheses of ancient scientists against those of the modern ones.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. We are perfectly aware that many learned, as well as the unlearned, will object to such a novel theory of the distribution of the life-principle. They would prefer remaining in blissful ignorance and go on confessing that no one knows or can pretend to tell whence and whither this mysterious agent appears and disappears, than to give one moment's attention to what they consider old and exploded theories. Some might object on the ground taken by theology, that dumb brutes have no immortal souls, and hence, can have no astral spirits; for *theologians as well as*

laymen labor under the erroneous impression that soul and spirit are one and the same thing.

But if we study Plato and other philosophers of old, we may readily perceive that while the "irrational soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit — wrongly termed *soul*, by the Church — is immortal by its very essence. (Any Hebrew scholar will readily appreciate the distinction who comprehends the difference between the two words *xww ruah* and *Xpn nephesh*.) If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body. Briere de Boismont gives repeated instances of this fact. The organs of sight, smell, taste, touch, and hearing are proved to become far acuter in a mesmerized subject deprived of the possibility of exercising them bodily, than while he uses them in his normal state.

Such facts alone, once proved, ought to stand as invincible demonstrations of the continuity of individual life, at least for a certain period after the body has been left by us, either by reason of its being worn out or by accident. But though

during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried — through the ever-interchanging currents of energy between the two worlds, the visible and the invisible — from one succeeding age to another, until it affects a large portion of mankind.

How much the authors of the famous work entitled the *Unseen Universe* may have allowed themselves to think in this direction, it would be difficult to say; but that they have not told *all* they might will be inferred from the following language:

"Regard it as you please, there can be no doubt that the properties of the ether are of a much higher order in the arcana of nature *than those of tangible matter*. And, as even the high priests of science still find the latter *far beyond* their comprehension, except in numerous but minute and often isolated particulars, it would not become us to speculate further. It is sufficient for our purpose to know from what the ether certainly does, that *it is capable of vastly more than any has yet ventured to say.*"

One of the most interesting discoveries of modern times, is that of the faculty which enables a certain class of sensitive persons to receive from any object held in the hand or against the forehead impressions of the character or appearance of the individual, or any other object with which it has previously been in contact. Thus a manuscript, painting, article of clothing, or jewelry — no matter how ancient — conveys to the sensitive, a vivid picture of the writer, painter, or wearer; even though he lived in the days of Ptolemy or Enoch. Nay, more; a fragment of an ancient building will recall its history and even the scenes which transpired within or about it. A bit of ore will carry the soul-vision back to the time when it was in process of formation. This faculty is called by its discoverer — Professor J. R. Buchanan, of Louisville, Kentucky — *psychometry*. To him, the world is indebted for this most important addition to Psychological Sciences; and to him, perhaps, when skepticism is found felled to the ground by such accumulation of facts, posterity will have to elevate a statue. In announcing to the public his great discovery, Professor Buchanan, confining himself to the power of psychometry to delineate human character, says: "The mental and physiological influence imparted to writing appears to be imperishable, as the oldest specimens I have investigated gave their impressions with a distinctness and force, little impaired by time. Old manuscripts, requiring an antiquary to decipher their strange old penmanship, were easily interpreted by the psychometric power. . . . The property of retaining the impress of mind is not limited to

writing. Drawings, paintings, everything upon which human contact, thought, and volition have been expended, may become linked with that thought and life, so as to recall them to the mind of another when in contact."

Without, perhaps, really knowing, at the early time of the grand discovery, the significance of his own prophetic words, the Professor adds: "This discovery, in its application to the arts and to history, will open a mine of interesting knowledge."\*

The existence of this faculty was first experimentally demonstrated in 1841. It has since been verified by a thousand psychometers in different parts of the world. It proves that every occurrence in nature — no matter how minute or unimportant — leaves its indelible impress upon physical nature; and, as there has been no appreciable molecular disturbance, the only inference possible is, that these images have been produced by that invisible, universal force — Ether, or astral light.

### "PSYCHOMETRY"

In his charming work, entitled *The Soul of Things*, Professor Denton, the geologist,† enters at great length into a discussion of this subject. He gives a multitude of examples of

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\* J. R. Buchanan, M.D., "*Outlines of Lectures on the Neurological System of Anthropology*."

† W. and Elizabeth M. F. Denton, "*The Soul of Things; or Psychometric Researches and Discoveries*," Boston, 1873.

the psychometrical power, which Mrs. Denton possesses in a marked degree. A fragment of Cicero's house, at Tusculum, enabled her to describe, without the slightest intimation as to the nature of the object placed on her forehead, not only the great orator's surroundings, but also the previous owner of the building, Cornelius Sulla Felix, or, as he is usually called, Sulla the Dictator. A fragment of marble from the ancient Christian Church of Smyrna, brought before her its congregation and officiating priests. Specimens from Nineveh, China, Jerusalem, Greece, Ararat, and other places all over the world brought up scenes in the life of various personages, whose ashes had been scattered thousands of years ago. In many cases Professor Denton verified the statements by reference to historical records. More than this, a bit of the skeleton, or a fragment of the tooth of some antediluvian animal, caused the seeress to perceive the creature as it was when alive, and even live for a few brief moments its life, and experience its sensations. Before the eager quest of the psychometer, the most hidden recesses of the domain of nature yield up their secrets; and the events of the most remote epochs rival in vividness of impression the flitting circumstances of yesterday.

Says the author, in the same work: "Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture. This is just as true of all past time. From the dawn of light upon this infant globe, when round its cradle the steamy curtains hung, to this moment, nature has

been busy photographing everything. What a picture-gallery is hers!"

It appears to us the height of impossibility to imagine that scenes in ancient Thebes, or in some temple of prehistoric times should be photographed only upon the substance of certain atoms. The images of the events are imbedded in that all-permeating, universal, and ever-retaining medium, which the philosophers call the "Soul of the World," and Mr. Denton "the Soul of Things." The psychometer, by applying the fragment of a substance to his forehead, brings his *inner-self* into relations with the inner soul of the object he handles. It is now admitted that the universal æther pervades all things in nature, even the most solid. It is beginning to be admitted, also, that this preserves the images of all things which transpire. When the psychometer examines his specimen, he is brought in contact with the current of the astral light, connected with that specimen, and which retains pictures of the events associated with its history. These, according to Denton, pass before his vision with the swiftness of light; scene after scene crowding upon each other so rapidly, that it is only by the supreme exercise of the will that he is able to hold any one in the field of vision long enough to describe it.

### TIME, SPACE, ETERNITY

The psychometer is clairvoyant; that is, he sees with the inner eye. Unless his will-power is very strong, unless he has thoroughly trained himself to that particular phenomenon, and his knowledge of the capabilities of his sight are

profound, his perceptions of places, persons, and events, must necessarily be very confused. But in the case of mesmerization, in which this same clairvoyant faculty is developed, the operator, whose will holds that of the subject under control, can force him to concentrate his attention upon a given picture long enough to observe all its minute details. Moreover, under the guidance of an experienced mesmerizer, the seer would excel the natural psychometer in having a prevision of future events, more distinct and clear than the latter. And to those who might object to the possibility of perceiving that which "yet is not," we may put the question: Why is it more impossible to see that which will be, than to bring back to sight that which is gone, and is no more? According to the kabalistic doctrine, the future exists in the astral light in embryo, as the present existed in embryo in the past. While man is free to act as he pleases, the manner in which he *will* act was foreknown from all time; not on the ground of fatalism or destiny, but simply on the principle of universal, unchangeable harmony; and, as it may be foreknown that, when a musical note is struck, its vibrations will not, and cannot change into those of another note. Besides, eternity can have neither past nor future, but only the present; as boundless space, in its strictly literal sense, can have neither distant nor proximate places. Our conceptions, limited to the narrow area of our experience, attempt to fit it not an end, at least a beginning of time and space; but neither of these exist in reality; for in such case time would not be eternal, nor space boundless. The past no more exists than the

future, as we have said, only our memories survive; and our memories are but the glimpses that we catch of the reflections of this past in the currents of the astral light, as the psychometer catches them from the astral emanations of the object held by him.

Says Professor E. Hitchcock, when speaking of the influences of light upon bodies, and of the formation of pictures upon them by means of it: "It seems, then, that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions; . . . it may be, too, that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that *acuter* senses than ours shall see them as on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity."\*

The "perhaps" of Professor Hitchcock is henceforth changed by the demonstration of psychometry into a triumphant certitude. Those who understand these psychological and clairvoyant faculties will take exception to Professor Hitchcock's idea, that *acuter* senses than ours are needed to see these pictures upon his supposed cosmic canvas, and maintain that he should have confined his

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\* "Religion of Geology."

limitations to the external senses of the body. *The human spirit, being of the Divine, immortal Spirit, appreciates neither past nor future, but sees all things as in the present.* These daguerreotypes referred to in the above quotation are imprinted upon the astral light, where, as we said before — and, according to the Hermetic teaching, the first portion of which is already accepted and demonstrated by science — is kept the record of all that was, is, or ever will be.

Of late, some of our learned men have given a particular attention to a subject hitherto branded with the mark of "superstition." They begin speculating on hypothetical and invisible worlds. The authors of the *Unseen Universe* were the first to boldly take the lead, and already they find a follower in Professor Fiske, whose speculations are given in the *Unseen World*. Evidently the scientists are probing the insecure ground of materialism, and, feeling it trembling under their feet, are preparing for a less dishonorable surrender of arms in case of defeat. Jevons confirms Babbage, and both firmly believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe, and think that "each particle of the existing matter must be a register of all that has happened."\* On the other hand, Dr. Thomas Young, in his lectures on natural philosophy, most positively invites us to "speculate with freedom on the possibility of independent worlds; some existing in different parts, others pervading each other, unseen

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\* "Principles of Science," vol. ii., p. 455.

and unknown, in the same space, and others again to which space may not be a necessary mode of existence."

If scientists, proceeding from a strictly scientific point of view, such as the possibility of energy being transferred into the invisible universe — and on the principle of continuity, indulge in such speculations, why should occultists and spiritualists be refused the same privilege? Ganglionic impressions on the surface of polished metal, are registered and may be preserved for an indefinite space of time, according to science; and Professor Draper illustrates the fact most poetically. "A shadow," says he, "never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. . . . The portraits of our friends, or landscape-views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done."†

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† J. W. Draper, "Conflict between Religion and Science," pp. 132, 133.



## TRANSFER OF ENERGY FROM THE VISIBLE TO THE INVISIBLE UNIVERSE

If an indelible impression may be thus obtained on inorganic matter, and if nothing is lost or passes completely out of existence in the universe, why such a scientific levee of arms against the authors of the *Unseen Universe*? And on what ground can they reject the hypothesis that "*Thought, conceived to affect the matter of another universe simultaneously with this, may explain a future state?*"\*

In our opinion, if psychometry is one of the grandest proofs of the indestructibility of matter, retaining eternally the impressions of the outward world, the possession of that faculty by our inner sight is a still greater one in favor of the immortality of man's individual spirit. Capable of discerning events which took place hundreds of thousands of years ago, why would it not apply the same faculty to a future lost in the eternity, in which there can be neither past nor future, but only one boundless present?

Notwithstanding the confessions of stupendous ignorance in some things, made by the scientists themselves, they still deny the existence of that mysterious spiritual force, lying beyond the grasp of the ordinary physical laws. They still hope to be able to apply to living beings the same laws which they have found to answer in reference to dead matter. And, having discovered what the kabalists term "the gross

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\* "*Unseen Universe*," p. 159.

purgations" of Ether — light, heat, electricity, and motion — they have rejoiced over their good fortune, counted its vibrations in producing the colors of the spectrum; and, proud of their achievements, refuse to see any further. Several men of science have pondered more or less over its protean essence, and unable to measure it with their photometers, called it "an *hypothetical* medium of great elasticity and extreme tenuity, *supposed* to pervade all space, the interior of solid bodies not excepted"; and, "to be the medium of transmission of light and heat" (Dictionary). Others, whom we will name "the will-o'-the-wisps" of science — her pseudo-sons — examined it also, and even went to the trouble of scrutinizing it "through powerful glasses," they tell us. But perceiving neither spirits nor ghosts in it, and failing equally to discover in its treacherous waves anything of a more scientific character, they turned round and called all believers in immortality in general, and spiritualists in particular, "insane fools" and "visionary lunatics" ;† the whole, in doleful accents, perfectly appropriate to the circumstance of such a sad failure.

Say the authors of the *Unseen Universe*:

"We have driven the operation of that mystery called *Life* out of the objective universe. The mistake made, lies in imagining that by this process they completely get rid of a thing so driven before them, and that it disappears from the universe altogether. It does no such thing. It only disappears

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† F. R. Marvin, "*Lecture on Mediomania*."

from that *small circle* of light which we may call the universe of *scientific perception*. Call it the trinity of mystery: mystery of matter, the mystery of life and — the mystery of God — and these three are One." \*

Taking the ground that "the visible universe must *certainly, in transformable energy, and probably in matter, come to an end,*" and "the principle of continuity . . . still demanding a continuance of the universe. . ." the authors of this remarkable work find themselves forced to believe "that there is something *beyond* that which is visible†. . . and that the visible system is not the whole universe but only, it may be, a very small part of it." Furthermore, looking back as well as forward to the origin of this visible universe, the authors urge that "if the visible universe is *all* that exists then the first abrupt manifestation of it is as truly a break of continuity as its final overthrow" (Art. 85). Therefore, as such a break is against the accepted law of continuity, the authors come to the following conclusion: "Now, is it not natural to imagine, that a universe of this nature, *which we have reason to think exists, and is connected by bonds of energy with the visible universe, is also capable of receiving energy from it?* . . . May we not regard Ether, or the medium, as not merely a bridge‡

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\* "*Unseen Universe*," p. 84, et seq.

† *Ibid.*, p. 89.

‡ Behold! great scientists of the nineteenth century, corroborating the wisdom of the Scandinavian fable, cited in the preceding chapter. Several thousand years ago, the idea of a bridge between the visible and the invisible universes was allegorized by ignorant "heathen," in the

between one order of things and another, forming as it were a species of cement, in virtue of which the various orders of the universe are welded together and made into one? In fine, what we generally called Ether, may be not a mere medium, but a medium *plus* the invisible order of things, so that when the motions of the visible universe are transferred into Ether, part of them are conveyed as by a *bridge* into the invisible universe, and are there made use of and stored up. Nay, is it even necessary to retain the conception of a bridge? May we not at once say that when energy is carried from matter into Ether, it is carried from the visible into the invisible; and that when it is carried from Ether to matter it is carried from the invisible into the visible?" — (Art. 198, *Unseen Universe*.)

Precisely; and were Science to take a few more steps in that direction and fathom more seriously the "hypothetical medium" who knows but Tyndall's impassable chasm between the physical processes of the brain and *consciousness*, might be — at least intellectually — passed with surprising ease and safety.

So far back as 1856, a man considered a savant in his days — Dr. Jobard of Paris, — had certainly the same ideas as the authors of the *Unseen Universe*, on ether, when he startled the press and the world of science by the following declaration: "I

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"*Edda-Song of Voluspa*," "*The Vision of Vala, the Seeress*." For what is this bridge of Bifrost, the radiant rainbow, which leads the gods to their rendezvous, near the Urdar-fountain, but the same idea as that which is offered to the thoughtful student by the authors of the "*Unseen Universe*"?

hold a discovery which frightens me. There are two kinds of electricity; one, brute and blind, is produced by the contact of metals and acids"; (the gross purgation) . . . "the other is intelligent and CLAIRVOYANT! . . . Electricity has bifurcated itself in the hands of Galvani, Nobili, and Matteuci. The brute force of the current has followed Jacobi, Bonelli, and Moncal, while the intellectual one was following Bois-Robert, Thilorier, and the Chevalier Duplanty. The electric ball or globular electricity contains a thought which disobeys Newton and Mariotte to follow its own freaks. . . . We have, in the annals of the Academy, thousands of proofs of the INTELLIGENCE of the electric bolt . . . But I remark that I am permitting myself to become indiscreet. A little more and I should have disclosed to you the key which is about to discover to us the universal spirit."\*

The foregoing, added to the wonderful confessions of science and what we have just quoted from the *Unseen Universe*, throw an additional lustre on the wisdom of the long departed ages. In one of the preceding chapters we have alluded to a quotation from Cory's translation of *Ancient Fragments*, in which it appears that one of the *Chaldean Oracles* expresses this self-same idea about ether, and in language singularly like that of the authors of the *Unseen Universe*. It states that from æther have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the

remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our "simple-minded ancestors."

At the point at which we are now arrived, the attitude assumed by the materialists toward psychical phenomena being perfectly defined, we may assert with safety that were this key lying loose on the threshold of the "chasm" not one of our Tyndalls would stoop to pick it up.

How timid would appear to some kabalists these tentative efforts to solve the GREAT MYSTERY of the universal ether! although so far in advance of anything propounded by cotemporary philosophers, what the intelligent explorers of the *Unseen Universe* speculate upon, was to the masters of hermetic philosophy familiar science. To them ether was not merely a bridge connecting the seen and unseen sides of the universe, but across its span their daring feet followed the road that led through the mysterious gates which modern speculators either will not or *cannot* unlock.

The deeper the research of the modern explorer, the more often he comes face to face with the discoveries of the ancients. Does Elie de Beaumont, the great French geologist, venture a hint upon the terrestrial circulation, in relation to some elements in the earth's crust, he finds himself anticipated by the old philosophers. Do we demand of distinguished technologists, what are the most recent discoveries in regard to the origin of the metalliferous

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\* "L'Ami des Sciences," March 2, 1856, p. 67.

deposits? We hear one of them, Professor Sterry Hunt, in showing us how water is a *universal solvent*, enunciating the doctrine held and taught by the old Thales, more than two dozen centuries ago, that water was the principle of all things. We listen to the same professor, with de Beaumont as authority, expounding the terrestrial circulation, and the chemical and physical phenomena of the material world. While we read with pleasure that he is "not prepared to concede that we have in chemical and physical processes *the whole secret of organic life*," we note with a still greater delight the following honest confession on his part: "Still we are, in many respects, approximating the phenomena of the organic world to those of the mineral kingdom; and we at the same time learn that these so far interest and depend upon each other that *we begin to see a certain truth* underlying the notion of those old philosophers, who extended to the mineral world the notion of a vital force, which led them to speak of the earth as a great *living* organism, and to look upon the various changes of its air, its waters, and its rocky depths, as processes belonging to the life of our planet."

Everything in this world must have a beginning. Things have latterly gone so far with scientists in the matter of prejudice, that it is quite a wonder that even so much as this should be conceded to ancient philosophy. The poor, honest primordial elements have long been exiled, and our ambitious men of science run races to determine who shall add one more to the fledgling brood of the sixty-three or more elementary substances. Meanwhile there rages a war in

modern chemistry about terms. We are denied the right to call these substances "chemical elements," for they are not "primordial principles or self-existing essences out of which the universe was fashioned."\* Such ideas associated with the word *element* were good enough for the "old Greek philosophy," but modern science rejects them; for, as Professor Cooke says, "they are unfortunate terms," and experimental science will have "nothing to do with any kind of essences except those which it can see, smell, or taste." It must have those that can be put in the eye, the nose, or the mouth! It leaves others to the metaphysicians.

Therefore, when Van Helmont tells us that, "though a homogeneal part of elementary earth may be artfully (artificially) converted into water," though he still denies "that the same can be done by nature alone; for no natural agent is able to transmute one element into another," offering as a reason that the elements always remain the same, we must believe him, if not quite an *ignoramus*, at least an unprogressed disciple of the mouldy "old Greek philosophy." Living and dying in blissful ignorance of the future sixty-three *substances*, what could either he or his old master, Paracelsus, achieve? Nothing, of course, but *metaphysical* and crazy speculations, clothed in a meaningless jargon common to all mediæval and ancient alchemists. Nevertheless, in comparing notes, we find in the latest of all works upon modern chemistry, the following: "The study of chemistry has

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\* Cooke, "*New Chemistry*," p. 113.

revealed a remarkable class of substances, from no one of which a second substance has ever been produced by any chemical process which weighs less than the original substance . . . by no chemical process whatever can we obtain from iron a substance weighing less than the metal used in its production. In a word, we can *extract* from iron nothing but iron."\* Moreover, it appears, according to Professor Cooke, that "*seventy-five years ago* men did not know there was any difference" between elementary and compound substances, for in old times alchemists *had never conceived* "that *weight is the measure of material*, and that, as thus measured, no material is ever lost; but, on the contrary, they imagined that in such experiments† as these the substances involved underwent a *mysterious transformation*. . . Centuries," in short "were wasted in vain attempts to transform the baser metals into gold."

Is Professor Cooke, so eminent in modern chemistry, equally proficient in the knowledge of what the alchemists did or did not know? Is he quite sure that he understands the meaning of the alchemical diction? We are not. But let us compare his views as above expressed with but sentences written in plain and good, albeit old English, from the translations of Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes:

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\* Ibid., pp. 110-111.

† Ibid., p. 106.

"(1.) The alkahest never destroys the *seminal virtues* of the bodies thereby dissolved: for instance, gold, by its action, is reduced to a *salt* of gold, antimony to a *salt of antimony*, etc., of the same seminal virtues, or characters with the original concrete. (2.) The *subject exposed* to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is wholly turned into clear water. (3.) Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self*." Further, we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same seminal virtues, "*equal in weight to the matter dissolved*"; and he adds, "This salt, by being several times cohobated with Paracelsus' *sal circulatum*, loses all its fixedness, and at length becomes an insipid water, *equal in quantity* to the salt it was made from."‡

The objection that might be made by Professor Cooke, in behalf of modern science, to the hermetic expressions, would equally apply to the Egyptian hieratic writings — they hide that which was meant to be concealed. If he would profit by the labors of the past, he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratatur* he

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‡ "*De Secretis Adeptorum*," Werdenfelt; Philalethes; Van Helmont; Paracelsus.

meant tartar, and *nutrin* meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *algeist*, a German word which means all-spirit, or spirituous. Paracelsus usually termed salt "the centre of water wherein metals ought to die." This gave rise to the most absurd suppositions, and some persons — such as Glauber — thought that the alkahest was the spirit of salt. It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen*?\* His merit is the same; and though Van Helmont may have concealed, under the name "seminal virtues," his knowledge of the fact that elementary substances have their original properties, which the entering into compounds only temporarily modifies — never destroys — he was none the less the greatest chemist of his age, and the peer of modern scientists. He affirmed that the *aurum potabile* could be obtained with the alkahest, by converting the whole body of gold into salt, retaining its seminal virtues, and being soluble in water. When chemists learn what he meant by

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\* Youmans, "*Chemistry*," p. 169; and W. B. Kemshead, F. R. A. S., "*Inorganic Chemistry*."

*aurum potabile*, alkahest, salt, and seminal virtues — what he really meant, not what he said he meant, nor what was thought he meant — then, and not before, can our chemists safely assume such airs toward the fire-philosophers and those ancient masters whose mystic teachings they reverently studied. One thing is clear, at any rate. Taken merely in its exoteric form, this language of Van Helmont shows that he understood the solubility of metallic substances in water, which Sterry Hunt makes the basis of his theory of metalliferous deposits. We would like to see what sort of terms would be invented by our scientific contemporaries to conceal and yet half-reveal their audacious proposition that man's "only God is the cineritious matter of his brain," if in the basement of the new Court House or the cathedral on Fifth Avenue there were a torture-chamber, to which judge or cardinal could send them at will.

Professor Sterry Hunt says in one of his lectures:† "The alchemists sought in vain for a universal solvent; but we now know that water, aided in some cases by heat, pressure, and the presence of certain widely-distributed substances, such as carbonic acid and alkaline carbonates and sulphides, will dissolve the most insoluble bodies; so that it may, after all, be looked upon as the long-sought for alkahest or universal menstruum."

This reads almost like a paraphrase of Van Helmont, or Paracelsus himself! They knew the properties of water as a

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† "*Origin of Metalliferous Deposits*."

solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent. Many commentaries and criticisms of their works are still extant, and one can hardly take up a book on the subject without finding at least one of their speculations of which they never thought of making a mystery. This is what we find in an old work on alchemists — a satire, moreover — of 1820, written at the beginning of our century when the new theories on the chemical potency of water were hardly in their embryonic state. "It may throw some light to observe, that Van Helmont, as well as Paracelsus, took water for the universal instrument (agent?) of chymistry and natural philosophy; and earth for the unchangeable basis of all things — that fire was assigned as the sufficient cause of all things — that Seminal impressions were lodged in the mechanism of the earth — that water, by dissolving and fermenting with this earth, as it does by means of fire, brings forth everything; whence originally proceeded animal, vegetable, and mineral kingdoms."\* The alchemists understand well this universal potency of water. In the works of Paracelsus, Van Helmont, Philalethes, Pantatem, Tachenius, and even Boyle, "the great characteristic of the alkahest," "to dissolve and change all sublunary bodies — *water alone excepted*," is explicitly stated. And is it possible to believe that Van Helmont, whose private character was unimpeachable, and whose great learning was universally recognized, should most solemnly declare himself possessed

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\* John Bumpus, "*Alchemy and the Alkahest*," 85, J. S. F., edition of 1820.

of the secret, were it but a vain boast!† In a recent address at Nashville, Tennessee, Professor Huxley laid down a certain rule with respect to the validity of human testimony as a basis of history and science, which we are quite ready to apply to the present case. "It is impossible," he says, "that one's practical life should not be more or less influenced by the views which we may hold as to what has been the past history of things. One of them is *human testimony* in its various shapes — all testimony of eye-witnesses, traditional testimony from the lips of *those who have been eye-witnesses*, and the testimony of those who have put their impressions into writing and into print. . . . If you read Cæsar's *Commentaries*, wherever he gives an account of his battles with the Gauls, you place a certain amount of confidence in his statements. You take his testimony upon this. *You feel that Cæsar would not have made these statements unless he had believed them to be true.*" Now, we cannot in logic permit Mr. Huxley's philosophical rule to be applied in a one-sided manner to Cæsar. Either that personage was naturally truthful or a natural liar; and since Mr. Huxley has settled that point to his own satisfaction as regards the facts of military history in his favor, we insist that Cæsar is also a competent witness as to augurs, diviners, and psychological facts. So with Herodotus, and all other ancient authorities, unless they were by nature men of truth, they should not be believed even about civil or military affairs. *Falsus in uno, falsus in omnibus.* And equally, if they are credible as to physical things, they must be regarded

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† See Boyle's works.

as equally so as to spiritual things; for as Professor Huxley tells us, human nature was of old just as it is now. Men of intellect and conscience did not lie for the pleasure of bewildering or disgusting posterity.

The probabilities of falsification by such men having been defined so clearly by a man of science, we feel free from the necessity of discussing the question in connection with the names of Van Helmont and his illustrious but unfortunate master, the much-slandered Paracelsus. Deleuze, though finding in the works of the former many "mythic, illusory ideas" — perhaps only because he could not understand them — credits him nevertheless with a vast knowledge, "an acute judgment," and at the same time with having given to the world "great truths." "He was the first," he adds, "to give the name of *gas* to aerial fluids. Without him it is probable that steel would have given no new impulse to science."\* By what application of the doctrine of chances could we discover the likelihood that experimentalists, capable of resolving and recombining chemical substances, as they are admitted to have done, were ignorant of the nature of elementary substances, their combining energies, and the solvent or solvents, that would disintegrate them when wanted? If they had the reputation only of theorists the case would stand differently and our argument would lose its force, but the chemical discoveries grudgingly accorded to them, by their worst enemies, form the basis for much stronger language

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\* Deleuze, "De l'Opinion de Van Helmont sur la Cause, la Nature et les Effets du Magnetisme," Anim. Vol. i., p. 45, and vol. ii., p. 198.

than we have permitted ourselves, from a fear of being deemed over partial. And, as this work, moreover, is based on the idea that there is a higher nature of man, that his moral and intellectual faculties should be judged *psychologically*, we do not hesitate to reaffirm that since Van Helmont asserted, "most solemnly," that he was possessed of the secret of the alkahest, no modern critic has a right to set him down as either a liar or a visionary, until something more certain is known about the nature of this alleged *universal menstruum*.

"Facts are stubborn things," remarks Mr. A. R. Wallace, in his preface to *Miracles and Modern Spiritualism*. Therefore,† as facts must be our strongest allies, we will bring as many of these forward as the "miracles" of antiquity and those of our modern times will furnish us with. The authors of the *Unseen Universe* have *scientifically* demonstrated the possibility of certain alleged psychological phenomena through the medium of the universal ether. Mr. Wallace has as scientifically proved that the whole catalogue of assumptions to the contrary, including the sophisms of Hume, are untenable if brought face to face with strict logic. Mr. Crookes has given to the world of skepticism his own experiments, which lasted above three years before he was conquered by the most undeniable of evidence — that of his own senses. A whole list could be made up of men of science who have recorded their testimony to that effect; and Camille Flammarion, the well-known French astronomer, and author

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† A. R. Wallace, "An Answer to the Arguments of Hume, Lecky, etc., against Miracles."



of many works which, in the eyes of the skeptical, should send him to the ranks of the "deluded," in company with Wallace, Crookes, and Hare, corroborates our words in the following lines:

### THE CROOKES EXPERIMENTS AND COX THEORY

"I do not hesitate to affirm my conviction, based on a personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science, to be impossible, is one who speaks without knowing what he is talking about, and also any man accustomed, by his professional avocations, to scientific observations — provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in *imagining that the laws of Nature are already known to us*, and that everything which appears to overstep the limit of our present formulas is impossible, may require a radical and absolute certainty of the reality of the facts alluded to."

In Mr. Crookes' *Notes of an Enquiry into the Phenomena called Spiritual*, on p. 101, this gentleman quotes Mr. Sergeant Cox, who having named this unknown force, *psychic*, explains it thus: "As the organism is itself moved and directed within the structure by a force — which either is, or is not controlled by — the soul, spirit, or mind . . . which constitutes the individual being we term 'the man,' it is an equally

reasonable conclusion that the force which causes the motions beyond the limits of the body *is the same force that produces motion within the limits of the body*. And, as the external force is often directed by intelligence, it is an equally reasonable conclusion that the directing intelligence of the external force is the same intelligence that directs the force internally." In order to comprehend this theory the better, we may as well divide it in four propositions and show that Mr. Sergeant Cox believes:

1. That the force which produces physical phenomena proceeds *from* (consequently is generated *in*) the medium.
2. That the intelligence directing the force for the production of the phenomena (*a*) *may* sometimes be other than the intelligence of the medium; but of this the "proof" is "insufficient"; therefore, (*b*) the directing intelligence is probably that of the medium himself. This Mr. Cox calls "a reasonable conclusion."
3. He assumes that the force which moves the table is identical with the force which moves the medium's body itself.
4. He strongly disputes the spiritualistic theory, or rather assertion, that "spirits of the dead are the *sole* agents in the production of *all* the phenomena."

Before we fairly proceed on our analysis of such views we must remind the reader that we find ourselves placed between two extreme opposites represented by two parties — the believers and unbelievers in this agency of human spirits.

Neither seem capable of deciding the point raised by Mr. Cox; for while the spiritualists are so omnivorous in their credulity as to believe every sound and movement in a *circle* to be produced by *disembodied* human beings, their antagonists dogmatically deny that anything can be produced by "spirits," for there are none. Hence, neither class is in a position to examine the subject without bias.

If they consider that force which "produces motion within the body" and the one "which causes the motion beyond the limits of the body" to be of *the same essence*, they may be right. But the identity of these two forces stops here. The life-principle which animates Mr. Cox's body is of the same nature as that of his medium; nevertheless he is not the medium, nor is the latter Mr. Cox.

This force, which, to please Mr. Cox and Mr. Crookes we may just as well call *psychic* as anything else, proceeds *through* not *from* the individual medium. In the latter case this force would be generated in the medium and we are ready to show that it cannot be so; neither in the instances of levitation of human bodies, the moving of furniture and other objects without contact, nor in such cases in which the force shows reason and intelligence. It is a well-known fact to both mediums and spiritualists, that the more the former is passive, the better the manifestations; and every one of the above-mentioned phenomena requires a *conscious* predetermined *will*. In cases of levitation, we should have to believe that this self-generated force would raise the inert mass off the ground, direct it through the air, and lower it

down again, avoiding obstacles and thereby showing intelligence, and still act automatically, the medium remaining all the while *passive*. If such were the fact, the medium would be a conscious magician, and all pretense for being a passive instrument in the hands of invisible intelligences would become useless. As well plead that a quantity of steam sufficient to fill, without bursting, a boiler, will raise the boiler; or a Leyden jar, full of electricity, overcome the inertia of the jar, as such a mechanical absurdity. All analogy would seem to indicate that the force which operates in the presence of a medium upon external objects comes from a source back of the medium himself. We may rather compare it with the hydrogen which overcomes the inertia of the balloon. The gas, under the control of an intelligence, is accumulated in the receiver in sufficient volume to overcome the attraction of its combined mass. On the same principle this force moves articles of furniture, and performs other manifestations; and though identical in its essence with the astral spirit of the medium, it cannot be his spirit only, for the latter remains all the while in a kind of cataleptic torpor, when the mediumship is genuine. Mr. Cox's first point seems, therefore, not well taken; it is based upon an hypothesis mechanically untenable. Of course our argument proceeds upon the supposition that levitation is an observed fact. The theory of psychic force, to be perfect, must account for all "visible motions . . . in solid substances," and among these is levitation.

As to his second point, we deny that "the proof is insufficient" that the force which produces the phenomena is sometimes directed by other intelligences than the mind of the "psychic." On the contrary there is such an abundance of testimony to show that the mind of the medium, in a majority of cases, has nothing to do with the phenomena, that we cannot be content to let Mr. Cox's bold assertion go unchallenged.

Equally illogical do we conceive to be his third proposition; for if the medium's body be not the generator but simply the channel of the force which produces the phenomena — a question upon which Mr. Cox's researches throw no light whatever — then it does not follow that because the medium's "soul, spirit, or mind" directs the medium's organism, therefore this "soul, spirit, or mind," lifts a chair or raps at the call of the alphabet.

As to the fourth proposition, namely, that "spirits of the dead are the sole agents in the production of all the phenomena," we need not join issue at the present moment, inasmuch as the nature of the spirits producing mediumistic manifestations is treated at length in other chapters.

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent

qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by overuse and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums." The astral soul, when the barriers are once opened, is so powerfully attracted by the universal, astral magnet, that it sometimes lifts its encasement with it and keeps it suspended in mid-air, until the gravity of matter reasserts its supremacy, and the body redescends again to earth.

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force — plus *matter*, or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earth-worm could ever take place. The simplest as the most common of all natural phenomena, — the rustling of the leaves which tremble under the gentle contact of the breeze — requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence.

And now we may ask, how can a will manifest itself intelligently and unconsciously at the same time? It is difficult, if not impossible, to conceive of intellection apart from consciousness. By consciousness we do not necessarily imply physical or corporeal consciousness. *Consciousness is a quality of the sentient principle, or, in other words, the soul; and the latter often displays activity even while the body is asleep or paralyzed.* When we lift our arm mechanically, we may imagine that we do it unconsciously because our superficial

senses cannot appreciate the interval between the formulation of the purpose and its execution. Latent as it seemed to us, our vigilant will evolved force, and set our matter in motion. There is nothing in the nature of the most trivial of mediumistic phenomena to make Mr. Cox's theory plausible. If the intelligence manifested by this force is no proof that it belongs to a disembodied spirit, still less is it evidence that it is unconsciously given out by the medium; Mr. Crookes himself tells us of cases where the intelligence could not have emanated from any one in the room; as in the instance where the word "however," covered by his finger and unknown even to himself, was correctly written by planchette.\* No explanation whatever can account for this case; the only hypothesis tenable — if we exclude the agency of a spirit-power — is that the clairvoyant faculties were brought into play. But scientists deny clairvoyance; and if, to escape the unwelcome alternative of accrediting the phenomena to a spiritual source, they concede to us the fact of clairvoyance, it then devolves upon them to either accept the kabalistic explanation of what this faculty is, or achieve the task hitherto impracticable of making a new theory to fit the facts.

Again, if for the sake of argument it should be admitted that Mr. Crookes' word "however" might have been clairvoyantly read, what shall we say of mediumistic communications having a prophetic character? Does any theory of mediumistic impulse account for the ability to

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\* Crookes, "*Researches, etc.*," p. 96.

foretell events beyond the possible knowledge of both speaker and listener? Mr. Cox will have to try again.

As we have said before, the modern psychic force, and the ancient oracular fluids, whether terrestrial or sidereal, are identical in essence — simply a blind force. So is air. And while in a dialogue the sound-waves produced by a conversation of the speakers affect the same body of air, that does not imply any doubt of the fact that there are two persons talking with each other. Is it any more reasonable to say that when a common agent is employed by medium and "spirit" to intercommunicate, there must necessarily be but one intelligence displaying itself? As the air is necessary for the mutual exchange of audible sounds, so are certain currents of astral light, or ether directed by an *Intelligence*, necessary for the production of the phenomena called spiritual. Place two interlocutors in the exhausted receiver of an air-pump, and, if they could live, their words would remain inarticulate thoughts, for there would be no air to vibrate, and hence no ripple of sound would reach their ears. Place the strongest medium in such isolating atmosphere as a powerful mesmerizer, familiar with the properties of the magical agent, can create around him, and no manifestations will take place until some opposing intelligence, more potential than the will-power of the mesmerizer, overcomes the latter and terminates the astral inertia.

The ancients were at no loss to discriminate between a blind force acting spontaneously and the same force when directed by an intelligence.

Plutarch, the priest of Apollo, when speaking of the oracular vapors which were but a subterranean gas, imbued with intoxicating magnetic properties, shows its nature to be dual, when he addresses it in these words: "And who art thou? without a God who creates and ripens thee; without a *dæmon* [spirit] who, acting under the orders of God, directs and governs thee; thou canst do nothing, thou art *nothing* but a vain breath."\* Thus without the indwelling soul or intelligence, "Psychic Force" would be also but a "vain breath."

Aristotle maintains that this gas, or astral emanation, escaping from inside the earth, is the sole *sufficient cause*, acting from within outwardly for the vivification of every living being and plant upon the external crust. In answer to the skeptical negators of his century, Cicero, moved by a just wrath, exclaims: "And what can be more divine than the exhalations of the earth, which affect the human soul so as to enable her to predict the future? And could the hand of time evaporate such a virtue? Do you suppose you are talking of some kind of wine or salted meat?"† Do modern experimentalists claim to be wiser than Cicero, and say that this eternal force has evaporated, and that the springs of prophecy are dry?

All the prophets of old — inspired sensitives — were said to be uttering their prophecies under the same conditions,

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\* Lucian, "*Pharsalia*," Book v.

† "*De Divinatio*," Book i., chap. 3.

either by the direct outward efflux of the astral emanation, or a sort of damp fluxion, rising from the earth. It is this astral matter which serves as a temporary clothing of the souls who form themselves in this light. Cornelius Agrippa expresses the same views as to the nature of these phantoms by describing it as moist or humid: "*In spirito turbido HUMIDOQUE.*"\*

Prophecies are delivered in two ways — consciously, by magicians who are able to look into the astral light; and unconsciously, by those who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance-speakers. So familiar with this fact was Plato, that of such prophets he says: "No man, when in his senses, attains prophetic truth and inspiration. . . but only when demented by some distemper or possession . . ." (by a daimonion or spirit).† "Some persons call them prophets; they do not know that they are only *repeaters* . . . and are not to be called prophets at all, but only *transmitters* of vision and prophecy," — he adds.

In continuation of his argument, Mr. Cox says: "The most ardent spiritualists practically admit the existence of psychic force, under the very inappropriate name of magnetism (to which it has no affinity whatever), for they assert that the spirits of the dead can only do the acts attributed to them by

using the magnetism (that is, the psychic force) of the mediums."‡

Here, again, a misunderstanding arises in consequence of different names being applied to what may prove to be one and the same imponderable compound. Because electricity did not become a science till the eighteenth century, no one will presume to say that this force has not existed since the creation; moreover, we are prepared to prove that even the ancient Hebrews were acquainted with it. But, merely because exact science did not happen before 1819 to stumble over the discovery which showed the intimate connection existing between magnetism and electricity, it does not at all prevent these two agents being identical. If a bar of iron can be endowed with magnetic properties, by passing a current of voltaic electricity over some conductor placed in a certain way close to the bar, why not accept, as a provisional theory, that a medium may also be a *conductor*, and nothing more, at a seance? Is it unscientific to say that the intelligence of "psychic force," drawing currents of electricity from the waves of the ether, and employing the medium as a conductor, develops and calls into action the latent magnetism with which the atmosphere of the seance-room is saturated, so as to produce the desired effects? The word *magnetism* is as appropriate as any other, until science gives us something more than a merely hypothetical agent endowed with conjectural properties.

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\* "*De Occulta Philosoph.*," p. 355.

† Plato, "*Timæus*," vol. ii., p. 563.

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‡ Crookes, "*Researches, etc.*," p. 101.

"The difference between the advocates of psychic force and the spiritualists consists in this," says Sergeant Cox, "that we contend that there is as yet insufficient proof of any other directing agent than the intelligence of the medium, and *no proof whatever* of the agency of the 'spirits' of the dead."\*

We fully agree with Mr. Cox as to the lack of proof that the agency is that of the spirits of the dead; as for the rest, it is a very extraordinary deduction from "a wealth of facts," according to the expression of Mr. Crookes, who remarks further, "On going over my notes, I find . . . such a superabundance of evidence, so overwhelming a mass of testimony . . . that I could fill several numbers of the *Quarterly*."†

Now some of these facts of an "overwhelming evidence" are as follows: 1st. The movement of heavy bodies with contact, but without mechanical exertion. 2d. The phenomena of percussive and other sounds. 3d. The alteration of weight of bodies. 4th. Movements of heavy substances *when at a distance from the medium*. 5th. The rising of tables and chairs off the ground, *without contact with any person*. 6th. THE LEVITATION OF HUMAN BEINGS.‡ 7th. "Luminous

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\* Ibid., p. 101.

† Crookes, "*Researches, etc.*," p. 83.

‡ In 1854, M. Foucault, an eminent physician and a member of the French Institute, one of the opponents of de Gasparin, rejecting the mere possibility of any such manifestations, wrote the following memorable words, "That day, when I should succeed in moving a straw under the action of my will only, I would feel terrified!" The word is ominous.

apparitions." Says Mr. Crookes, "Under the strictest conditions, I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one could reach on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body."§ (We must infer that the egg was of the same nature as M. Babinet's meteor-cat, which is classified with other natural phenomena in Arago's works.) 8th. The appearance of hands, either self-luminous or visible by ordinary light. 9th. "Direct writing" by these same luminous hands, detached, and evidently endowed with intelligence. (Psychic force?) 10th. "Phantom-forms and faces." In this instance, the psychic force comes "from a corner of the room" as a "phantom form," takes an accordeon in its hand, and then glides about the room, playing the instrument; Home, the medium, being in full view at the time. § The whole of the preceding Mr. Crookes witnessed and tested at his own house, and, having assured himself scientifically of the genuineness of the phenomenon, reported it to the Royal Society. Was he welcomed as the

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About the same year, Babinet, the astronomer, repeated in his article in the "*Revue des Deux Mondes*," the following sentence to exhaustion: "The levitation of a body *without contact* is as *impossible* as the perpetual motion, because on the day it would be done, *the world would crumble down*." Luckily, we see no sign as yet of such a cataclysm; yet bodies *are* levitated.

§ "*Researches, etc.*," p. 91. § Ibid., pp. 86-97.

discoverer of natural phenomena of a new and important character? Let the reader consult his work for the answer.

In addition to these freaks played on human credulity by "psychic force," Mr. Crookes gives another class of phenomena, which he terms "special instances," which *seem* (?) to point to the agency of an *exterior* intelligence.\*

"I have been," says Mr. Crookes, "with Miss Fox when she has been writing a message automatically to one person present, whilst a message to another person, on *another* subject, was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person, on a subject totally different from either. . . . During a seance with Mr. Home, a small lath moved across the table to me, *in the light*, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters . . . being at a distance from Mr. Home's hands." The same lath, upon request of Mr. Crookes, gave him "a telegraphic message through the Morse alphabet, by taps on my hand" (the Morse code being quite unknown to any other person present, and but imperfectly to himself), "and," adds Mr. Crookes, "it convinced me that there was a good Morse operator at the other end of the line, WHEREVER THAT MIGHT BE."† Would it be undignified in the present case to suggest that Mr. Cox should search for the operator in his private principality — Psychic Land? But the same lath does more

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\* Ibid., p. 94.

† Ibid., p. 95.

and better. In full light in Mr. Crookes' room *it* is asked to give a message, ". . . a pencil and some sheets of paper had been lying on the centre of the table; presently the *pencil rose on its point*, and after advancing by hesitating jerks to the paper, fell down. It then rose, and again fell. . . . After three unsuccessful attempts, a small wooden lath" (the Morse operator) "which was lying near upon the table, *slid towards the pencil*, and rose a few inches from the table; the pencil rose again, and *propping itself against the lath*, the two together made an effort to mark the paper. It fell, and then a *joint effort* was made again. After a third trial the lath gave it up, and *moved back to its place*; the pencil lay as it fell across the paper, and an alphabetic message told us: "We have tried to do as you asked, but *our power* is exhausted."‡ The word *our*, as the joint intelligent efforts of the friendly lath and pencil, would make us think that there were *two* psychic forces present.

In all this, is there any proof that the directing agent was "the intelligence of the medium"? Is there not, on the contrary, every indication that the movements of the lath and pencil were directed by spirits "of the dead," or at least of those of some other unseen intelligent entities?

Most certainly the word magnetism explains in this case as little as the term *psychic force*; howbeit, there is more reason to use the former than the latter, if it were but for the simple fact that the *transcendent* magnetism or mesmerism produces phenomena identical in effects with those of spiritualism. The

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‡ Ibid., p. 94.



phenomenon of the *enchanted* circle of Baron Du Potet and Regazzoni, is as contrary to the accepted laws of physiology as the rising of a table without contact is to the laws of natural philosophy. As strong men have often found it impossible to raise a small table weighing a few pounds, and broken it to pieces in the effort, so a dozen of experimenters, among them sometimes, academicians, were utterly unable to step across a chalk-line drawn on the floor by Du Potet. On one occasion a Russian general, well known for his skepticism, persisted until he fell on the ground in violent convulsions. In this case, the magnetic fluid which opposed such a resistance was Mr. Cox's psychic force, which endows the tables with an extraordinary and supernatural weight. If they produce the same psychological and physiological effects, there is good reason to believe them more or less identical. We do not think the deduction could be very reasonably objected to. Besides, were the fact even denied, this is no reason why it should not be so. Once upon a time, all the Academies in Christendom had agreed to deny that there were any mountains in the moon; and there was a certain time when, if one had been so bold as to affirm that there was life in the superior regions of the atmosphere as well as in the fathomless depths of the ocean, he would have been set down as a fool or an ignoramus.

"The Devil affirms — it must be a lie!" the pious Abbé Almiguana used to say, in a discussion with a "spiritualized table." We will soon be warranted in paraphrasing the

sentence and making it read — "Scientists deny — then it must be true."

## CHAPTER VII

"Thou great First Cause, least understood."

POPE

"Whence this pleasing hope, this fond desire,  
This longing after immortality?  
Or whence this secret dread, and inward horror  
Of falling into naught? Why shrinks the soul  
Back on herself, and startles at destruction?  
'Tis the divinity that stirs within us;  
'Tis heaven itself that points out our hereafter  
And intimates eternity to man.

ETERNITY! Thou pleasing, dreadful thought!"

ADDISON

"There is another and a better world."

KOTZEBUE, *The Stranger*

AFTER according so much space to the conflicting opinions of our men of science about certain occult phenomena of our modern period, it is but just that we give attention to the speculations of mediæval alchemists and certain other illustrious men. Almost without exception, ancient and mediæval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later Platonic philosophers and theurgists.

We also propose in subsequent pages to treat of the Indian gymnosophists and the Chaldean astrologers. We must not neglect to show the grand truths underlying the misunderstood religions of the past. The four elements of our fathers, earth, air, water, and fire, contain for the student of alchemy and ancient psychology — or as it is now termed, *magic* — many things of which our philosophy has never dreamed. We must not forget that what is now called *Necromancy* by the Church, and *Spiritualism* by modern believers, and that includes the evoking of departed spirits, is a science which has, from remote antiquity, been almost universally diffused over the face of the globe.

### ATTRACTION AND REPULSION UNIVERSAL IN ALL THE KINGDOMS OF NATURE

Although neither an alchemist, magician, nor astrologer, but simply a great philosopher, Henry More, of Cambridge University — a man universally esteemed, may be named as a shrewd logician, scientist, and metaphysician. His belief in witchcraft was firm throughout his life. His faith in immortality and able arguments in demonstration of the survival of man's spirit after death are all based on the Pythagorean system, adopted by Cardan, Van Helmont, and other mystics. The infinite and uncreated spirit that we usually call GOD, a substance of the highest virtue and excellency, produced everything else by *emanative causality*. God thus is the primary substance, the rest, the secondary; if the former created matter with a power of moving itself, he,

the primary substance, is still the cause of that motion as well as of the matter, and yet we rightly say that it is matter which moves itself. "We may define this kind of spirit we speak of to be a substance indiscernible, that can move itself, that can penetrate, contract, and dilate itself, and can also penetrate, move, and alter matter,"\* which is the third emanation. He firmly believed in apparitions, and stoutly defended the theory of the individuality of every soul in which "personality, memory, and conscience will surely continue in the future state." He divided the astral spirit of man after its exit from the body into two distinct entities: the "aërial" and the "æthereal vehicle." During the time that a disembodied man moves in its aërial clothing, he is subject to *Fate* — *i.e.*, evil and temptation, attached to its earthly interests, and therefore is not utterly pure; it is only when he casts off this garb of the first spheres and becomes ethereal that he becomes sure of his immortality. "For what shadow can that body cast that is a pure and transparent light, such as the ethereal vehicle is? And therefore that oracle is then fulfilled, when the soul has ascended into that condition we have already described, in which alone it is out of the reach of fate and mortality." He concludes his work by stating that this transcendent and divinely-pure condition was the only aim of the Pythagoreans.

As to the skeptics of his age, his language is contemptuous and severe. Speaking of Scot, Adie, and Webster, he terms

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\* "*Antidote*," lib. i., cap. 4.

them "our new inspired saints . . . sworn advocates of the witches, who thus madly and boldly, against all sense and reason, against all antiquity, all interpreters, and against the Scripture itself, will have even no Samuel in the scene, but a confederate knave! Whether the Scripture, or these inblown buffoons, puffed up with nothing but ignorance, vanity, and stupid infidelity, are to be believed, let any one judge," he adds.†

What kind of language would this eminent divine have used against our skeptics of the nineteenth century?

Descartes, although a worshipper of matter, was one of the most devoted teachers of the magnetic doctrine and, in a certain sense, even of Alchemy. His system of physics was very much like that of other great philosophers. Space, which is infinite, is composed, or rather filled up with a fluid and elementary matter, and is the sole fountain of all life, enclosing all the celestial globes and keeping them in perpetual motion. The magnet-streams of Mesmer are disguised by him into the Cartesian vortices, and both rest on the same principle. Ennemoser does not hesitate to say that both have more in common "than people suppose, who have not carefully examined the subject."‡

The esteemed philosopher, Pierre Poiret Naude, was the warmest defender of the doctrines of occult magnetism and

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† "Letter to Glanvil, the author of '*Sadducismus Triumphatus*,' May, 25, 1678."

‡ "*History of Magic*," vol. ii., p. 272.

its first propounders,\* in 1679. The magico-theosophical philosophy is fully vindicated in his works.

The well-known Dr. Hufeland has written a work on magic<sup>†</sup> in which he propounds the theory of the universal magnetic sympathy between men, animals, plants, and even minerals. The testimony of Campanella, Van Helmont, and Servius, is confirmed by him in relation to the sympathy existing between the different parts of the body as well as between the parts of all organic and even inorganic bodies.

Such also was the doctrine of Tenzel Wirdig. It may even be found expounded in his works, with far more clearness, logic, and vigor, than in those of other mystical authors who have treated of the same subject. In his famous treatise, *The New Spiritual Medicine*, he demonstrates, on the ground of the later-accepted fact of universal attraction and repulsion — now called "gravitation" — that the whole nature is *ensouled*. Wirdig calls this magnetic sympathy "the accordance of spirits." Everything is drawn to its like, and converges with natures congenial to itself. Out of this sympathy and antipathy arises a constant movement in the whole world, and in all its parts, and uninterrupted communion between heaven and earth, which produces universal harmony. Everything lives and perishes through magnetism; one thing affects another one, even at great distances, and its

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\* "Apologie pour tous les grands personnages faussement accuses de magie."

† Berlin, 1817. § "*Nova Medicina Spirituum*," 1675.

"congenitals" may be influenced to health and disease by the power of this sympathy, at any time, and notwithstanding the intervening space. § "Hufeland," says Ennemoser, "gives the account of a nose which had been cut from the back of a porter, but which, when the porter died, died too and fell off from its artificial position. A piece of skin," adds Hufeland, "taken from a living head, had its hair turn gray at the same time as that on the head from which it was taken." ‡

Kepler, the forerunner of Newton in many great truths, even in that of the universal "gravitation" which he very justly attributed to magnetic attraction, notwithstanding that he terms astrology "the insane daughter of a most wise mother" — Astronomy, shares the kabalistic belief that the spirits of the stars are so many "intelligences." *He firmly believes that each planet is the seat of an intelligent principle, and that they are all inhabited by spiritual beings, who exercise influences over other beings inhabiting more gross and material spheres than their own and especially our earth.* § As Kepler's spiritual stary influences were superseded by the vortices of the more materialistic Descartes, whose atheistical tendencies did not prevent him from believing that he had found out a

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‡ "*History of Magic*."

§ It would be a useless and too long labor to enter here upon the defence of Kepler's theory of relation between the five regular solids of geometry and the magnitudes of the orbits of five principal planets, rather derided by Prof. Draper in his "*Conflict*." Many are the theories of the ancients that have been avenged by modern discovery. For the rest, we must bide our time.

diet that would prolong his life five hundred years and more, so the vortices of the latter and his astronomical doctrines may some day give place to the *intelligent* magnetic streams which are directed by the *Anima Mundi*.

Baptista Porta, the learned Italian philosopher, notwithstanding his endeavors to show to the world the groundlessness of their accusations of magic being a superstition and sorcery, was treated by later critics with the same unfairness as his colleagues. This celebrated alchemist left a work on *Natural Magic*,\* in which he bases all of the occult phenomena possible to man upon the world-soul which binds all with all. He shows that the astral light acts in harmony and sympathy with all nature; that it is the essence out of which our spirits are formed; and that by acting in unison with their parent-source, our sidereal bodies are rendered capable of producing magic wonders. The whole secret depends on our knowledge of kindred elements. He believed in the philosopher's stone, "of which the world hath so great an opinion of, which hath been bragged of in so many ages and *happily attained unto by some*." Finally, he throws out many valuable hints as to its "spiritual meaning." In 1643, there appeared among the mystics a monk, Father Kircher, who taught a complete philosophy of universal magnetism. His numerous works† embrace many of the subjects merely hinted at by Paracelsus. His definition of

magnetism is very original, for he contradicted Gilbert's theory that the earth was a great magnet. He asserted that although every particle of matter, and even the intangible invisible "powers" were magnetic, they did not themselves constitute a magnet. *There is but one MAGNET in the universe, and from it proceeds the magnetization of everything existing*. This magnet is of course what the kabalists term the central Spiritual Sun, or God. The sun, moon, planets, and stars he affirmed are highly magnetic; but they have become so by induction from living in the universal magnetic fluid — the Spiritual light. He proves the mysterious sympathy existing between the bodies of the three principal kingdoms of nature, and strengthens his argument by a stupendous catalogue of instances. Many of these were verified by naturalists, but still more have remained unauthenticated; therefore, according to the traditional policy and very equivocal logic of our scientists, they are denied. For instance, he shows a difference between mineral magnetism and zoömagnetism, or animal magnetism. He demonstrates it in the fact that except in the case of the lodestone all the minerals are magnetized by the higher potency, the animal magnetism, while the latter enjoys it as the direct emanation from the first cause — the Creator. A needle can be magnetized by simply being held in the hand of a strong-willed man, and amber develops its powers more by the friction of the human hand than by any other object; therefore man can impart his own life, and, to a certain degree, *animate* inorganic objects. This, "in the eyes of the foolish, is sorcery." "The sun is the most magnetic of all

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\* "*Magia Naturalis*," Lugduni, 1569.

† Athanasius Kircher, "*Magnes sive de arte magnetici, opus tripartitum*," Coloniae, 1654.

bodies," he says; thus anticipating the theory of General Pleasonton by more than two centuries. "The ancient philosophers never denied the fact," he adds; "but have at all times perceived that the sun's emanations were binding all things to itself, and that it imparts this binding power to everything falling under its direct rays."

As a proof of it he brings the instance of a number of plants being especially attracted to the sun, and others to the moon, and showing their irresistible sympathy to the former by following its course in the heavens. The plant known as the *Githymal*,\* faithfully follows its sovereign, even when it is invisible on account of the fog. The acacia uncloses its petals at its rising, and closes them at its setting. So does the Egyptian lotos and the common sunflower. The nightshade exhibits the same predilection for the moon.

As examples of antipathies or sympathies among plants, he instances the aversion which the vine feels for the cabbage, and its fondness toward the olive-tree; the love of the ranunculus for the water-lily, and of the rue for the fig. The antipathy which sometimes exists even among kindred substances is clearly demonstrated in the case of the Mexican pomegranate, whose shoots, when cut to pieces, repel each other with the "most extraordinary ferocity."

Kircher accounts for every feeling in human nature as results of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred, are all modifications of the

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\* Lib. iii., p. 643.

magnetic atmosphere which is developed in us and constantly emanates from us. Love is one of the most variable, and therefore the aspects of it are numberless. Spiritual love, that of a mother for her child, of an artist for some particular art, love as pure friendship, are purely magnetic manifestations of sympathy in congenial natures. *The magnetism of pure love is the originator of every created thing.* In its ordinary sense love between the sexes is electricity, and he calls it *amor febris species*, the fever of species. There are two kinds of magnetic attraction: sympathy and fascination; the one holy and natural, the other evil and unnatural. To the latter, fascination, we must attribute the power of the poisonous toad, which upon merely opening its mouth, forces the passing reptile or insect to run into it to its destruction. The deer, as well as smaller animals, are attracted by the breath of the boa, and are made irresistibly to come within its reach. The electric fish, the torpedo, repels the arm with a shock that for a time benumbs it. To exercise such a power for beneficent purposes, man requires three conditions: 1, nobility of soul; 2, strong will and imaginative faculty; 3, a subject weaker than the magnetizer; otherwise he will resist. A man free from worldly incentives and sensuality, may cure in such a way the most "incurable" diseases, and his vision may become clear and prophetic.

A curious instance of the above-mentioned universal attraction between all the bodies of the planetary system and everything organic as well as inorganic pertaining to them, is found in a quaint old volume of the seventeenth century. It

contains notes of travel and an official report to the King of France, by his Ambassador, de la Loubere, upon what he has seen in the kingdom of Siam. "At Siam," he says, "there are two species of fresh-water fish, which they respectively call *pal-out* and *pla-cadi* fish. Once salted and placed uncut (whole) in the pot, they are found to exactly follow the flux and reflux of the sea, growing higher and lower in the pot as the sea ebbs or flows."\* De la Loubere experimented with this fish for a long time, together with a government engineer, named Vincent, and, therefore, vouches for the truth of this assertion, which at first had been dismissed as an idle fable. So powerful is this mysterious attraction that it affected the fishes even when their bodies became totally rotten and fell to pieces.

## PSYCHICAL PHENOMENA DEPEND ON PHYSICAL SURROUNDINGS

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtle power, which ancient philosophers called the "world's soul."

In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighborhoods is badly vitiated by

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\* "Notes from a New Historical Relation of the Kingdom of Siam," by de la Louere, French Ambassador to Siam in the years 1687-8. Edition of 1692.

the smoke and fumes of manufactories, steam-engines, railroads, and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the *London Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India"; so a bunch of English or American keys will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized. So, too, it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschuktschen, is gradually and often completely deprived of such powers when coming into smoky and foggy London. Is the inner organism of man less sensitive to climatic influences than a bit of steel? If not, then why should we cast doubt upon the testimony of travellers who may have seen the Shaman, day after day, exhibit phenomena of the most astounding character in his native country, and deny the possibility of such powers and such phenomena, only

because he cannot do as much in London or Paris? In his lecture on the *Lost Arts*, Wendell Phillips proves that besides the psychological nature of man being affected by a change of climate, Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill, he says, "have a theory that there is a certain delicate shade of blue that Europeans *cannot see*. . . . And in Cashmere, where the girls make shawls worth \$30,000, they will show him (the dyer of Lyons) three hundred distinct colors, which he not only cannot make, but *cannot even distinguish*." If there is such a vast difference between the acuteness of the external senses of two races, why should there not be the same in their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a color which does exist, but which being inappreciable by the European, is therefore non-existent for him. Why then not concede, that some peculiarly-endowed organisms, which are thought to be possessed of that mysterious faculty called *second sight*, see their pictures as objectively as the girl sees the colors; and that therefore the former, instead of mere objective hallucinations called forth by imagination are, on the contrary, reflections of real things and persons impressed upon the astral ether, as explained by the old philosophy of the *Chaldean Oracles*, and surmised by those modern discoverers, Babbage, Jevons, and the authors of the *Unseen Universe*?

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only

as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine* spirit (*Augoeidés* )." Our human body, being possessed of "primeval earth-stuff," as Paracelsus calls it, we may readily accept the tendency of modern scientific research "to regard the processes of both animal and vegetable life as simply physical and chemical." This theory only the more corroborates the assertions of old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

" 'Dust thou art, to dust returnest,' Was not spoken of the soul."

Man is a little world — a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity;



the third, the paradigm, or pattern of the universe"; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclined in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

"Man," says Van Helmont, "is the mirror of the universe, and his triple nature stands in relationship to all things." The will of the Creator, through which all things were made and received their first impulse, is the property of every living being. Man, endowed with an additional spirituality, has the largest share of it on this planet. It depends on the proportion

of matter in him whether he will exercise its magical faculty with more or less success. Sharing this divine potency in common with every inorganic atom, he exercises it through the course of his whole life, whether consciously or otherwise. In the former case, when in the full possession of his powers, he will be the master, and the *magnale magnum* (the universal soul) will be controlled and guided by him. In the cases of animals, plants, minerals, and even of the average of humanity, this ethereal fluid which pervades all things, finding no resistance, and being left to itself, moves them as its impulse directs. Every created being in this sublunary sphere, is formed out of the *magnale magnum*, and is related to it. Man possesses a double celestial power, and is allied to heaven. This power is "not only in the outer man, but to a degree also in the animals, and perhaps in all other things, as all things in the universe stand in a relation to each other; or, at least, God is in all things, as the ancients have observed it with a worthy correctness. It is necessary that the magic strength should be awakened in the outer as well as in the inner man. . . . And if we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power — *spirituale robur vocitaveris*. There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man."\*

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\* Baptist Van Helmont, "*Opera Omnia*," 1682, p. 720, and others.

## OBSERVATIONS IN SIAM

In an extended description of the religious rites, monastic life, and "superstitions" of the Siamese, de la Loubere cites among other things the wonderful power possessed by the *Talapoin* (the monks, or the holy men of Buddha) over the wild beasts. "The Talapoin of Siam," he says, "will pass whole weeks in the dense woods under a small awning of branches and palm leaves, and never make a fire in the night to scare away the wild beasts, as all other people do who travel through the woods of this country." The people consider it a miracle that no Talapoin is ever devoured. The tigers, elephants, and rhinoceroses — with which the neighborhood abounds — respect him; and travellers placed in secure ambuscade have often seen these wild beasts lick the hands and feet of the sleeping Talapoin. "They all use magic," adds the French gentleman, "and think all nature animated (ensouled);\* they believe in tutelar geniuses." But that which seems to shock the author most is the idea which prevails among the Siamese, "that all that man was in his bodily life, he will be after death." "When the Tartar, which now reigns at China," remarks de la Loubere, "would force the Chinese to shave their hair after the Tartarian fashion, several of them chose rather to suffer death than to go, they said, into the other world and appear before their ancestors without hair; imagining that they shaved the head of the soul also!"† "Now,

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\* De la Loubere, "Notes," etc. (see *ante*), p. 115.

† Ibid., p. 120.

what is altogether impertinent," adds the Ambassador, "in this absurd opinion is, that the Orientals attribute the human figure rather than any other to the soul." Without enlightening his reader as to the particular shape these benighted Orientals ought to select for their disembodied souls, de la Loubere proceeds to pour out his wrath on these "savages." Finally, he attacks the memory of the old king of Siam, the father of the one to whose court he was sent, by accusing him of having foolishly spent over two million livres in search of the philosopher's stone. "The Chinese," he says, "reputed so wise, have for three or four thousand years had the folly of believing in the existence, and of seeking out a universal remedy by which they hope to exempt themselves from the necessity of dying. They base themselves on some foolish traditions, concerning some *rare* persons that are reported to have made gold, and to have lived some ages; there are some very strongly established facts among the Chinese, the Siamese, and other Orientals, concerning those that know how to render themselves immortal, either absolutely, or in such a manner that they can die no otherwise than by violent death.‡ Wherefore, they name some persons who have withdrawn themselves from the sight of men to enjoy free and peaceable life. They relate wonders concerning the knowledge of these pretended immortals."

If Descartes, a Frenchman and a scientist, could, in the midst of civilization, firmly believe that such a universal

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‡ Ibid., p. 63.

remedy had been found, and that if possessed of it he could live at least five hundred years, why are not the Orientals entitled to the same belief? The master-problems of both life and death are still unsolved by occidental physiologists. Even sleep is a phenomenon about whose cause there is a great divergence of opinion among them. How, then, can they pretend to set limits to the possible, and define the impossible?

### MUSIC IN NERVOUS DISORDERS

From the remotest ages the philosophers have maintained the singular power of music over certain diseases, especially of the nervous class. Kircher recommends it, having experienced its good effects in himself, and he gives an elaborate description of the instrument he employed. It was a harmonica composed of five tumblers of a very thin glass, placed in a row. In two of them were two different varieties of wine; in the third, brandy; in the fourth, oil; in the fifth, water. He extracted five melodious sounds from them in the usual way, by merely rubbing his finger on the edges of the tumblers. The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the

melodious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures. The celebrated Scotchman, Maxwell, offered to prove to various medical faculties that with certain magnetic means at his disposal, he would cure any of the diseases abandoned by them as incurable; such as epilepsy, impotence, insanity, lameness, dropsy, and the most obstinate fevers.\*

The familiar story of the exorcism of the "evil spirit from God" that obsessed Saul, will recur to every one in this connection. It is thus related: "And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."†

Maxwell, in his *Medicina Magnetica*, expounds the following propositions, all which are the very doctrines of the alchemists and kabalists.

"That which men call the world-soul, is a life, as fire, spiritual, fleet, light, and ethereal as light itself. It is a life-spirit everywhere; and everywhere the same. . . All matter is destitute of action, except as it is ensouled by this spirit. This spirit maintains all things in their peculiar condition. It is found in nature free from all fetters; and he who understands how to unite it with a harmonizing body, possesses a treasure which exceeds all riches."

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\* See his "Conf.," xiii., 1. c. in præfatione.

† *I Samuel*, xvi., 14-23.

## THE "WORLD-SOUL" AND ITS POTENTIALITIES

"This spirit is the common bond of all quarters of the earth, and lives through and in all — *adest in mundo quid commune omnibus mextis, in quo ipsa permanent.*" "He who knows this universal life-spirit and its application can prevent all injuries."\* "If thou canst avail thyself of this spirit and fix it on some particular body thou wilt perform the mystery of magic." "He who knows how to operate on men by this universal spirit, can heal, and this at any distance that he pleases."† "He who can invigorate the particular spirit through the universal one, *might continue his life to eternity.*"‡

"There is a blending together of spirits, or of emanations, even when they are far separated from each other. And what is this blending together? It is an eternal and incessant outpouring of the rays of one body into another."

"In the meantime," says Maxwell, "it is not *without danger* to treat of this. Many abominable abuses of this may take place."

And now let us see what are these abuses of mesmeric and magnetic powers in some healing mediums.

Healing, to deserve the name, requires either faith in the patient, or robust health united with a strong will, in the operator. *With expectancy supplemented by faith, one can cure*

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\* "Aphorisms," 22.

† Ibid., p. 69.

‡ Ibid., p. 70.

*himself of almost any morbid condition.* The tomb of a saint; a holy relic; a talisman; a bit of paper or a garment that has been handled by the supposed healer; a nostrum; a penance, or a ceremonial; the laying on of hands, or a few words impressively pronounced — either will do. It is a question of temperament, imagination, self-cure. In thousands of instances, the doctor, the priest, or the relic has had credit for healings that were solely and simply due to the patient's unconscious will. The woman with the bloody issue who pressed through the throng to touch the robe of Jesus, was told that her "faith" had made her whole. The influence of mind over the body is so powerful that it has effected miracles at all ages. "How many unhoped-for, sudden, and prodigious cures have been effected by imagination," says Salverte. "Our medical books are filled with facts of this nature which would easily pass for miracles."§

## HEALING BY TOUCH, AND HEALERS

But, if the patient has no faith, what then? If he is physically negative and receptive, and the healer strong, healthy, positive, determined, the disease may be extirpated by the imperative will of the operator, which, consciously or unconsciously, draws to and reinforces itself with the universal spirit of nature, and restores the disturbed equilibrium of the patient's aura. He may employ as an auxiliary, a crucifix — as Gassner did; or impose the hands

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§ "Philosophie des Sciences Occultes."

and "will," like the French Zouave Jacob, like our celebrated American, Newton, the healer of many thousands of sufferers, and like many others; or like Jesus, and some apostles, he may cure by the word of command. The process in each case is the same.

In all these instances, the cure is radical and real, and without secondary ill-effects. But, when one who is himself physically diseased, attempts healing, he not only fails of that, but often imparts his illness to his patient, and robs him of what strength he may have. The decrepit King David reinforced his failing vigor with the healthy magnetism of the young Abishag;\* and the medical works tell us of an aged lady of Bath, England, who broke down the constitutions of two maids in succession, in the same way. The old sages, and Paracelsus also, removed disease by applying a healthy organism to the afflicted part, and in the works of the above-said fire-philosopher, their theory is boldly and categorically set forth. If a diseased person — medium or not — attempts to heal, his force may be sufficiently robust to displace the disease, to disturb it in the present place, and cause it to shift to another, where shortly it will appear; the patient, meanwhile, thinking himself cured.

But, what if the healer be morally diseased? The consequences may be infinitely more mischievous; for it is easier to cure a bodily disease than cleanse a constitution infected with moral turpitude. The mystery of Morzine,

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\* *I Kings*, i. 1-4, 15.

Cevennes, and that of the Jansenists, is still as great a mystery for physiologists as for psychologists. If the gift of prophecy, as well as hysteria and convulsions, can be imparted by "infection," why not every vice? The healer, in such a case, conveys to his patient — who is now his victim — the moral poison that infects his own mind and heart. His magnetic touch is defilement; his glance, profanation. Against this insidious taint, there is no protection for the passively-receptive subject. The healer holds him under his power, spell-bound and powerless, as the serpent holds a poor, weak bird. The evil that one such "healing medium" can effect is incalculably great; and such healers there are by the hundred.

But, as we have said before, there are real and God-like healers, who, notwithstanding all the malice and skepticism of their bigoted opponents, have become famous in the world's history. Such are the Cure d'Ars, of Lyons, Jacob, and Newton. Such, also, were Gassner, the clergyman of Klorstele, and the well-known Valentine Greatrakes, the ignorant and poor Irishman, who was endorsed by the celebrated Robert Boyle, President of the Royal Society of London, in 1670. In 1870, he would have been sent to Bedlam, in company with other healers, if another president of the same society had had the disposal of the case, or Professor Lankester would have "summoned" him under the *Vagrant Act* for practicing upon Her Majesty's subjects "by *palmistry* or otherwise."

But, to close a list of witnesses which might be extended indefinitely, it will suffice to say that, from first to last, from Pythagoras down to Eliphas Levi, from highest to humblest,

every one teaches *that the magical power is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts — only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." Such only can give peace to the disturbed spirits of their brothers and sisters, for the healing waters come from no poisonous source; grapes do not grow on thorns, and thistles bear no figs. But, for all this, "magic has nothing supernal in it"; it is a science, and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. "That skill which expels demons out of human bodies, is a science useful and sanative to men," says Josephus.\*

The foregoing sketches are sufficient to show why we hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. While phenomena of a physical nature may have their value as a means of arousing the interest of materialists, and confirming, if not wholly, at least inferentially, our belief in the survival of our souls and spirits, it is questionable whether, under their present aspect, the modern phenomena are not doing more harm than good. Many minds, hungering after proofs of immortality, are fast falling into fanaticism; and, as Stow

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\* Josephus, "Antiquities," viii., 2.

remarks, "fanatics are governed rather by imagination than judgment."

### "DIAKKA" AND PORPHYRY'S BAD DEMONS

Undoubtedly, believers in the modern phenomena can claim for themselves a diversity of endowments, but the "discerning of spirits" is evidently absent from this catalogue of "spiritual" gifts. Speaking of the "Diakka," whom he one fine morning had discovered in a shady corner of the "Summer Land," A. J. Davis, the great American seer, remarks: "A Diakka is one who takes insane delight in *playing parts*, in *juggling tricks*, in *personating* opposite characters; to whom prayer and profane utterances are of equi-value; surcharged with a passion for lyrical narrations; . . . morally deficient, he is without the active feelings of justice, philanthropy, or tender affection. He knows nothing of what men call the sentiment of gratitude; the ends of hate and love are the same to him; his motto is often fearful and terrible to others — SELF is the whole of private living, and exalted annihilation *the end of all private life*.† Only yesterday, one said to a lady medium, signing himself *Swedenborg*, this: 'Whatsoever is, has been, will be, or may be, *that I AM* ; and private life is but the aggregative phantasms of thinking throblets, rushing in their rising onward to the central heart

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† "The Diakka and their Victims; an Explanation of the False and Repulsive in Spiritualism."

of eternal death!" \* Porphyry, whose works — to borrow the expression of an irritated phenomenalist — "are mouldering like every other antiquated trash in the closets of oblivion," speaks thus of these Diakka — if such be their name — rediscovered in the nineteenth century: "It is with the direct help of these bad demons, that every kind of sorcery is accomplished . . . it is the result of their operations, and men who injure their fellow-creatures by enchantments, usually pay great honors to these bad demons, and especially to their chief. These spirits pass their time in deceiving us, with a great display of cheap prodigies and *illusions*; their ambition is to be taken for gods, and their leader demands to be recognized as the supreme god." †

The spirit signing himself Swedenborg — just quoted from Davis's *Diakka*, and hinting that he is the I AM, singularly resembles this chief leader of Porphyry's bad demons. What more natural than this vilification of the ancient and experienced theurgists by certain mediums, when we find Iamblichus, the expositor of spiritualistic theurgy, strictly forbidding all endeavors to procure such phenomenal manifestations; unless, after a long preparation of moral and physical purification, and under the guidance of experienced theurgists. When, furthermore, he declares that, with very few exceptions, for a person "to appear elongated or thicker, or be

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\* See Chapter on the human spirits becoming the denizens of the *eighth* sphere, whose end is generally the *annihilation* of personal individuality.

† Porphyry, "On the Good and Bad Demons."

borne aloft in the air," is a sure mark of obsession by *bad* demons. ‡

Everything in this world has its time, and truth, however based upon unimpeachable evidence, will not root or grow, unless, like a plant, it is thrown into soil in its proper season. "The age must be prepared," says Professor Cooke; and some thirty years ago this humble work would have been doomed to self-destruction by its own contents. But the modern phenomenon, notwithstanding the daily *exposes*, the ridicule with which it is crowned at the hand of every materialist, and its own numerous errors, grows and waxes strong in facts, if not in wisdom and spirit. What would have appeared twenty years ago simply preposterous, may well be listened to now that the phenomena are endorsed by great scientists. Unfortunately, if the manifestations increase in power daily, there is no corresponding improvement in philosophy. The discernment of spirits is still as wanting as ever.

Perhaps, among the whole body of spiritualist writers of our day, not one is held in higher esteem for character, education, sincerity, and ability, than Epes Sargent, of Boston, Massachusetts. His monograph entitled *The Proof Palpable of Immortality*, deservedly occupies a high rank among works upon the subject. With every disposition to be charitable and apologetic for mediums and their phenomena, Mr. Sargent is still compelled to use the following language: "The power of spirits to reproduce simulacra of persons who have passed

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‡ "De *Mysteriis Egyptorum*," lib. iii., c. 5.

from the earth-life, suggests the question — How far can we be assured of the identity of *any* spirit, let the tests be what they may? We have not yet arrived at that stage of enlightenment that would enable us to reply confidently to this inquiry. . . . There is much that is yet a puzzle in the language and action of this class of materialized spirits." As to the intellectual calibre of most of the spirits which lurk behind the physical phenomena, Mr. Sargent will unquestionably be accepted as a most competent judge, and he says, "the great majority, as in this world, are of the unintellectual sort." If it is a fair question, we would like to ask why they should be so lacking in intelligence, if they are human spirits? Either intelligent human spirits *cannot* materialize, or, the spirits that do materialize have not human intelligence, and, therefore, by Mr. Sargent's own showing, they may just as well be "elementary" spirits, who have ceased to be human altogether, or those demons, which, according to the Persian Magi and Plato, hold a middle rank between gods and disembodied men.

There is good evidence, that of Mr. Crookes for one, to show that many "materialized" spirits talk in an audible voice. Now, we have shown, on the testimony of ancients, that the voice of human spirits is not and *cannot* be articulated; being, as Emanuel Swedenborg declares, "a deep suspiration." Who of the two classes of witnesses may be trusted more safely? Is it the ancients who had the experience of so many ages in theurgical practices, or modern spiritualists, who have had none at all, and who have no facts

upon which to base an opinion, except such as have been communicated by "spirits," whose identity they have no means of proving? There are mediums whose organisms have called out sometimes hundreds of these would-be "human" forms. And yet we do not recollect to have seen or heard of one expressing anything but the most commonplace ideas. This fact ought surely to arrest the attention of even the most uncritical spiritualist. If a spirit can speak at all, and if the way is opened to intelligent as well as to unintellectual beings, why should they not sometimes give us addresses in some remote degree approximating in quality to the communications we receive through the "direct writing"? Mr. Sargent puts forward a very suggestive and important idea in this sentence. "How far they are limited in their mental operations and in their recollections by the act of materialization, or how far by the intellectual horizon of the medium is still a question."\* If the same kind of "spirits" materialize that produce the direct writing, and both manifest through mediums, and the one talk nonsense, while the other often give us sublime philosophical teachings, why should their mental operations be limited "by the intellectual horizon of the medium" in the one instance more than in the other? The materializing mediums — at least so far as our observation extends — are no more uneducated than many peasants and mechanics who at different times have, under supernal influences, given profound and sublime ideas to the world. The history of psychology teems with examples in

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\* Epes Sargent, "*Proof Palpable of Immortality*," p. 45.



illustration of this point, among which that of Boehme, the inspired but ignorant shoemaker, and our own Davis, are conspicuous. As to the matter of unintellectuality we presume that no more striking cases need be sought than those of the child-prophets of Cevennes, poets and seers, such as have been mentioned in previous chapters. When spirits have once furnished themselves with vocal organs to speak at all, it surely ought to be no more difficult for them to talk as persons of their assumed respective education, intelligence, and social rank would in life, instead of falling invariably into one monotonous tone of commonplace and, but too often, platitude. As to Mr. Sargent's hopeful remark, that "the science of Spiritualism being still in its infancy, we may hope for more light on this question," we fear we must reply, that *it is not through "dark cabinets" that this light will ever break.\**

It is simply ridiculous and absurd to require from every investigator who comes forward as a witness to the marvels of the day and psychological phenomena the diploma of a master of arts and sciences. The experience of the past forty years is an evidence that it is not always the minds which are the most "scientifically trained" that are the best in matters of simple common sense and honest truth. Nothing blinds like fanaticism, or a one-sided view of a question. We may take as an illustration Oriental magic or ancient spiritualism, as well as the modern phenomena. Hundreds, nay thousands of perfectly trustworthy witnesses, returning from residence

and travels in the East, have testified to the fact that uneducated fakirs, sheiks, dervishes, and lamas have, in their presence, without confederates or mechanical appliances, produced wonders.

They have affirmed that the phenomena exhibited by them were in contravention of all the *known* laws of science, and thus tended to prove the existence of many yet unknown occult potencies in nature, seemingly directed by preterhuman intelligences. What has been the attitude assumed by our scientists toward this subject? How far did the testimony of the most "scientifically" trained minds make impression on their own? Did the investigations of Professors Hare and de Morgan, of Crookes and Wallace, de Gasparin and Thury, Wagner and Butlerof, etc., shake for one moment their skepticism? How were the personal experiences of Jacolliot with the fakirs of India received, or the psychological elucidations of Professor Perty, of Geneva, viewed? How far does the loud cry of mankind, craving for palpable and demonstrated signs of a God, an individual soul, and of eternity, affect them; and what is their response? They pull down and destroy every vestige of spiritual things, but they erect nothing. "We cannot get such signs with either retorts or crucibles," they say; "hence, it's all but a delusion!"

In this age of cold reason and prejudice, even the Church has to look to science for help. Creeds built on sand, and high-towering but rootless dogmas, crumble down under the cold breath of research, and pull down *true* religion in their fall. But the longing for some outward sign of a God and a life

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\* See *Matthew* xxiv. 26.

hereafter, remains as tenaciously as ever in the human heart. In vain is all sophistry of science; it can never stifle the voice of nature. Only her representatives have poisoned the pure waters of simple faith, and now humanity mirrors itself in waters made turbid with all the mud stirred up from the bottom of the once pure spring. The anthropomorphic God of our fathers is replaced by anthropomorphic monsters; and what is still worse, by the reflection of humanity itself in these waters, whose ripples send it back the distorted images of truth and facts as evoked by its misguided imagination.

"It is not a miracle that we want," writes the Reverend Brooke Herford, "but to find palpable evidence of the spiritual and the divine. It is not to the prophets that men cry for such a 'sign,' but rather to the scientists. Men feel as if all that groping about in the foremost verge or innermost recesses of creation should bring the investigator at length close to the deep, underlying facts of all things, to some unmistakable signs of God." The signs are there, and the scientists too; what can we expect more of them, now that they have done so well their duty? Have they not, these Titans of thought, dragged down God from His hiding-place, and given us instead a *protoplasm*?

At the Edinburgh meeting of the British Association, in 1871, Sir William Thomson said: "Science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it." In his turn, Professor Huxley remarks: "With regard to the miracle-question, I can only say that the word 'impossible' is not, to my mind,

applicable to matters of philosophy." The great Humboldt remarks that "a presumptuous skepticism that rejects facts without examination of their truth is, in some respects, more injurious than unquestioning credulity."

These men have proved untrue to their own teachings. The opportunity afforded them by the opening of the Orient, to investigate for themselves the phenomena alleged by every traveller to take place in those countries, has been rejected. Did our physiologists and pathologists ever so much as think of availing themselves of it to settle this most momentous subject of human thought? Oh, no; for they would never dare. It is not to be expected that the principal Academicians of Europe and America should undertake a joint journey to Thibet and India, and investigate the fakir marvel on the spot! And were one of them to go as a solitary pilgrim and witness all the miracles of creation, in that land of wonders, who, of his colleagues, could be expected to believe his testimony?

It would be as tedious as superfluous to begin a restatement of facts, so forcibly put by others, Mr. Wallace and W. Howitt,\* have repeatedly and cleverly described the thousand and one absurd errors into which the learned societies of France and England have fallen, through their blind skepticism. If Cuvier could throw aside the fossil excavated in 1828 by Boue, the French geologist, only because the anatomist thought himself wiser than his colleague, and

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\* See Wallace, "*Miracles and Modern Spiritualism*," and W. Howitt, "*History of the Supernatural*," vol. ii.

would not believe that human skeletons could be found eighty feet deep in the mud of the Rhine; and if the French Academy could discredit the assertions of Boucher de Perthes, in 1846, only to be criticised in its turn in 1860, when the truth of de Perthes' discoveries and observations was fully confirmed by the whole body of geologists finding flint weapons in the drift-gravels of northern France; and if McEnery's testimony, in 1825, to the fact that he had discovered worked flints, together with the remains of extinct animals, in Kent's Hole Cavern\* was laughed at; and that of Godwin Austen to the same effect, in 1840, ridiculed still more, if that were possible; and all that excess of scientific skepticism and merriment could, in 1865, finally come to grief, and be shown to have been entirely uncalled for; when — says Mr. Wallace "all the previous reports for forty years were confirmed and shown to be even less wonderful than the reality;" — who can be so credulous as to believe in the infallibility of our science? And why wonder at the exhibition of such a lack of moral courage in individual members of this great and stubborn body known as modern science?

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\* See Wallace's paper read before the Dialectical Society, in 1871, "Answer to Hume, etc."

## THE QUENCHLESS LAMP

Thus fact after fact has been discredited. From all sides we hear constant complaints. "Very little is known of psychology!" sighs one F. R. S. "We must confess that we know little, if anything, in physiology," says another. "Of all sciences, there is none which rests upon so uncertain a basis as medicine," reluctantly testifies a third. "What do we know about the presumed nervous fluids? . . . Nothing, as yet," puts in a fourth one; and so on in every branch of science. And, meanwhile, phenomena, surpassing in interest all others of nature, and to be solved only by physiology, psychology, and the "as yet unknown" fluids, are either rejected as delusions, or, if even true, "do not interest" scientists. Or, what is still worse, when a *subject*, whose organism exhibits in itself the most important features of such occult though natural potencies, offers his person for an investigation, instead of an honest experiment being attempted with him he finds himself entrapped by a scientist (?) and paid for his trouble with a sentence of three months' imprisonment! This is indeed promising.

It is easy to comprehend that a fact given in 1731, testifying to another fact which happened during the papacy of Paul III., for instance, is disbelieved in 1876. And when scientists are told that the Romans preserved lights in their sepulchres for countless years by the *oiliness of gold*; and that one of such ever-burning lamps was found brightly burning in the tomb of Tullia, the daughter of Cicero, notwithstanding

that the tomb had been shut up fifteen hundred and fifty years,\* — they have a certain right to doubt, and even disbelieve the statement, until they assure themselves, on the evidence of their own senses, that such a thing is possible. In such a case they can reject the testimony of all the ancient and mediæval philosophers. The burial of living fakirs and their subsequent resuscitation, after thirty days of inhumation, may have a suspicious look to them. So also with the self-infliction of mortal wounds, and the exhibition of their own bowels to the persons present by various lamas, who heal such wounds almost instantaneously.

For certain men who deny the evidence of their own senses as to phenomena produced in their own country, and before numerous witnesses, the narratives to be found in classical books, and in the notes of travellers, must of course seem absurd. But what we will never be able to understand is the collective stubbornness of the Academies, in the face of such bitter lessons in the past, to these institutions which have so often "darkened counsel by words without knowledge." Like the Lord answering Job "out of the whirlwind," magic can say to modern science: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding!" And, who art thou who dare say to nature, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed"?

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\* "*Filologo*" (Bailey's), second edition.

But what matters it if they do deny? Can they prevent phenomena taking place in the four corners of the world, if their skepticism were a thousand times more bitter? Fakirs will still be buried and resuscitated, gratifying the curiosity of European travellers; and lamas and Hindu ascetics will wound, mutilate, and even disembowel themselves, and find themselves all the better for it; and the denials of the whole world will not blow sufficiently to extinguish the perpetually-burning lamps in certain of the subterranean crypts of India, Thibet, and Japan. One of such lamps is mentioned by the Rev. S. Mateer, of the London Mission. In the temple of Trevandrum, in the kingdom of Travancore, South India, "there is a deep well inside the temple, into which immense riches are thrown year by year, and in another place, in a hollow covered by a stone, a great golden lamp, which was lit over 120 years ago, still continues burning," says this missionary in his description of the place. Catholic missionaries attribute these lamps, as a matter of course, to the obliging services of the devil. The more prudent Protestant divine mentions the fact, and makes no commentary. The Abbé Huc has seen and examined one of such lamps, and so have other people whose good luck it has been to win the confidence and friendship of Eastern lamas and divines. No more can be denied the wonders seen by Captain Lane in Egypt; the Benares experiences of Jacolliot and those of Sir Charles Napier; the levitations of human beings in broad daylight, and which can be accounted for only on the explanation given in the Introductory chapter of

the present work.\* Such levitations are testified to — besides Mr. Crookes — by Professor Perty, who shows them produced in open air, and lasting sometimes twenty minutes; all these phenomena and many more have happened, do, and will happen in every country of this globe, and that in spite of all the skeptics and scientists that ever were evolved out of the Silurian mud.

Among the ridiculed claims of alchemy is that of the *perpetual lamps*. If we tell the reader that we have seen such, we may be asked — in case that the sincerity of our personal belief is not questioned — how we can tell that the lamps we have observed are perpetual, as the period of our observation was but limited? Simply that, as we know the ingredients employed, and the manner of their construction, and the natural law applicable to the case, we are confident that our statement can be corroborated upon investigation in the proper quarter. What that quarter is, and from whom that knowledge can be learned, our critics must discover, by taking the pains we did. Meanwhile, however, we will quote a few of the 173 authorities who have written upon the subject. None of these, as we recollect, have asserted that these sepulchral lamps would burn perpetually, but only for an indefinite number of years, and instances are recorded of their continuing alight for many centuries. It will not be denied that, if there is a natural law by which a lamp can be made without replenishment to burn ten years, there is no

reason why the same law could not cause the combustion to continue one hundred or one thousand years.

Among the many well-known personages who firmly believed and strenuously asserted that such sepulchral lamps burned for several hundreds of years, and would have continued to burn *may be* forever, had they not been extinguished, or the vessels broken by some accident, we may reckon the following names: Clemens Alexandrinus, Hermolaus Barbarus, Appian, Burattinus, Citesius, Cœlius, Foxius, Costæus, Casalius, Cedrenus, Delrius, Ericius, Gesnerus, Jacobonus, Leander, Libavius, Lazius, P. della Mirandola, Philalethes, Licetus, Maiolus, Maturantius, Baptista Porta, Pancirollus, Ruscellius, Scardeonius, Ludovicus Vives, Volateranus, Paracelsus, several Arabian alchemists, and finally, Pliny, Solinus, Kircher, and Albertus Magnus.

The discovery is claimed by the ancient Egyptians, those sons of the Land of Chemistry.† At least, they were a people who used these lamps far more than any other nation, on account of their religious doctrines. The astral soul of the mummy was believed to be lingering about the body for the whole space of the three thousand years of the circle of necessity. Attached to it by a magnetic thread, which could be broken but by its own exertion, the Egyptians hoped that the ever-burning lamp, symbol of their incorruptible and

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\* See Art. on "*Æthrobacy*."

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† *Psalm* cv. 23. "The Land of Ham," or *chem*, Greek *chemi*, whence the terms *alchemy* and *chemistry*.

immortal spirit, would at last decide the more material soul to part with its earthly dwelling, and unite forever with its divine SELF. Therefore lamps were hung in the sepulchres of the rich. Such lamps are often found in the subterranean caves of the dead, and Licetus has written a large folio to prove that in his time, whenever a sepulchre was opened, a burning lamp was found within the tomb, but was instantaneously extinguished on account of the *desecration*. T. Livius, Burattinus, and Michael Schatta, in their letters to Kircher,\* affirm that they found many lamps in the subterranean caves of old Memphis. Pausanias speaks of the golden lamp in the temple of Minerva at Athens, which he says was the workmanship of Callimachus, and burnt a whole year. Plutarch† affirms that he saw one in the temple of Jupiter Amun, and that the priests assured him that it had burnt continually for years, and though it stood in the open air, neither wind nor water could extinguish it. St. Augustine, the Catholic authority, also describes a lamp in the fane of Venus, of the same nature as the others, unextinguishable either by the strongest wind or by water. A lamp was found at Edessa, says Kedrenus, "which, being hidden at the top of a certain gate, burned 500 years." But of all such lamps, the one mentioned by Olybius Maximus of Padua is by far the more wonderful. It was found near Atteste, and Scardeonius‡ gives a glowing description of it: "In a large earthen urn was

contained a lesser, and in that a burning lamp, which had continued so for 1500 years, by means of a most pure liquor contained in two bottles, one of gold and the other of silver. These are in the custody of Franciscus Maturantius, and are by him valued at an exceeding rate."

Taking no account of exaggerations, and putting aside as mere unsupported negation the affirmation by modern science of the impossibility of such lamps, we would ask whether, in case these inextinguishable fires are found to have really existed in the ages of "miracles," the lamps burning at Christian shrines and those of Jupiter, Minerva, and other Pagan deities, ought to be differently regarded. According to certain theologians, it would appear that the former (for Christianity also claims such lamps) have burned by a *divine*, miraculous power, and that the light of the latter, made by "heathen" art, was supported by the wiles of the devil. Kircher and Licetus show that they were ordered in these two diverse ways. The lamp at Antioch, which burned 1500 years, in an open and public place, over the door of a church, was preserved by the "*power of God*," who "hath made so infinite a number of stars to burn with perpetual light." As to the Pagan lamps, St. Augustine assures us they were the work of the devil, "who deceives us in a thousand ways." What more easy for Satan to do than represent a flash of light, or a bright flame to them who first enter into such a subterranean cave? This was asserted by all good Christians during the Papacy of Paul III., when upon opening a tomb in the Appian Way, at Rome, there was found the entire body of

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\* "*Œdipi Ægyptiaci Theatrum Hieroglyphicum*," p. 544.

† "*Lib. de Defectu Oraculorum*."

‡ Lib. i., Class 3, *Cap. ult.*

a young girl swimming in a bright liquor which had so well preserved it, that the face was beautiful and like life itself. At her feet burned a lamp, whose flame vanished upon opening the sepulchre. From some engraved signs it was found to have been buried for over 1500 years, and supposed to have been the body of Tulliola, or Tullia, Cicero's daughter.\*

Chemists and physicists deny that perpetual lamps are possible, alleging that whatever is resolved into vapor or smoke cannot be permanent, but must consume; and as the oily nutriment of a lighted lamp is exhaled into a vapor, hence the fire cannot be perpetual for want of food. Alchemists, on the other hand, deny that all the nourishment of kindled fire must of necessity be converted into vapor. They say that there are things in nature which will not only resist the force of fire and remain inconsumable, but will also prove inextinguishable by either wind or water. In an old chemical work of the year 1700, called NEKPOKHDEIA , the author gives a number of refutations of the claims of various alchemists. But though he denies that a fire can be made to burn *perpetually*, he is half-inclined to believe it possible that a lamp should burn several hundred years. Besides, we have a mass of testimony from alchemists who devoted years to these experiments and came to the conclusion that it was possible.

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\* The details of this story may be found in the work of Erasmus Franciscus, who quotes from Pflaumerus, Pancirollus, and many others.

There are some peculiar preparations of gold, silver, and mercury; also of naphtha, petroleum, and other bituminous oils. Alchemists also name the oil of camphor and amber, the *Lapis asbestos seu Amianthus*, the *Lapis Carystius*, *Cyprius*, and *Linum vivum seu Creteum*, as employed for such lamps. They affirm that such matter can be prepared either of gold or silver, reduced to fluid, and indicate that gold is the fittest *pabulum* for their wondrous flame, as, of all metals, gold wastes the least when either heated or melted, and, moreover, can be made to reabsorb its oily humidity as soon as exhaled, so continuously feeding its own flame when it is once lighted. The Kabalists assert that the secret was known to Moses, who had learned it from the Egyptians; and that the lamp ordered by the "Lord" to burn on the tabernacle, was an inextinguishable lamp. "And thou shalt command the children of Israel, that they bring thee pure oil-olive beaten for the light, *to cause the lamp to burn always*" (Exod. xxvii. 20).

Licetus also denies that these lamps were prepared of metal, but on page 44 of his work mentions a preparation of quicksilver filtrated seven times through white sand by fire, of which, he says, lamps were made that would burn perpetually. Both Maturantius and Citesius firmly believe that such a work can be done by a purely chemical process. This liquor of quicksilver was known among alchemists as *Aqua Mercurialis*, *Materia Metallorum*, *Perpetua Dispositio*, and *Materia prima Artis*, also *Oleum Vitri*. Tritenheim and Bartolomeo Korndorf both made preparations for the

inextinguishable fire, and left their recipes for it.\* Asbestos,

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\* "Sulphur. Alum ust. a  $\text{℥}$  iv.; sublime them into flowers to  $\text{℥}$  ij., of which add of crystalline Venetian borax (powdered)  $\text{℥}$  j.; upon these affuse high rectified spirit of wine and digest it, then abstract it and pour on fresh; repeat this so often till the sulphur melts like wax without any smoke, upon a hot plate of brass: this is for the *pabulum*, but the wick is to be prepared after this manner: gather the threads or thrums of the *Lapis asbestos*, to the thickness of your middle and the length of your little finger, then put them into a Venetian glass, and covering them over with the aforesaid depurated sulphur or aliment, set the glass in sand for the space of twenty-four hours, so hot that the sulphur may bubble all the while. The wick being thus besmeared and anointed, is to be put into a glass like a scallop-shell, in such manner that some part of it may lie above the mass of prepared sulphur; then setting this glass upon hot sand, you must melt the sulphur, so that it may lay hold of the wick, and when it is lighted, it will burn with a perpetual flame and you may set this lamp in any place where you please." The other is as follows: " $\text{℞}$ . *Solis tostis*, lb. j.; affuse over it strong wine vinegar, and abstract it to the consistency of oil; then put on fresh vinegar and macerate and distill it as before. Repeat this four times successively, then put into this vinegar *vitri. antimonii subtilis loevigat*, lb. j.; set it on ashes in a close vessel for the space of six hours, to extract its tincture, decant the liquor, and put on fresh, and then extract it again; this repeat so often till you have got out all the redness. Coagulate your extractions to the consistency of oil, and then rectify them in Balneo Mariae (bain Marie). Then take the antimony, from which the tincture was extracted, and reduce it to a very fine meal, and so put it into a glass bolthead; pour upon it the rectified oil, which abstract and cohobate seven times, till such time as the powder has imbibed all the oil, and is quite dry. This extract again with spirit of wine, so often, till all the essence be got out of it, which put into a

which was known to the Greeks under the name of *Asbesto* , or *inextinguishable*, is a kind of stone, which once set on fire cannot be quenched, as Pliny and Solinus tell us. Albertus Magnus describes it as a stone of an iron color, found mostly in Arabia. It is generally found covered with a hardly-perceptible oleaginous moisture, which upon being approached with a lighted candle will immediately catch fire. Many were the experiments made by chemists to extract from it this indissoluble oil, but they are alleged to have all failed. But, are our chemists prepared to say that the above operation is utterly impracticable? If this oil could once be extracted there can be no question but it would afford a perpetual fuel. The ancients might well boast of having had the secret of it, for, we repeat, there are experimenters living at this day who have done so successfully. Chemists who

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Venice matrass, well luted with paper five-fold, and then distill it so that the spirit being drawn off, there may remain at the bottom an inconsumable oil, to be used with a wick after the same manner with the sulphur we have described before." "These are the eternal lights of Tritenheimus," says Libavius, his commentator, "which indeed, though they do not agree with the pertinacy of naphtha, yet these things can illustrate one another. Naphtha is not so durable as not to be burned, for it exhales and deflagrates, but if it be fixed by adding the juice of the *Lapis asbestinos* it can afford perpetual fuel," says this learned person. We may add that we have ourselves seen a lamp so prepared, and we are told that since it was first lighted on May 2, 1871, it has not gone out. As we know the person who is making the experiment incapable to deceive any one, being himself an ardent experimenter in hermetic secrets, we have no reason to doubt his assertion.



have vainly tried it, have asserted that the fluid or liquor chemically extracted from that stone was more of a watery than oily nature, and so impure and feculent that it could not burn; others affirmed, on the contrary, that the oil, as soon as exposed to the air, became so thick and solid that it would hardly flow, and when lighted emitted no flame, but escaped in dark smoke; whereas the lamps of the ancients are alleged to have burned with the purest and brightest flame, without emitting the slightest smoke. Kircher, who shows the practicability of purifying it, thinks it so difficult as to be accessible only to the highest adepts of alchemy.

St. Augustine, who attributes the whole of these arts to the Christian scapegoat, the devil, is flatly contradicted by Ludovicus Vives,\* who shows that all such would-be magical operations are the work of man's industry and deep study of the hidden secrets of nature, wonderful and miraculous as they may seem. Podocattarus, a Cypriote knight,† had both flax and linen made out of another asbestos, which Porcacchius says‡ he saw at the house of this knight. Pliny calls this flax *linum vinum*, and Indian flax, and says it is done out of *asbeston sive asbestinum*, a kind of flax of which they made cloth that was to be cleaned by throwing it in the fire. He adds that it was as precious as pearls and diamonds, for not only was it very rarely found but exceedingly difficult to be woven, on account of the shortness of the threads. Being

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\* "Commentary upon St. Augustine's 'Treatise de Civitate Dei.'"

† The author of "De Rebus Cypriis," 1566 A. D.

‡ "Book of Ancient Funerals."

beaten flat with a hammer, it is soaked in warm water, and when dried its filaments can be easily divided into threads like flax and woven into cloth. Pliny asserts he has seen some towels made of it, and assisted in an experiment of purifying them by fire. Baptista Porta also states that he found the same, at Venice, in the hands of a Cyprian lady; he calls this discovery of Alchemy a *secretum optimum*.

Dr. Grew, in his description of the curiosities in Gresham College (seventeenth century), believes the art, as well as the use of such linen, altogether lost, but it appears that it was not quite so, for we find the Museum Septalius boasting of the possession of thread, ropes, paper, and net-work done of this material as late as 1726; some of these articles made, moreover, by the own hand of Septalius, as we learn in Greenhill's *Art of Embalming*, p. 361. "Grew," says the author, "seems to make *Asbestinus Lapis* and *Amianthus* all one, and calls them in English the thrum-stone"; he says it grows in short threads or thrums, from about a quarter of an inch to an inch in length, parallel and glossy, as fine as those small, single threads the silk-worms spin, and very flexible like to flax or tow. That the secret is not altogether lost is proved by the fact that some Buddhist convents in China and Thibet are in possession of it. Whether made of the fibre of one or the other of such stones, we cannot say, but we have seen in a monastery of female Talapoins, a yellow gown, such as the Buddhist monks wear, thrown into a large pit, full of glowing coals, and taken out two hours afterward as clear as if it had been washed with soap and water.

Similar severe trials of asbestos having occurred in Europe and America in our own times, the substance is being applied to various industrial purposes, such as roofing-cloth, incombustible dresses and fireproof safes. A very valuable deposit on Staten Island, in New York harbor, yields the mineral in bundles, like dry wood, with fibres of several feet in length. The finer variety of asbestos, called amianto\* (undefiled) by the ancients, took its name from its white, satin-like lustre.

The ancients made the wick of their perpetual lamps from another stone also, which they called *Lapis Carystius*. The inhabitants of the city of Carystos seemed to have made no secret of it, as *Matthaeus Raderus* says in his work\* that they "kemb'd, spun, and wove this downy stone into mantles, table-linen, and the like, which when foul they purified again with fire instead of water." Pausanias, in *Atticus*, and Plutarch† also assert that the wicks of lamps were made from this stone; but Plutarch adds that it was no more to be found in his time. Licetus is inclined to believe that the perpetual lamps used by the ancients in their sepulchres had no wicks at all, as very few have been found; but Ludovicus Vives is of a contrary opinion and affirms that he has seen quite a number of them.

Licetus, moreover, is firmly persuaded that a "pabulum for fire may be given with such an equal temperament as cannot

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\* "*Comment. on the 77th Epigram of the IXth Book of Martial.*"

† "*De Defectu Oraculorum.*"

be consumed but after a long series of ages, and so that neither the matter shall exhale but strongly resist the fire, nor the fire consume the matter, but be restrained by it, as it were with a chain, from flying upward." To this, Sir Thomas Browne,‡ speaking of lamps which have burned many hundred years, included in small bodies, observes that "this proceeds from the purity of the oil, which yields no fuliginous exhalations to suffocate the fire; for if air had nourished the flame, then it had not continued many minutes, for it would certainly in that case have been spent and wasted by the fire." But he adds, "the art of preparing this inconsumable oil is lost."

Not quite; and time will prove it, though all that we now write should be doomed to fail, like so many other truths.

We are told, in behalf of science, that she accepts no other mode of investigation than observation and experiment. Agreed; and have we not the records of say three thousand years of observation of facts going to prove the occult powers of man? As to experiment, what better opportunity could have been asked than the so-called modern phenomena have afforded? In 1869, various scientific Englishmen were invited by the London Dialectical Society to assist in an investigation of these phenomena. Let us see what our philosophers replied. Professor Huxley wrote: "I have no time for such an inquiry, which would involve much trouble and (unless it were unlike all inquiries of that kind I have known) much

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‡ "*Vulgar Errors,*" p. 124.

annoyance. . . . I take no interest in the subject . . . but supposing the phenomena to be genuine — they do not interest me.\* Mr. George H. Lewes expresses a wise thing in the following sentence: "When any man says that phenomena are produced by no known physical laws, he declares he knows the laws by which they are produced."† Professor Tyndall expresses doubt as to the possibility of good results at any seance which he might attend. His presence, according to the opinion of Mr. Varley, throws everything in confusion.‡ Professor Carpenter writes, "I have satisfied myself by personal investigation, that, whilst a great number of what pass as such (*i.e.*, spiritual manifestations) are the results of intentional imposture, and many others of self-deception, there are certain phenomena which are quite genuine, and must be considered as fair subjects of scientific study . . . the source of these phenomena does not lie in any communication *ab-extra*, but depends upon the *subjective* condition of the individual which operates according to certain recognized physiological laws . . . the process to which I have given the name '*unconscious cerebration*'. . . performs a large part in the production of the phenomena known as spiritualistic."§

And it is thus that the world is apprised through the organ of exact science, that *unconscious cerebration* has acquired the

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\* "London Dialectical Society's Report on Spiritualism," p. 229.

† *Ibid.*, p. 230.

‡ *Ibid.*, p. 265.

§ *Ibid.*, p. 266.

faculty of making the guitars fly in the air and forcing furniture to perform various clownish tricks!

So much for the opinions of the English scientists. The Americans have not done much better. In 1857, a committee of Harvard University warned the public against investigating this subject, which "corrupts the morals and degrades the intellect." They called it, furthermore, "a contaminating influence, which surely tends to lessen the truth of man and the purity of woman." Later, when Professor Robert Hare, the great chemist, defying the opinions of his contemporaries, investigated spiritualism, and became a believer, he was immediately declared *non compos mentis*; and in 1874, when one of the New York daily papers addressed a circular letter to the principal scientists of this country, asking them to investigate, and offering to pay the expenses, they, like the guests bidden to the supper, "with one consent, began to make excuses."

Yet, despite the indifference of Huxley, the jocularity of Tyndall, and the "unconscious cerebration" of Carpenter, many a scientist as noted as either of them, has investigated the unwelcome subject, and, overwhelmed with the evidence, become converted. And another scientist, and a great author — although not a spiritualist — bears this honorable testimony: "That the spirits of the dead occasionally revisit the living, or haunt their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to rustics, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a

body of evidence reaching from the remotest ages to the present time, as *extensive and unimpeachable as is to be found* in support of anything whatever."\*

Unfortunately, human skepticism is a stronghold capable of defying any amount of testimony. And to begin with Mr. Huxley, our men of science accept of but so much as suits them, and no more.

"Oh shame to men! devil with devil damn'd Firm concord holds, — *men* only disagree Of creatures rational. . . ."

How can we account for such divergence of views among men taught out of the same text-books and deriving their knowledge from the same source? Clearly, this is but one more corroboration of the truism that no two men see the same thing exactly alike. This idea is admirably formulated by Dr. J. J. Garth Wilkinson, in a letter to the Dialectical Society.

"I have long," says he, "been convinced, by the experience of my life as a pioneer in several heterodoxies which are rapidly becoming orthodoxies, that nearly all truth is temperamental to us, or given in the affections and intuitions, and that discussion and inquiry do little more than feed temperament."

This profound observer might have added to his experience that of Bacon, who remarks that ". . . a little

philosophy inclineth a man's mind to atheism, but *depth* in philosophy bringeth man's mind about to religion."

Professor Carpenter vaunts the advanced philosophy of the present day which "ignores no fact however strange that can be attested by valid evidence"; and yet he would be the first to reject the claims of the ancients to philosophical and scientific knowledge, although based upon evidence quite "as valid" as that which supports the pretensions of men of our times to philosophical or scientific distinction. In the department of science, let us take for example the subjects of electricity and electro-magnetism, which have exalted the names of Franklin and Morse to so high a place upon our roll of fame.

Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on Symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus, of Sicily, Herodotus, and Sanchoniathon, the Phœnician — the oldest of historians — tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period. One of the best proofs of it we find in a most remarkable picture, in Raoul-Rochette's *Monuments d'Antiquité Figurés*, in which, like the "erect-haired Pan," all the figures have their

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\* Draper, *Conflict between Religion and Science*, p. 121.

† Milton, *Paradise Lost*."

hair streaming out in every direction — except the central figure of the Kabeirian Demeter, from whom the power issues, and one other, a kneeling man.\* The picture, according to Schweigger, evidently represents a part of the ceremony of initiation. And yet it is not so long since the elementary works on natural philosophy began to be ornamented with cuts of *electrified* heads, with hair standing out in all directions, under the influence of the electric fluid. Schweigger shows that a *lost natural philosophy of antiquity* was connected with the most important religious ceremonies. He demonstrates in the amplest manner, that *magic* in the prehistoric periods had a part in the mysteries and that the greatest phenomena, the so-called miracles — whether Pagan, Jewish, or Christian — rested in fact on the arcane knowledge of the ancient priests of physics and all the branches of chemistry, or rather alchemy.

In chapter xi., which is entirely devoted to the wonderful achievements of the ancients, we propose to demonstrate our assertions more fully. We will show, on the evidence of the most trustworthy classics, that at a period far anterior to the siege of Troy, the learned priests of the sanctuaries were thoroughly acquainted with electricity and even lightning-conductors. We will now add but a few more words before closing the subject.

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\* See Ennemoser, "*History of Magic*," vol. ii., and Schweigger, "*Introduction to Mythology through Natural History*."

The theurgists so well understood the minutest properties of magnetism, that, without possessing the lost key to their arcana, but depending wholly upon what was known in their modern days of electro-magnetism, Schweigger and Ennemoser have been able to trace the identity of the "twin brothers," the Dioskuri, with the polarity of electricity and magnetism. Symbolical myths, previously supposed to be meaningless fictions, are now found to be "the cleverest and at the same time most profound expressions of a strictly scientifically defined truth of nature," according to Ennemoser.†

Our physicists pride themselves on the achievements of our century and exchange antiphonal hymns of praise. The eloquent diction of their class-lectures, their flowery phraseology, require but a slight modification to change these lectures into melodious sonnets. Our modern Petrarchs, Dantes, and Torquato Tassos rival with the troubadours of old in poetical effusion. In their unbounded glorification of matter, they sing the amorous commingling of the wandering atoms, and the loving interchange of protoplasm, and lament the coquettish fickleness of "forces" which play so provokingly at hide-and-seek with our grave professors in the great drama of life, called by them "force-correlation." Proclaiming matter sole and autocratic sovereign of the Boundless Universe, they would forcibly divorce her from her consort, and place the widowed queen on the great

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† "*History of Magic*," vol. ii.

throne of nature made vacant by the exiled spirit. And now, they try to make her appear as attractive as they can by incensing and worshipping at the shrine of their own building. Do they forget, or are they utterly unaware of the fact, that in the absence of its legitimate sovereign, this throne is but a whitened sepulchre, inside of which all is rottenness and corruption! That matter without the spirit which vivifies it, and of which it is but the "gross purgation," to use a hermetic expression, is nothing but a soulless corpse, whose limbs, in order to be moved in predetermined directions, require an intelligent operator at the great galvanic battery called LIFE!

In what particular is the knowledge of the present century so superior to that of the ancients? When we say knowledge we do not mean that brilliant and clear definition of our modern scholars of particulars to the most trifling detail in every branch of exact science; of that tuition which finds an appropriate term for every detail insignificant and microscopic as it may be; a name for every nerve and artery in human and animal organisms, an appellation for every cell, filament, and rib in a plant; but the philosophical and ultimate expression of every truth in nature.

The greatest ancient philosophers are accused of shallowness and a superficiality of knowledge of those details in exact sciences of which the moderns boast so much. Plato is declared by his various commentators to have been utterly ignorant of the anatomy and functions of the human body; to have known nothing of the uses of the nerves to convey

sensations; and to have had nothing better to offer than vain speculations concerning physiological questions. He has simply generalized the divisions of the human body, they say, and given nothing reminding us of anatomical facts. As to his own views on the human frame, the microcosmos being in his ideas the image in miniature of the macrocosmos, they are much too transcendental to be given the least attention by our exact and materialistic skeptics. The idea of this frame being, as well as the universe, formed out of triangles, seems preposterously ridiculous to several of his translators. Alone of the latter, Professor Jowett, in his introduction to the *Timæus*, honestly remarks that the modern physical philosopher "hardly allows to his notions the merit of being 'the dead men's bones' out of which he has himself risen to a higher knowledge";\* forgetting how much the metaphysics of olden times has helped the "physical" sciences of the present day. If, instead of quarrelling with the insufficiency and at times absence of terms and definitions strictly scientific in Plato's works, we analyze them carefully, the *Timæus*, alone, will be found to contain within its limited space the germs of every new discovery. The circulation of the blood and the law of gravitation are clearly mentioned, though the former fact, it may be, is not so clearly defined as to withstand the reiterated attacks of modern science; for according to Prof. Jowett, the specific discovery that the blood flows out at one side of the heart through the arteries, and returns through the

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\* B. Jowett, M.A., "*The Dialogues of Plato*," vol. ii., p. 508.

veins at the other, was unknown to him, though Plato was perfectly aware "that blood is a fluid in constant motion."

### **MODERN IGNORANCE OF VITAL FORCE**

Plato's method, like that of geometry, was to descend from universals to particulars. Modern science vainly seeks a first cause among the permutations of molecules; the former sought and found it amid the majestic sweep of worlds. For him it was enough to know the great scheme of creation and to be able to trace the mightiest movements of the universe through their changes to their ultimates. The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of physical science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day.

This fact, so little appreciated and never dwelt upon by Plato's translators, accounts for the self-laudation in which we moderns indulge at the expense of that philosopher and his compeers. Their alleged mistakes in anatomy and physiology are magnified to an inordinate extent to gratify our self-love, until, in acquiring the idea of our own superior learning, we lose sight of the intellectual splendor which adorns the ages

of the past; it is as if one should, in fancy, magnify the solar spots until he should believe the bright luminary to be totally eclipsed.

The unprofitableness of modern scientific research is evinced in the fact that while we have a name for the most trivial particle of mineral, plant, animal, and man, the wisest of our teachers are unable to tell us anything definite about the vital force which produces the changes in these several kingdoms. It is necessary to seek further for corroboration of this statement than the works of our highest scientific authorities themselves.

It requires no little moral courage in a man of eminent professional position to do justice to the acquirements of the ancients, in the face of a public sentiment which is content with nothing else than their abasement. When we meet with a case of the kind we gladly lay a laurel at the feet of the bold and honest scholar. Such is Professor Jowett, Master of Balliol College, and Regius Professor of Greek in the University of Oxford, who, in his translation of Plato's works, speaking of "the physical philosophy of the ancients as a whole," gives them the following credit: 1. "That the nebular theory was the received belief of the early physicists." Therefore it could not have rested, as Draper asserts,\* upon the telescopic discovery made by Herschel I. 2. "That the development of animals out of frogs who came to land, and of man out of the animals, was held by Anaximenes in the sixth century before Christ."

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\* "*Conflict between Religion and Science*," p. 240.

The professor might have added that this theory antedated Anaximenes by some thousands of years, perhaps; that it was an accepted doctrine among Chaldeans, and that Darwin's evolution of species and monkey theory are of an antediluvian origin. 3. ". . . that, even by Philolaus and the early Pythagoreans, the earth was held to be a body like the other stars revolving in space."\* Thus Galileo, studying some Pythagorean fragments, which are shown by Reuchlin to have yet existed in the days of the Florentine mathematician;† being, moreover, familiar with the doctrines of the old philosophers, but reasserted an astronomical doctrine which prevailed in India at the remotest antiquity. 4. The ancients ". . . thought that there was a sex in plants as well as in animals." Thus our modern naturalists had but to follow in the steps of their predecessors. 5. "That musical notes depended on the relative length or tension of the strings from

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\* "*Plutarch*," translated by Langhorne.

† Some kabalistic scholars assert that the Greek original Pythagoric sentences of Sextus, which are now said to be lost, existed still, in a convent at Florence, at that time, and that Galileo was acquainted with these writings. They add, moreover, that a treatise on astronomy, a manuscript by Archytas, a direct disciple of Pythagoras, in which were noted all the most important doctrines of their school, was in the possession of Galileo. Had some *Ruffinas* got hold of it, he would no doubt have perverted it, as Presbyter Ruffinas has perverted the above-mentioned sentences of Sextus, replacing them with a fraudulent version, the authorship of which he sought to ascribe to a certain Bishop Sextus. See Taylor's Introduction to Iamblichus' "Life of Pythagoras," p. xvii.

which they were emitted, and were measured by ratios of number." 6. "That mathematical laws pervaded the world and even qualitative differences were supposed to have their origin in number"; and 7. "The annihilation of matter was denied by them, and held to be a *transformation* only."‡ "Although one of these discoveries might have been supposed to be a happy guess," adds Mr. Jowett, "we can hardly attribute them all to mere coincidences."§

In short, the Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. Their position in the latter respect being far in advance of modern science, and binding, the arch of their philosophical system with a keystone at once perfect and immovable. If science has made such colossal strides during these latter days — if we have such clearer ideas of natural law than the ancients — why are our inquiries as to the nature and source of life unanswered? If the modern laboratory is so much richer in the fruits of experimental research than those of the olden time, how comes it that we make no step except on paths that were trodden long before the Christian era? 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

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‡ Jowett, Introduction to the "*Timæus*," vol. ii., p. 508.

§ *Ibid.*



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 colors 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 with the early mediæval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition.

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 favor 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.

"They were not without some knowledge of optics," Professor Draper magnanimously concedes to the ancients; others positively deny to them even that little. "The convex lens found at Nimroud shows that they were not unacquainted with magnifying instruments."\* Indeed? If they were not, all the classical authors must have lied. For, when Cicero tells us that he had seen the entire *Iliad* written on skin of such a miniature size, that it could easily be rolled up inside a nut-shell, and Pliny asserts that Nero had a ring with a small glass in it, through which he watched the performance of the gladiators at a distance — could audacity

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\* "*Conflict between Religion and Science*," p. 14.

go farther? Truly, when we are told that Mauritius could see from the promontory of Sicily over the entire sea to the coast of Africa, with an instrument called *nauscopite*, we must either think that all these witnesses lied, or that the ancients were more than slightly acquainted with optics and magnifying glasses. Wendell Phillips states that he has a friend who possesses an extraordinary ring "perhaps three-quarters of an inch in diameter, and on it is the naked figure of the god Hercules. By the aid of glasses, you can distinguish the interlacing muscles, and *count every separate hair on the eyebrows*... . Rawlinson brought home a stone about twenty inches long and ten wide, containing an entire treatise on mathematics. It would be perfectly illegible without glasses. . . In Dr. Abbott's Museum, there is a ring of Cheops, to which Bunsen assigns 500 B.C. The signet of the ring is about the size of a quarter of a dollar, and the engraving is *invisible* without the aid of glasses. . . At Parma, they will show you a gem once worn on the finger of Michael Angelo, of which the engraving is 2,000 years old, and on which there are the figures of *seven* women. You must have the aid of powerful glasses in order to distinguish the forms at all. . . So the microscope," adds the learned lecturer, "instead of dating from our time, finds its brothers in the Books of Moses — and these are infant brothers."

The foregoing facts do not seem to show that the ancients had merely "*some* knowledge of optics." Therefore, totally disagreeing in this particular with Professor Fiske and his criticism of Professor Draper's *Conflict* in his *Unseen World*,

the only fault we find with the admirable book of Draper is that, as an historical critic, he sometimes uses his own optical instruments in the wrong place. While, in order to magnify the atheism of the Pythagorean Bruno, he looks through convex lenses; whenever talking of the knowledge of the ancients, he evidently sees things through *concave* ones.

### ANTIQUITY OF THE THEORY OF FORCE-CORRELATION

It is simply worthy of admiration to follow in various modern works the cautious attempts of both pious Christians and skeptical, albeit very learned men, to draw a line of demarcation between what we are and what we are not to believe, in ancient authors. No credit is ever allowed them without being followed by a qualifying caution. If Strabo tells us that ancient Nineveh was forty-seven miles in circumference, and his testimony is accepted, why should it be otherwise the moment he testifies to the accomplishment of Sibylline prophecies? Where is the common sense in calling Herodotus the "Father of History," and then accusing him, in the same breath, of silly gibberish, whenever he recounts marvellous manifestations, of which he was an eye-witness? Perhaps, after all, such a caution is more than ever necessary, now that our epoch has been christened the Century of Discovery. The disenchantment may prove too cruel for Europe. Gunpowder, which has long been thought an invention of Bacon and Schwartz, is now shown in the school-books to have been used by the Chinese for levelling hills and blasting rocks, centuries before our era. "In the Museum of

Alexandria," says Draper, "there was a machine invented by Hero, the mathematician, a little more than 100 years B.C. It revolved by the agency of steam, and was of the form that we should now call a reaction-engine. . . . Chance had nothing to do with the invention of the modern steam-engine."\* Europe prides herself upon the discoveries of Copernicus and Galileo, and now we are told that the astronomical observations of the Chaldeans extend back to within a hundred years of the flood; and Bunsen fixes the flood at not less than 10,000 years before our era.† Moreover, a Chinese emperor, more than 2,000 years before the birth of Christ (*i.e.*, before Moses) put to death his two chief astronomers for not predicting an eclipse of the sun.

It may be noted, as an example of the inaccuracy of current notions as to the scientific claims of the present century, that the discoveries of the indestructibility of matter and force-correlation, especially the latter, are heralded as among our crowning triumphs. It is "the most important discovery of the present century," as Sir William Armstrong expressed it in his famous address as president of the British Association. But, this "important discovery" is no discovery after all. Its origin, apart from the undeniable traces of it to be found among the old philosophers, is lost in the dense shadows of prehistoric days. Its first vestiges are discovered in the dreamy speculations of Vedic theology, in the doctrine of emanation and absorption, the nirvana in short. John

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\* "Conflict between Religion and Science," p. 311.

† "Egypt's Place in Universal History," vol. v., p. 88.

Erigena outlined it in his bold philosophy in the eighth century, and we invite any one to read his *De Divisione Naturæ*, who would convince himself of this truth. Science tells that when the theory of the indestructibility of matter (also a very, very old idea of Demokritus, by the way) was demonstrated, it became necessary to extend it to force. No material particle can ever be lost; no part of the force existing in nature can vanish; hence, force was likewise proved indestructible, and its various manifestations or forces, under divers aspects, were shown to be mutually convertible, and but different modes of motion of the material particles. And thus was rediscovered the force-correlation. Mr. Grove, so far back as 1842, gave to each of these forces, such as heat, electricity, magnetism, and light, the character of convertibility; making them capable of being at one moment a cause, and at the next an effect.‡ But whence come these forces, and whither do they go, when we lose sight of them? On this point science is silent.

The theory of "force-correlation," though it may be in the minds of our contemporaries "the greatest discovery of the age," can account for neither the beginning nor the end of one of such forces; neither can the theory point out the cause of it. Forces may be convertible, and one may produce the other, still, no exact science is able to explain the alpha and omega of the phenomenon. In what particular are we then in advance of Plato who, discussing in the *Timæus* the primary

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‡ W. R. Grove, "Preface to the Correlation of Physical Forces."

and secondary qualities of matter\* and the feebleness of human intellect, makes Timæus say: "God knows the original qualities of things; man can only hope to attain to probability." We have but to open one of the several pamphlets of Huxley and Tyndall to find precisely the same confession; but they improve upon Plato by not allowing even God to know more than themselves; and perhaps it may be upon this that they base their claims of superiority? The ancient Hindus founded their doctrine of emanation and absorption on precisely that law. The Tá On, the primordial point in the boundless circle, "whose circumference is nowhere, and the centre everywhere," emanating from itself all things, and manifesting them in the visible universe under multifarious forms; the forms interchanging, commingling, and, after a gradual transformation from the pure spirit (or the Buddhistic "nothing"), into the grossest matter, beginning to recede and as gradually re-emerge into their primitive state, which is the absorption into Nirvana†— what else is this but correlation of forces?

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\* "Timæus," p. 22.

† Beginning with Godfrey Higgins and ending with Max Müller, every archæologist and philologist who has fairly and seriously studied the old religions, has perceived that taken literally they could only lead them on a false track. Dr. Lardner disfigured and misrepresented the old doctrines — whether unwittingly or otherwise — in the grossest manner. The *pravritti*, or the existence of nature when alive, in activity, and the *nirvritti*, or the rest, the state of non-living, is the Buddhistic esoteric doctrine. The "pure nothing," or non-existence, if translated according to the esoteric sense, would mean the "pure spirit," the

Science tells us that heat may be shown to develop electricity, electricity produce heat; and magnetism to evolve electricity, and *vice versa*. Motion, they tell us, results from motion itself, and so on, *ad infinitum*. This is the A B C of occultism and of the earliest alchemists. The indestructibility of matter and force being discovered and proved, the great problem of eternity is solved. What need have we more of spirit? its uselessness is henceforth scientifically demonstrated!

Thus modern philosophers may be said not to have gone one step beyond what the priests of Samothrace, the Hindus, and even the Christian Gnostics well knew. The former have shown it in that wonderfully ingenious mythos of the Dioskuri, or "the sons of heaven"; the twin brothers, spoken of by Schweigger, "who constantly die and return to life together, while it is absolutely necessary *that one should die that the other may live*." They knew as well as our physicists, that when a force has disappeared it has simply been converted into another force. Though archæology may not have discovered any ancient apparatus for such special conversions, it may nevertheless be affirmed with perfect reason and upon analogical deductions that nearly all the ancient religions were based on such indestructibility of matter and force — plus the emanation of the whole from an ethereal, spiritual fire — or the central sun, which is God or

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NAMELESS or something our intellect is unable to grasp, hence nothing. But we will speak of it further.

spirit, on the knowledge of whose potentiality is based ancient theurgic magic.

In the manuscript commentary of Proclus on magic he gives the following account: "In the same manner as lovers gradually advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity. Thus they recognized things supreme in such as are subordinate, and the subordinate in the supreme; in the celestial regions, terrene properties subsisting in a causal and celestial manner; and in earth celestial properties, but according to a terrene condition."

Proclus then proceeds to point to certain mysterious peculiarities of plants, minerals, and animals, all of which are well known to our naturalists, but none of which are explained. Such are the rotatory motion of the sunflower, of the heliotrope, of the lotos — which, before the rising of the sun, folds its leaves, drawing the petals within itself, so to say, then expands them gradually, as the sun rises, and draws them in again as it descends to the west — of the sun and lunar stones and the helioselenus, of the cock and lion, and other animals. "Now the ancients," he says, "having contemplated this mutual sympathy of things (celestial and terrestrial) applied them for occult purposes, both celestial and terrene natures, by means of which, through a certain

similitude, they deduced divine virtues into this inferior abode. . . . All things are full of divine natures; terrestrial natures receiving the plenitude of such as are celestial, but celestial of *supercelestial* essences, while every order of things proceeds gradually in a beautiful descent from *the highest to the lowest*.\* For whatever particulars are collected into one above the order of things, are afterwards dilated in descending, *various souls being distributed under their various ruling divinities*."†

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediæval hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timæus* as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight*, the difference being caused by some other *unknown* agency, would seem to point a

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\* This is the exact opposite of the modern theory of evolution.

† Ficinus, See "*Excerpta*" and "*Dissertation on Magic*"; Taylor, "*Plato*," vol. i., p. 63.

great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words a profound and exhaustive knowledge of natural law — this *was* and *is* the basis of magic.

In his notes on *Ghosts and Goblins*, when reviewing some facts adduced by certain illustrious defenders of the spiritual phenomena, such as Professor de Morgan, Mr. Robert Dale Owen, and Mr. Wallace, among others — Mr. Richard A. Proctor says that he "cannot see any force in the following remarks by Professor Wallace: 'How is such evidence as this,' he (Wallace) says, speaking of one of Owen's stories, 'refuted or explained away? Scores, and even hundreds, of equally-attested facts are on record, but no attempt is made to explain them. They are simply ignored, and in many cases admitted to be inexplicable.' " To this Mr. Proctor jocularly replies that as "our philosophers declare that they have long ago decided these ghost stories to be all delusions; *therefore* they need only be ignored; and they feel much 'worritted' that fresh evidence should be adduced, and fresh converts made, some of whom are so unreasonable as to ask for a new trial on the ground that the former verdict was contrary to the evidence."

"All this," he goes on to say, "affords excellent reason why the 'converts' should not be ridiculed for their belief; but something more to the purpose must be urged before 'the philosophers' can be expected to devote much of their time to the inquiry suggested. It ought to be shown that *the well-being of the human race is to some important degree concerned in the matter*, whereas the trivial nature of all ghostly conduct hitherto recorded is admitted even by converts!"

Mrs. Emma Hardinge Britten has collected a great number of authenticated facts from secular and scientific journals, which show with what serious questions our scientists sometimes replace the vexed subject of "Ghosts and Goblins." She quotes from a Washington paper a report of one of these solemn conclaves, held on the evening of April 29th, 1854. Professor Hare, of Philadelphia, the venerable chemist, who was so universally respected for his individual character, as well as for his life-long labors for science, "was *bullied* into silence" by Professor Henry, as soon as he had touched the subject of spiritualism. "The impertinent action of one of the members of the 'American Scientific Association,' " says the authoress, "was sanctioned by the majority of that distinguished body and subsequently endorsed by all of them in their proceedings."\* On the following morning, in the report of the session, the *Spiritual Telegraph* thus commented upon the events:

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\* "Modern American Spiritualism," p. 119.

"It would seem that a subject like this" — (presented by Professor Hare) "was one which would lie peculiarly within the domain of 'science.' But the 'American Association for the Promotion of Science'\* decided that it was either unworthy of their attention or dangerous for them to meddle with, and so they voted to put the invitation on the table. . . We cannot omit in this connection to mention that the 'American Association for the Promotion of Science' held a very learned, extended, grave, and profound discussion at the same session, upon the cause why 'roosters crow between twelve and one o'clock at night!' " A subject worthy of philosophers; and one, moreover, which must have been shown to effect "the well-being of the human race" in a very "important degree."

It is sufficient for one to express belief in the existence of a mysterious sympathy between the life of certain plants and that of human beings, to assure being made the subject of ridicule. Nevertheless, there are many well-authenticated cases going to show the reality of such an affinity. Persons have been known to fall sick simultaneously with the uprooting of a tree planted upon their natal day, and dying when the tree died. Reversing affairs, it has been known that a tree planted under the same circumstances withered and died simultaneously with the person whose twin brother, so to speak, it was. The former would be called by Mr. Proctor

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\* The full and correct name of this learned Society is — "The American Association for the *Advancement* of Science." It is, however, often called for brevity's sake, "The American Scientific Association."

an "effect of the imagination"; the latter a "curious coincidence."

Max Müller gives a number of such cases in his essay *On Manners and Customs*. He shows this popular tradition existing in Central America, in India, and Germany. He traces it over nearly all Europe; finds it among the Maori Warriors, in British Guiana, and in Asia. Reviewing Tyler's *Researches into the Early History of Mankind*, a work in which are brought together quite a number of such traditions, the great philologist very justly remarks the following: "If it occurred in Indian and German tales only, we might consider it as ancient Aryan property; but when we find it again in Central America, nothing remains but either to admit a later communication between European settlers and native American story-tellers. . . or to inquire whether there is not some intelligible and truly human element in this supposed sympathy between the life of flowers and the life of man."

The present generation of men, who believe in nothing beyond the superficial evidence of their senses, will doubtless reject the very idea of such a sympathetic power existing in plants, animals, and even stones. The caul covering their inner sight allows them to see but that which they cannot well deny. The author of the *Asclepian Dialogue* furnishes us with a reason for it, that might perhaps fit the present period and account for this epidemic of unbelief. In our century, as then, "there is a lamentable departure of divinity from man, when nothing worthy of heaven or celestial concerns is heard or believed, and when every divine voice is by a *necessary*

silence dumb.\* Or, as the Emperor Julian has it, "the *little soul*" of the skeptic "is indeed acute, but sees nothing with a vision healthy and sound."

### UNIVERSALITY OF BELIEF IN MAGIC

*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; "but their parts," owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), "are sometimes according, and sometimes contrary to (divine) nature." When those circulations — which Eliphas Levi calls "currents of the astral light" — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the "superior natures," and the divine soul of man is in perfect intelligence with these "inferior" ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant

fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guarded in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs so widely scattered from one pole to the other that we find exactly the same ideas among the Tartars and Laplanders as among the southern nations of Europe, the inhabitants of the steppes of Russia, and the aborigines of North and South America? For instance, Tyler shows one of the ancient Pythagorean maxims, "Do not stir the fire with a sword," as popular among a number of nations which have not the slightest connection with each other. He quotes De Plano Carpini, who found this tradition prevailing among the Tartars so far back as in 1246. A Tartar will not consent for any amount of money to stick a knife into the fire, or touch it with any sharp or pointed instrument, for fear of cutting the "head of the fire."

The Kamtchadal of North-eastern Asia consider it a great sin so to do. The Sioux Indians of North America dare not touch the fire with either needle, knife, or any sharp instrument. The Kalmucks entertain the same dread; and an Abyssinian would rather bury his bare arms to the elbows in blazing coals than use a knife or axe near them. All these facts

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\* See Taylor's translation of "*Select Works of Plotinus*," p. 553, etc.



Tyler also calls "simply curious coincidences." Max Müller, however, thinks that they lose much of their force by the fact "of the Pythagorean doctrine being at the bottom of it."

Every sentence of Pythagoras, like most of the ancient maxims, has a dual signification; and, while it had an occult physical meaning, expressed literally in its words, it embodied a moral precept, which is explained by Iamblichus in his *Life of Pythagoras*. This "Dig not fire with a sword," is the ninth symbol in the *Protrepitics* of this Neo-platonist. "This symbol," he says, "exhorts to prudence." It shows "the propriety of not opposing sharp words to a man full of fire and wrath — not contending with him. For frequently by uncivil words you will agitate and disturb an ignorant man, and you will suffer yourself. . . Herakleitus also testifies to the truth of this symbol. For, he says, 'It is difficult to fight with anger, for whatever is necessary to be done redeems the soul.' And this he says truly. For many, by gratifying anger, have changed the condition of their soul, and have made death preferable to life. But by governing the tongue and being quiet, friendship is produced from strife, the fire of anger being extinguished, and you yourself will not appear to be destitute of intellect."\*

We have had misgivings sometimes; we have questioned the impartiality of our own judgment, our ability to offer a respectful criticism upon the labors of such giants as some of our modern philosophers — Tyndall, Huxley, Spencer,

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\* Iamblichus, "*De Vita Pythag.*," additional notes (Taylor).

Carpenter, and a few others. In our immoderate love for the "men of old" — the primitive sages — we were always afraid to trespass the boundaries of justice and refuse their dues to those who deserve them. Gradually this natural fear gave way before an unexpected reinforcement. We found out that we were but the feeble echo of public opinion, which, though suppressed, has sometimes found relief in able articles scattered throughout the periodicals of the country. One of such can be found in the *National Quarterly Review* of December, 1875, entitled "Our Sensational Present-Day Philosophers." It is a very able article, discussing fearlessly the claims of several of our scientists to new discoveries in regard to the nature of matter, the human soul, the mind, the universe; how the universe came into existence, etc. "The religious world has been much startled," the author proceeds to say, "and not a little excited by the utterances of men like Spencer, Tyndall, Huxley, Proctor, and a few others of the same school." Admitting very cheerfully how much science owes to each of those gentlemen, nevertheless the author "most emphatically" denies that they have made any discoveries at all. There is nothing new in the speculations, even of the most advanced of them; nothing which was not known and taught, in one form or another, thousands of years ago. He does not say that these scientists "put forward their theories as their own discoveries, but they leave the fact to be implied, and the newspapers do the rest. . . . The public, which has neither time nor the inclination to examine the facts, adopts the faith of the newspapers . . . and wonders

what will come next! . . . The supposed originators of such startling theories are assailed in the newspapers. Sometimes the obnoxious scientists undertake to defend themselves, but we cannot recall a single instance in which they have candidly said, 'Gentlemen, be not angry with us; we are merely *revamping* stories which are nearly as old as the mountains.' " This would have been the simple truth; "but even scientists or philosophers," adds the author, "are not always proof against the weakness of encouraging any notion which they think may secure niches for them among the immortal Ones."\*

Huxley, Tyndall, and even Spencer have become lately the great oracles, the "infallible popes" on the dogmas of protoplasm, molecules, primordial forms, and atoms. They have reaped more palms and laurels for their great discoveries than Lucretius, Cicero, Plutarch, and Seneca had hairs on their heads. Nevertheless, the works of the latter teem with ideas on the protoplasm, primordial forms, etc., let alone the atoms, which caused Demokritus to be called the *atomic* philosopher. In the same *Review* we find this very startling denunciation:

"Who, *among the innocent*, has not been astonished, even within the last year, at the wonderful results accomplished by oxygen? What an excitement Tyndall and Huxley have created by proclaiming, in their own ingenious, oracular way, just the very doctrines which we have just quoted from

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\* "The National Quarterly Review," Dec., 1875.

Liebig; yet, as early as 1840, Professor Lyon Playfair translated into English the most 'advanced' of Baron Liebig's works."†

"Another recent utterance," he says, "which startled a large number of innocent and pious persons, is, that every thought we express, or attempt to express, produces a certain wonderful change in the substance of the brain. But, for this and a good deal more of its kind, our philosophers had only to turn to the pages of Baron Liebig. Thus, for instance, that scientist proclaims: 'Physiology has sufficiently decisive grounds for the opinions, that *every thought, every sensation* is accompanied by a change in the composition of the *substance of the brain*; that every motion, every manifestation of force is the result of a transformation of the structure or of its substance.'"‡

Thus, throughout the sensational lectures of Tyndall, we can trace, almost to a page, the whole of Liebig's speculations, interlined now and then with the still earlier views of Demokritus and other Pagan philosophers. A potpourri of old hypotheses elevated by the great authority of the day into quasi-demonstrated formulas, and delivered in that pathetic, picturesque, mellow, and thrillingly-eloquent phraseology so preeminently his own.

Further, the same reviewer shows us many of the identical ideas and all the material requisite to demonstrate the great

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† Ibid., p. 94.

‡ "Force and Matter," p. 151.

discoveries of Tyndall and Huxley, in the works of Dr. Joseph Priestley, author of *Disquisitions on Matter and Spirit*, and even in Herder's *Philosophy of History*.

"Priestley," adds the author, "was not molested by government, simply because he had no ambition to obtain fame by proclaiming his atheistic views from the house-top. This philosopher . . . was the author of from seventy to eighty volumes, and the discoverer of oxygen." It is in these works that "he puts forward those identical ideas which have been declared so 'startling,' 'bold,' etc., as the utterances of our present-day philosophers."

"Our readers," he proceeds to say, "remember what an excitement has been created by the utterances of some of our modern philosophers as to the origin and nature of ideas, but those utterances, like others that preceded and followed them, contain nothing new." "An idea," says Plutarch, "is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and *becomes the cause of its manifestation*" (*De Placitio Philosophorum*). Verily, no modern atheist, Mr. Huxley included, can outvie Epicurus in materialism; he can but mimic him. And what is his "protoplasm," but a *rechauffé* of the speculations of the Hindu Swâbhâvikas or Pantheists, who assert that all things, the gods as well as men and animals, are born from Swâbhâva or their own nature?\* As to Epicurus, this is what Lucretius makes him say: "The soul, thus produced, must be *material*,

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\* Burnouf, "Introduction," p. 118.

because we trace it issuing from a material source; because it exists, and exists alone in a material system; is nourished by material food; grows with the growth of the body; becomes matured with its maturity; declines with its decay; and hence, whether belonging to man or brute, must die with its death." Nevertheless, we would remind the reader that Epicurus is here speaking of the *Astral Soul*, not of Divine Spirit. Still, if we rightly understand the above, Mr. Huxley's "mutton-protoplasm" is of a very ancient origin, and can claim for its birthplace, Athens, and for its cradle, the brain of old Epicurus.

Further, still, anxious not to be misunderstood or found guilty of depreciating the labor of any of our scientists, the author closes his essay by remarking, "We merely want to show that, at least, that portion of the public which considers itself intelligent and enlightened should cultivate its memory, or remember the 'advanced' thinkers of the past much better than it does. Especially should those do so who, whether from the desk, the rostrum, or the pulpit, undertake to instruct all willing to be instructed by them. There would then be much less groundless apprehension, much less charlatanism, and above all, much less plagiarism, than there is."†

Truly says Cudworth that the greatest ignorance of which our modern wiseacres accuse the ancients is their belief in the soul's immortality. Like the old skeptic of Greece, our

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† "The National Quarterly Review," Dec., 1875, p. 96.

scientists — to use an expression of the same Dr. Cudworth — are afraid that if they admit spirits and apparitions they must admit a God too; and there is nothing too absurd, he adds, for them to suppose, in order to keep out the existence of God. The great body of ancient materialists, skeptical as they now seem to us, thought otherwise, and Epicurus, who rejected the soul's immortality, believed still in a God, and Demokritus fully conceded the reality of apparitions. The preëxistence and God-like powers of the human spirit were believed in by most all the sages of ancient days. The magic of Babylon and Persia based upon it the doctrine of their *machagistia*. The *Chaldean Oracles*, on which Pletho and Psellus have so much commented, constantly expounded and amplified their testimony. Zoroaster, Pythagoras, Epicharmus, Empedocles, Kebes, Euripides, Plato, Euclid, Philo, Boehius, Virgil, Marcus Cicero, Plotinus, Iamblichus, Proclus, Psellus, Synesius, Origen, and, finally, *Aristotle* himself, far from denying our immortality, support it most emphatically. Like Cardon and Pompanatius, "who were no friends to the soul's immortality," as says Henry More, "Aristotle expressly concludes that the rational soul is both a distinct being from the soul of the world, though of the same essence," and that "it does preëxist before it comes into the body."\*

Years have rolled away since the Count Joseph De Maistre wrote a sentence which, if appropriate to the Voltairean

epoch in which he lived, applies with still more justice to our period of utter skepticism. "I have heard," writes this eminent man, "I have heard and read of myriads of good jokes on the ignorance of the ancients, who were always seeing spirits everywhere; methinks that we are a great deal more imbecile than our forefathers, in never perceiving any such now, anywhere."†

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\* "*De Anima*," lib. i., cap. 3.

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† De Maistre, "*Soirées de St. Petersburg*."

## CHAPTER VIII

"Think not my magic wonders wrought by aid  
Of Stygian angels summoned up from Hell;  
Scorned and accursed by those who have essay'd  
Her gloomy Divs and Afrites to compel.  
But by perception of the secret powers  
Of mineral springs, in nature's inmost cell,  
Of herbs in curtain of her greenest bowers,  
And of the moving stars o'er mountain tops and towers."

TASSO, Canto XIV, xliii

"Who dares think *one* thing and *another* tell  
My heart detests him as the gates of Hell!"

POPE

"If man ceases to exist when he disappears in the grave, you must be compelled to affirm that he is the only creature in existence whom nature or providence has condescended to deceive and cheat by capacities for which there are no available objects."

BULWER-LYTTON, *Strange Story*

### DO THE PLANETS AFFECT HUMAN DESTINY?

THE preface of Richard A. Proctor's latest work on astronomy, entitled *Our Place among Infinities*, contains the following extraordinary words: "It was their ignorance of the earth's place among infinities, which led the ancients to regard the heavenly bodies as ruling favorably or adversely the fates of men and nations, and to dedicate the days in sets of seven to the seven planets of their astrological system."

Mr. Proctor makes two distinct assertions in this sentence: 1. That the ancients were ignorant of the earth's place among infinities; and 2. That they regarded the heavenly bodies as ruling, favorably or adversely, the fates of men and nations.\* We are very confident that there is at least good reason to suspect that the ancients were familiar with the movements, emplacement, and mutual relations of the heavenly bodies. The testimony of Plutarch, Professor Draper, and Jowett, are sufficiently explicit. But we would ask Mr. Proctor how it happens, if the ancient astronomers were so ignorant of the law of the birth and death of worlds that, in the fragmentary bits which the hand of time has spared us of ancient lore there should be — albeit couched in obscure language — so much information which the most recent discoveries of science have verified? Beginning with the tenth page of the

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\* We need not go so far back as that to assure ourselves that many great men believed the same. Kepler, the eminent astronomer, fully credited the idea that the stars and all heavenly bodies, even our earth, are endowed with living and thinking souls.

work under notice, Mr. Proctor sketches for us the theory of the formation of our earth, and the successive changes through which it passed until it became habitable for man. In vivid colors he depicts the gradual accretion of cosmic matter into gaseous spheres surrounded with "a liquid non-permanent shell"; the condensation of both; the ultimate solidification of the external crust; the slow cooling of the mass; the chemical results following the action of intense heat upon the primitive earthy matter; the formation of soils and their distribution; the change in the constitution of the atmosphere; the appearance of vegetation and animal life; and, finally, the advent of man.

### VERY CURIOUS PASSAGE FROM HERMES

Now, let us turn to the oldest written records left us by the Chaldeans, the Hermetic *Book of Numbers*,\* and see what we shall find in the allegorical language of Hermes, Kadmus, or Thuti, the thrice great Trismegistus. "In the beginning of time the great invisible one had his holy hands full of celestial

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\* We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "*Books of Hermes*," and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnolfo di Villanova's "*Rosarium philosoph.*"; Francesco Arnolphim's "*Lucensis opus de lapide*." Hermes Trismegistus' "*Tractatus de transmutatione metallorum*," "*Tabula smaragdina*," and above all in the treatise of Raymond Lulli, "*Ab angelis opus divinum de quinta essentia*."

matter which he scattered throughout the infinity; and lo, behold! it became balls of fire and balls of clay; and they scattered like the moving metal† into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire."

Could any one ask a clearer definition of the cosmic changes which Mr. Proctor so elegantly expounds?

Here we have the distribution of matter throughout space; then its concentration into the spherical form; the separation of smaller spheres from the greater ones; axial rotation; the gradual change of orbs from the incandescent to the earthy consistence; and, finally, the total loss of heat which marks their entrance into the stage of planetary death. The change of the balls of clay into balls of fire would be understood by materialists to indicate some such phenomenon as the sudden ignition of the star in Cassiopeia, A.D. 1572, and the one in Serpentarius, in 1604, which was noted by Kepler. But, do the Chaldeans evince in this expression a profounder philosophy than of our day? Does this change into balls of "pure divine fire" signify a continuous planetary existence, correspondent with the spirit-life of man, beyond the awful mystery of death? If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity,

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† Quicksilver.

decadence, and death, may they not, like man, have their continued existence in a sublimated, ethereal, or spiritual form? The magians so affirm. They tell us that the fecund mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross, material body slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations. Her own perfected vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the name of GOD.

"And the heaven was visible in seven circles, and the planets appeared with all their signs, in star-form, and the stars were divided and numbered with the rulers that were in them, and their *revolving* course was bounded with *the air*, and borne with a circular course, through the agency of the divine SPIRIT."\*

We challenge any one to indicate a single passage in the works of Hermes which proves him guilty of that crowning absurdity of the Church of Rome which assumed, upon the geocentric theory of astronomy, that the heavenly bodies were made for our use and pleasure, and that it was worth while for the only son of God to descend upon this cosmic mote and die in expiation for our sins! Mr. Proctor tells us of

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\* "*Hermes*," iv. 6. Spirit here denotes the Deity — Pneuma, d qevo" .

a liquid non-permanent shell of uncongealed matter enclosing a "viscous plastic ocean," within which "there is another interior *solid globe* rotating." We, on our part, turn to the *Magia Adamica* of Eugenius Philalethes, published in 1650, and at page 12, we find him quoting from Trismegistus in the following terms: "Hermes affirmeth that in the *Beginning* the earth was a quackmire or quivering kind of jelly, it being nothing else but *water congealed* by the incubation and heat of the divine spirit; *cum adhuc* (sayeth he) *Terra tremula esset, Lucente sole compacta est.*"

In the same work Philalethes, speaking in his quaint, symbolical way, says, "The earth is invisible . . . on my soul it is so, and which is more, the *eye of man* never *saw* the earth, nor can it be *seen* without *art*. To make this *element invisible*, is the *greatest secret in magic* . . . as for this *fæculent, gross body* upon which we walk, it is a *compost*, and no earth but it hath earth in it, . . . in a word all the *elements* are *visible* but one, namely the *earth*, and when thou hast attained to so much *pefection* as to know why *God* hath placed the *earth in abscondito*,† thou hast an excellent figure whereby to know *God Himself*, and how He is *visible*, how *invisible*."‡

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† "*Magia Adamica*," p. 11.

‡ *The ignorance of the ancients of the earth's sphericity is assumed without warrant*. What proof have we of the fact? It was only the literati who exhibited such an ignorance. Even so early as the time of Pythagoras, the Pagans taught it, Plutarch testifies to it, and Socrates died for it. Besides, as we have stated repeatedly, all knowledge was concentrated in the sanctuaries of the temples from whence it very rarely spread itself

among the uninitiated. If the sages and priests of the remotest antiquity were not aware of this astronomical truth, how is it that they represented Kneph, the spirit of the *first hour*, with an egg placed on his lips, the egg signifying our globe, to which he imparts life by his breath. Moreover, if, owing to the difficulty of consulting the Chaldean "*Book of Numbers*," our critics should demand the citation of other authorities, we can refer them to Diogenes Laertius, who credits Manetho with having taught that the earth was in the shape of a ball. Besides, the same author, quoting most probably from the "Compendium of Natural Philosophy," gives the following statements of the Egyptian doctrine: "The beginning is matter Arch'n reu' ei'nai u'len , and from it the four elements separated. . . . The true form of God is unknown; but the world had a beginning and is therefore perishable. . . . The moon is eclipsed when it crosses the shadow of the earth" (Diogenes Laertius, "*Proœin*," §§ 10, 11). Besides, Pythagoras is credited with having taught that the earth was round, that it rotated, and was but a planet like any other of these celestial bodies. (See Fenelon's "*Lives of the Philosophers*.") In the latest of Plato's translations ("*The Dialogues of Plato*," by Professor Jowett), the author, in his introduction to "*Timæus*," notwithstanding "an unfortunate doubt" which arises in consequence of the word i[llesqai capable of being translated either "circling" or "compacted," feels inclined to credit Plato with having been familiar with the rotation of the earth. Plato's doctrine is expressed in the following words: "The earth which is our nurse (compacted or) *circling* around the pole which is extended through the universe." But if we are to believe Proclus and Simplicius, Aristotle understood this word in "*Timæus*" "to mean circling or revolving" (De Cœlo), and Mr. Jowett himself further admits that "Aristotle attributed to Plato the doctrine of the rotation of the earth." (See vol. ii. of "*Dial. of Plato*." Introduction to "*Timæus*," pp. 501-2.) It would have been extraordinary, to say the least, that Plato, who was such an admirer of Pythagoras and who certainly must have had,

Ages before our savants of the nineteenth century came into existence, a wise man of the Orient thus expressed himself, in addressing the invisible Deity: "For thy Almighty Hand, that made the world of *formless matter*."\*

There is much more contained in this language than we are willing to explain, but we will say that the secret is worth the seeking; perhaps in this formless matter, the *pre-Adamite* earth, is contained a "potency" with which Messrs. Tyndall and Huxley would be glad to acquaint themselves.

### THE RESTLESSNESS OF MATTER

But to descend from universals to particulars, from the ancient theory of planetary evolution to the evolution of plant and animal life, as opposed to the theory of special creation, what does Mr. Proctor call the following language of Hermes but an anticipation of the modern theory of evolution of species? "When God had filled his powerful hands with those things which are in nature, and in that which compasseth nature, then shutting them close again, he said: 'Receive from me, O holy earth! that art ordained to be the *mother of all*, lest thou shouldst want anything'; when presently opening such hands as it becomes a God to have, he poured down all that was necessary to the constitution of things." Here we have primeval matter imbued with "the promise and potency of

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as an initiate, access to the most secret doctrines of the great Samian, should be ignorant of such an elementary astronomical truth.

\* "*Wisdom of Solomon*," xi. 17.



every future form of life," and the earth declared to be the predestined mother of everything that should thenceforth spring from her bosom.

More definite is the language of Marcus Antoninus in his discourse to himself. "The nature of the universe delights not in anything so much as to alter all things, and present them under another form. This is her conceit to play one game and begin another. Matter is placed before her like a piece of wax and she shapes it to all forms and figures. Now she makes *a bird, then out of the bird a beast* — now a *flower*, then a *frog*, and she is pleased with her own magical performances as men are with their own fancies."\*

Before any of our modern teachers thought of evolution, the ancients taught us, through Hermes, that nothing can be abrupt in nature; that she never proceeds by jumps and starts, that everything in her works is slow harmony, and that there is nothing sudden — not even violent death.

The slow development from preëxisting forms was a doctrine with the Rosicrucian Illuminati. The *Tres Matres* showed Hermes the mysterious progress of their work, before they condescended to reveal themselves to mediæval alchemists. Now, in the Hermetic dialect, these three mothers are the symbol of light, heat, and electricity, or magnetism, the two latter being as convertible as the whole of the forces or agents which have a place assigned them in the modern "Force-correlation." Synesius mentions books of stone which

he found in the temple of Memphis, on which was engraved the following sentence: "One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are *one*."

The inherent restlessness of matter is embodied in the saying of Hermes: "Action is the life of Phta"; and Orpheus calls nature *Polumhvca;no* *ma>thr*, "the mother that makes many things," or the ingenious, the contriving, the inventive mother.

Mr. Proctor says: "All that *that is upon and within the earth, all vegetable forms and all animal forms, our bodies, our brains, are formed of materials which have been drawn in from those depths of space surrounding us on all sides.*" The Hermetists and the later Rosicrucians held that all things visible and invisible were produced by the contention of light with darkness, and that every particle of matter contains within itself a spark of the divine essence — or light, *spirit* — which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. Says Hargrave Jennings, quoting Robertus di Fluctibus: "Thus all minerals in this spark of life have the rudimentary possibility of plants and growing organisms; thus all plants have rudimentary sensations which might (in the ages) enable them to perfect and transmute into locomotive new creatures, lesser or higher in their grade, or nobler or meaner in their functions; thus all plants, and all vegetation might pass off (by side roads) into more distinguished highways as it were, of independent,

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\* Eugenius Philalethes, "*Magia Adamica*."

completer advance, allowing their original spark of light to expand and thrill with higher and more vivid force, and to urge forward with more abounding, informed purpose, all wrought by planetary influence directed by the unseen spirits (or workers) of the great original architect."\*

*Light* — the first mentioned in *Genesis*, is termed by the kabalists, Sefhira, or the Divine *Intelligence*, the mother of all the Sefhiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity — the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun,"† and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are

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\* Hargrave Jennings, "*The Rosicrucians*."

† "*Timæus*."

concentrated upon our solar system, and produce all the correlations of forces.

So much for the first of Mr. Proctor's two propositions; now for the second.

The work which we have been noticing, comprises a series of twelve essays, of which the last is entitled *Thoughts on Astrology*. The author treats the subject with so much more consideration than is the custom of men of his class, that it is evident he has given it thoughtful attention. In fact, he goes so far as to say that, "If we consider the matter aright, we must concede . . . that of all the errors into which men have fallen in their desire to penetrate into futurity, astrology is the most respectable, we may even say the most reasonable."‡

He admits that "The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs — the sun — every living creature on the earth must perish."§ He admits, also, the influence of the moon, and sees nothing strange in the ancients reasoning by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was " . . . natural that the other moving bodies known to the ancients, should be thought to possess also their special powers."\*\* Indeed, the professor sees nothing unreasonable in their supposition that

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‡ "*Our Place among Infinities*," p. 313.

§ *Ibid.*

\*\* *Ibid.*, p. 314.

the influences exerted by the slower moving planets "might be even more potent than those of the sun himself." Mr. Proctor thinks that the system of astrology "was formed gradually and perhaps tentatively." Some influences may have been inferred from observed events, the fate of this or that king or chief, guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterward have found general acceptance, because confirmed by some *curious coincidences*.

A witty joke may sound very prettily, even in a learned treatise, and the word "coincidence" may be applied to anything we are unwilling to accept. But a sophism is not a truism; still less is it a mathematical demonstration, which alone ought to serve as a beacon — to astronomers, at least. Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit. It is the old struggle between the Platonic and Aristotelean schools, and it is not in our century of Sadducean skepticism that the former will prevail over the latter. Mr. Proctor, in his professional capacity, is like the uncharitable person of the Sermon on the Mount, who is ever ready to attract public attention to the mote in his despised

neighbor's eye, and overlook the beam in his own. Were we to record the failures and ridiculous blunders of astronomers, we are afraid they would outnumber by far those of the astrologers. Present events fully vindicate Nostradamus, who has been so much ridiculed by our skeptics. In an old book of prophecies, published in the fifteenth century (an edition of 1453), we read the following, among other astrological predictions:\*

### PROPHECY OF NOSTRADAMUS FULFILLED

"In twice two hundred years, the Bear  
The Crescent will assail;  
But if the Cock and Bull unite,  
The Bear will not prevail.  
In twice ten years again —  
Let Islam know and fear —  
The Cross shall stand, the Crescent wane,  
Dissolve, and disappear."

In just twice two hundred years from the date of that prophecy, we had the Crimean war, during which the alliance of the Gallic Cock and English Bull interfered with the political designs of the Russian Bear. In 1856 the war was

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\* The library of a relative of the writer contains a copy of a French edition of this unique work. The prophecies are given in the old French language, and are very difficult for the student of modern French to decipher. We give, therefore, an English version, which is said to be taken from a book in the possession of a gentleman in Somersetshire, England.

ended, and Turkey, or the Crescent, closely escaped destruction. In the present year (1876) the most unexpected events of a political character have just taken place, and *twice ten years* have elapsed since peace was proclaimed. Everything seems to bid fair for a fulfilment of the old prophecy; the future will tell whether the Moslem Crescent, which seems, indeed, to be *waning*, will irrevocably "wane, dissolve, and disappear," as the outcome of the present troubles.

In explaining away the heterodox facts which he appears to have encountered in his pursuit of knowledge, Mr. Proctor is obliged more than once in his work, to fall back upon these "curious coincidences." One of the most curious of these is stated by him in a foot-note (page 301) as follows: "I do not here dwell on the curious coincidence — if, indeed, Chaldean astrologers had not discovered the ring of Saturn — that they showed the god corresponding within a ring and *triple*. . . . Very moderate optical knowledge — such, indeed, as we may fairly infer from the presence of optical instruments among Assyrian remains — might have led to the discovery of Saturnal rings and Jupiter's moons. . . . Bel, the Assyrian Jupiter," he adds, "was represented sometimes with four star-tipped wings. *But it is possible that these are mere coincidences.*"

In short, Mr. Proctor's theory of coincidence becomes finally more suggestive of miracle than the facts themselves. For coincidences our friends the skeptics appear to have an unappeasable appetite. We have brought sufficient testimony in the preceding chapter to show that the ancients must have

used as good optical instruments as we have now. Were the instruments in possession of Nebuchadnezzar of such moderate power, and the knowledge of his astronomers so very contemptible, when, according to Rawlinson's reading of the tiles, the Birs-Nimrud, or temple of Borsippa, had seven stages, symbolical of the concentric circles of the seven spheres, each built of tiles and metals to correspond with the color of the ruling planet of the sphere typified? Is it a coincidence again, that they should have appropriated to each planet the color which our latest telescopic discoveries show to be the real one?\* Or is it again a coincidence, that Plato should have indicated in the *Timæus* his knowledge of the indestructibility of matter, of conservation of energy, and correlation of forces? "The latest word of modern philosophy," says Jowett, "is continuity and development, but to Plato *this is the beginning and foundation of science.*"†

The radical element of the oldest religions was essentially *sabaistic*; and we maintain that their myths and allegories — if once correctly and thoroughly interpreted, will dovetail with the most exact astronomical notions of our day. We will say more; there is hardly a scientific law — whether pertaining to physical astronomy or physical geography — that could not be easily pointed out in the ingenious combinations of their fables. They allegorized the most important as well as the most trifling causes of the celestial motions; the nature of every phenomenon was personified; and in the mythical

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\* See Rawlinson, vol. xvii., pp. 30-32, Revised edition.

† Jowett, Introduction to "*Timæus*," "*Dial. of Plato*," vol. i., p. 509.

biographies of the Olympic gods and goddesses, one well acquainted with the latest principles of physics and chemistry can find their causes, inter-agencies, and mutual relations embodied in the deportment and course of action of the fickle deities. The atmospheric electricity in its neutral and latent states is embodied usually in demi-gods and goddesses, whose scene of action is more limited to earth and who, in their occasional flights to the higher deific regions, display their electric tempers always *in strict proportion with the increase of distance from the earth's surface*: the weapons of Hercules and Thor were never more mortal than when the gods soared into the clouds. We must bear in mind that before the time when the Olympian Jupiter was anthropomorphized by the genius of Pheidias into the Omnipotent God, the *Maximus*, the God of gods, and thus abandoned to the adoration of the multitudes, in the earliest and abstruse science of symbology he embodied in his person and attributes the whole of the cosmic forces. The Myth was less metaphysical and complicated, but more truly eloquent as an expression of natural philosophy. Zeus, the male element of the creation with Chthonia — Vesta (the earth), and Metis (the water) the first of the Oceanides (the feminine principles) — was viewed according to Porphyry and Proclus as the *zoon-ek-zoon*, the chief of living beings. In the Orphic theology, the oldest of all, metaphysically speaking, he represented both the *potentia* and *actus*, the unrevealed *cause* and the Demiurge, or the active creator as an emanation from the invisible potency. In the latter demiurgic capacity, in

conjunction with his consorts, we find in him all the mightiest agents of cosmic evolution — chemical affinity, atmospheric electricity, attraction, and repulsion.

It is in following his representations in this physical qualification that we discover how well acquainted were the ancients with all the doctrines of physical science in their modern development. Later, in the Pythagorean speculations, Zeus became the metaphysical trinity; the monad evolving from its invisible SELF the *active* cause, effect, and intelligent will, the whole forming the *Tetractis*. Still later we find the earlier Neoplatonists leaving the primal monad aside, on the ground of its utter incomprehensibility to human intellect, speculating merely on the *demiurgic triad* of this deity as visible and intelligible in its effects; and thus the metaphysical continuation by Plotinus, Porphyry, Proclus, and other philosophers of this view of Zeus the father, Zeus *Poseidon*, or *dunamis*, the son and power, and the spirit or *nous*. This triad was also accepted as a whole by the Irenæic school of the second century; the more substantial difference between the doctrines of the Neo-platonists and the Christians being merely the forcible amalgamation by the latter of the incomprehensible monad with its actualized creative trinity.

In his astronomical aspect Zeus-Dionysus has his origin in the zodiac, the ancient solar year. In Libya he assumed the form of a ram, and is identical with the Egyptian Amun, who begat Osiris, the taurian god. Osiris is also a personified emanation of the Father-Sun, and himself the Sun in Taurus.

The Parent-Sun being the Sun in Aries. As the latter, Jupiter, is in the guise of a ram, and as Jupiter-Dionysus or Jupiter-Osiris, he is the bull. This animal is, as it is well known, the symbol of the creative power; moreover the Kabala explains, through the medium of one of its chief expounders, Simon-Ben-Iochai,\* the origin of this strange worship of the bulls and cows. It is neither Darwin nor Huxley — the founders of the doctrine of evolution and its necessary complement, the transformation of species — that can find anything against the rationality of this symbol, except, perhaps, a natural feeling of uneasiness upon finding that they were preceded by the ancients even in this particular modern discovery. Elsewhere, we will give the doctrine of the kabalists as taught by Simon-Ben-Iochai.

It may be easily proved that from time immemorial Saturn or Kronos, whose ring, most positively, *was* discovered by the Chaldean astrologers, and whose symbolism is no "coincidence," was considered the father of Zeus, before the latter became himself the father of all the gods, and was the highest deity. He was the Bel or Baal of the Chaldeans, and originally imported among them by the Akkadians. Rawlinson insists that the latter came from Armenia; but if so, how can we account for the fact that Bel is but a Babylonian personification of the Hindu Siva, or Bala, the fire-god, the omnipotent creative, and at the same time, destroying Deity, in many senses higher than Brahma himself?

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\* N. B. — He lived in the first century B. C.

"Zeus," says an Orphic hymn, "is the first and the last, the head, and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things; and the principal motor in fire; he is the sun and the moon; the fountain of the ocean; the demiurgus of the universe; one power, one God; the mighty creator and governor of the cosmos. Everything, fire, water, earth, ether, night, the heavens, Metis, the primeval architecturess (the Sophia of the Gnostics, and the Sephira of the Kabalists), the beautiful Eros, Cupid, all is included within the vast dimensions of his glorious body!"†

This short hymn of laudation contains within itself the groundwork of every mythopoeic conception. The imagination of the ancients proved as boundless as the visible manifestations of the Deity itself which afforded them the themes for their allegories. Still the latter, exuberant as they seem, never departed from the two principal ideas which may be ever found running parallel in their sacred imagery; a strict adherence to the physical as well as moral or spiritual aspect of natural law. Their metaphysical researches never clashed with scientific truths, and their religions may be truly termed the psycho-physiological creeds of the priests and scientists, who built them on the traditions of the infant-world, such as the unsophisticated minds of the primitive races received them, and on their own experimental

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† Stobæus, "Eclogues."

knowledge, hoary with all the wisdom of the intervening ages.

### SYMPATHIES BETWEEN PLANETS AND PLANTS

As the sun, what better image could be found for Jupiter emitting his golden rays than to personify this emanation in Diana, the all-illuminating virgin Artemis, whose oldest name was Diktynna, literally the emitted *ray*, from the word *dikein*. The moon is non-luminous, and it shines only by the reflected light of the sun; hence, the imagery of his daughter, the goddess of the moon, and herself, Luna, Astartè, or Diana. As the Cretan Diktynna, she wears a wreath made of the magic plant *diktamnon*, or *dictamnus*, the evergreen shrub whose contact is said, at the same time, to develop somnambulism and cure finally of it; and, as Eilithyia and Juno Pronuba, she is the goddess who presides over births; she is an Æsculapian deity, and the use of the dictamnus-wreath, in association with the moon, shows once more the profound observation of the ancients. This plant is known in botany as possessing strongly sedative properties; it grows on Mount Dicte, a Cretan mountain, in great abundance; on the other hand, the moon, according to the best authorities on animal magnetism, acts upon the juices and ganglionic system, or nerve-cells, the seat from whence proceed all the nerve-fibres which play such a prominent part in mesmerization. During childbirth the Cretan women were covered with this plant, and its roots were administered as best calculated to soothe acute pain, and allay the irritability so dangerous at this period. They

were placed, moreover, within the precincts of the temple sacred to the goddess, and, if possible, under the direct rays of the resplendent daughter of Jupiter — the bright and warm Eastern moon.

The Hindu Brahmans and Buddhists have complicated theories on the influence of the sun and moon (the male and female elements), as containing the negative and positive principles, the opposites of the magnetic polarity. "The influence of the moon on women is well known," write all the old authors on magnetism; and Ennemoser, as well as Du Potet, confirm the theories of the Hindu seers in every particular.

### HINDU KNOWLEDGE OF THE PROPERTIES OF COLORS

The marked respect paid by the Buddhists to the sapphire-stone — which was also sacred to Luna, in every other country — may be found based on something more scientifically exact than a mere groundless superstition. They ascribed to it a sacred magical power, which every student of psychological mesmerism will readily understand, for its polished and deep-blue surface produces extraordinary somnambulatory phenomena. The varied influence of the prismatic colors on the growth of vegetation, and especially that of the "blue ray," has been recognized but recently. The Academicians quarrelled over the unequal heating power of the prismatic rays until a series of experimental demonstrations by General Pleasonton, proved that under the blue ray, the most electric of all, animal and vegetable growth

was increased to a magical proportion. Thus Amoretti's investigations of the electric polarity of precious stones show that the diamond, the garnet, the amethyst, are -E., while the sapphire is +E.\* Thus, we are enabled to show that the latest experiments of science only corroborate that which was known to the Hindu sages before any of the modern academies were founded. An old Hindu legend says that Brahma-Prajapâti, having fallen in love with his own daughter, *Ushâs* (Heaven, sometimes the Dawn also), assumed the form of a buck (*ris'ya*) and Ushas that of a female deer (*rohit*) and thus committed the first sin.† Upon seeing such a desecration, the gods felt so terrified, that uniting their most fearful-looking bodies — each god possessing as many bodies as he desires — they produced Bhûtavan (the spirit of evil), who was created by them on purpose to destroy the *incarnation* of the first sin committed by the Brahma himself. Upon seeing this, Brahma-Hiranyagarbha‡ repented bitterly and began repeating the Mantras, or prayers of purification, and, in his grief, dropped on earth a tear, the *hottest* that ever fell from an eye; and from it was formed the first sapphire.

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\* Kieser, "*Archiv.*," vol. iv., p. 62. In fact, many of the old symbols were mere puns on names.

† See "*Rig-Vedas*," the Aitareya-Brahmanan.

‡ Brahma is also called by the Hindu Brahmans Hiranyagarbha or the *unit* soul, while *Amrita* is the supreme soul, the first cause which emanated from itself the creative Brahma.

This half-sacred, half-popular legend shows that the Hindus knew which was the most electric of all the prismatic colors; moreover, the particular influence of the sapphire-stone was as well defined as that of all the other minerals. Orpheus teaches how it is possible to affect a whole audience by means of a lodestone; Pythagoras pays a particular attention to the color and nature of precious stones; while Apollonius of Tyana imparts to his disciples the secret virtues of each, and changes his jewelled rings daily, using a particular stone for every day of the month and according to the laws of judicial astrology. The Buddhists assert that the sapphire produces peace of mind, equanimity, and chases all evil thoughts by establishing a healthy circulation in man. So does an electric battery, with its well-directed fluid, say our electricians. "The sapphire," say the Buddhists, "will open barred doors and dwellings (for the spirit of man); it produces a desire for prayer, and brings with it more peace than any other gem; but he who would wear it must lead a pure and holy life."§

Diana-Luna is the daughter of Zeus by Proserpina, who represents the Earth in her active labor, and, according to Hesiod, as Diana Eilythia-Lucina she is Juno's daughter. But Juno, devoured by Kronos or Saturn, and restored back to life by the Oceanid Metis, is also known as the Earth. Saturn, as the evolution of Time, swallows the earth in one of the ante-historical cataclysms, and it is only when Metis (the waters)

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§ Marbod, "*Liber lapid. ed Beekmann.*"



by retreating in her many beds, frees the continent, that Juno is said to be restored to her first shape. The idea is expressed in the 9th and 10th verses of the first chapter of *Genesis*. In the frequent matrimonial quarrels between Juno and Jupiter, Diana is always represented as turning her back on her mother and smiling upon her father, though she chides him for his numerous frolics. The Thessalian magicians are said to have been obliged, during such eclipses, to draw her attention to the earth by the power of their spells and incantations, and the Babylonian astrologers and magi never desisted in their spells until they brought about a reconciliation between the irritated couple, after which Juno "radiantly smiled on the bright goddess" Diana, who, encircling her brow with her crescent, returned to her hunting-place in the mountains.

It seems to us that the fable illustrates the different phases of the moon. We, the inhabitants of the earth, never see but one-half of our bright satellite, who thus turns *her back* to her mother Juno. The sun, the moon, and the earth are constantly changing positions with relation to each other. With the *new moon* there is constantly a change of weather; and sometimes the wind and storms may well suggest a quarrel between the sun and earth, especially when the former is concealed by grumbling thunder-clouds. Furthermore, the new moon, when her dark side is turned toward us, is invisible; and it is only after a *reconciliation* between the sun and the earth, that a bright crescent becomes visible on the side nearest to the sun, though this time Luna is not illuminated by sunlight *directly*

received, but by sunlight reflected from the earth to the moon, and by her reflected back to us. Hence, the Chaldean astrologers and the magicians of Thessaly, who probably watched and determined as accurately as a Babinet the course of the celestial bodies, were said by their enchantments to force the moon to descend on earth, *i.e.*, to show her crescent, which she could do but after receiving the "radiant smile" from her mother-earth, who put it on after the conjugal reconciliation. Diana-Luna, having adorned her head with her crescent, returns back to hunt in *her mountains*.

As to calling in question the intrinsic knowledge of the ancients on the ground of their "*superstitious* deductions from natural phenomena," it is as appropriate as it would be if, five hundred years hence, our descendants should regard the pupils of Professor Balfour Stewart as *ancient* ignoramuses, and himself a shallow philosopher. If modern science, in the person of this gentleman, can condescend to make experiments to determine whether the appearance of the spots on the sun's surface is in any way connected with the potato disease, and finds *it is*; and that, moreover, "the earth is very seriously affected by what takes place in the sun,"\* why should the ancient astrologers be held up as either fools or arrant knaves? There is the same relation between natural and judicial or judiciary astrology, as between physiology and psychology, the physical and the moral. If in later centuries these sciences were degraded into charlatanry by

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\* "*The Sun and the Earth*," Lecture by Prof. Balfour Stewart.

some money-making impostors, is it just to extend the accusation to those mighty men of old who, by their persevering studies and holy lives, bestowed an immortal name upon Chaldea and Babylonia? Surely those who are now found to have made correct astronomical observations ranging back to "within 100 years from the flood," from the top observatory of the "cloud-encompassed Bel," as Prof. Draper has it, can hardly be considered impostors. If their mode of impressing upon the popular minds the great astronomical truths differed from the "system of education" of our present century and appears ridiculous to some, the question still remains unanswered: which of the two systems was the best? With them science went hand in hand with religion, and the idea of God was inseparable from that of his works. And while in the present century there is not one person out of ten thousand who knows, if he ever knew the fact at all, that the planet Uranus is *next* to Saturn, and revolves about the sun in eighty-four years; and that Saturn is *next* to Jupiter, and takes twenty-nine and a half years to make one complete revolution in its orbit; while Jupiter performs his revolution in twelve years; the uneducated masses of Babylon and Greece, having impressed on their minds that Uranus was the father of Saturn, and Saturn that of Jupiter, considering them furthermore deities as well as all their satellites and attendants, we may perhaps infer from it, that while Europeans only discovered Uranus in 1781, a curious coincidence is to be noticed in the above myths.

We have but to open the most common book on astrology, and compare the descriptions embraced in the *Fable of the Twelve Houses* with the most modern discoveries of science as to the nature of the planets and the elements in each star, to see that without any spectroscope the ancients were perfectly well acquainted with the same. Unless the fact is again regarded as "a coincidence," we can learn, to a certain extent, of the degree of the solar heat, light, and nature of the planets by simply studying their symbolic representations in the Olympic gods, and the twelve signs of the zodiac, to each of which in astrology is attributed a particular quality. If the goddesses of our own planet vary in no particular from other gods and goddesses, but all have a like physical nature, does not this imply that the sentinels who watched from the top of Bel's tower, by day as well as by night, holding communion with the euhemerized deities, had remarked, before ourselves, the physical unity of the universe and the fact that the planets above are made of precisely the same chemical elements as our own? The sun in Aries, Jupiter, is shown in astrology as a masculine, diurnal, cardinal, equinoctial, easterly sign, hot and dry, and answers perfectly to the character attributed to the fickle "Father of the gods." When angry Zeus-Akrios snatches from his fiery belt the thunderbolts which he hurls forth from heaven, he rends the clouds and descends as Jupiter *Pluvius* in torrents of rain. He is the greatest and highest of gods, and his movements are as rapid as lightning itself. The planet Jupiter is known to revolve on its axis so rapidly that the point of its equator

turns at the rate of 450 miles a minute. An immense excess of centrifugal force at the equator is believed to have caused the planet to become extremely flattened at the poles; and in Crete the personified god Jupiter was represented without ears. The planet Jupiter's disk is crossed by dark belts; varying in breadth, they appear to be connected with its rotation on its axis, and are produced by disturbances in its atmosphere. The face of Father Zeus, says Hesiod, became spotted with rage when he beheld the Titans ready to rebel.

### "COINCIDENCES" THE PANACEA OF MODERN SCIENCE

In Mr. Proctor's book, astronomers seem especially doomed by Providence to encounter all kinds of curious "coincidences," for he gives us many cases out of the "multitude," and even of the "*thousands* of facts [sic]." To this list we may add the army of Egyptologists and archæologists who of late have been the chosen pets of the capricious *Dame Chance*, who, moreover, generally selects "well-to-do Arabs" and other Eastern gentlemen, to play the part of benevolent *genii* to Oriental scholars in difficulties. Professor Ebers is one of the latest favored ones. It is a well-known fact, that whenever Champollion needed important links, he fell in with them in the most various and unexpected ways.

Voltaire, the greatest of "infidels" of the eighteenth century, used to say, that if there were no God, people would have to invent one. Volney, another "materialist," nowhere throughout his numerous writings denies the existence of God. On the contrary, he plainly asserts several times that the

universe is the work of the "All-wise," and is convinced that there is a Supreme Agent, a universal and identical Artificer, designated by the name of God.\* Voltaire becomes, toward the end of his life, Pythagorical, and concludes by saying: "I have consumed forty years of my pilgrimage . . . seeking the philosopher's stone called truth. I have consulted all the adepts of antiquity, Epicurus and Augustine, Plato and Malebranche, and I still remain in ignorance. . . . All that I have been able to obtain by comparing and combining the system of Plato, of the tutor of Alexander, Pythagoras, and the Oriental, is this: *Chance is a word void of sense*. The world is arranged according to mathematical laws."†

It is pertinent for us to suggest that Mr. Proctor's stumbling-block is that which trips the feet of all materialistic scientists, whose views he but repeats; he confounds the physical and spiritual operations of nature. His very theory of the probable inductive reasoning of the ancients as to the subtile influences of the more remote planets, by comparison with the familiar and potent effects of the sun and moon upon our earth, shows the drift of his mind. Because science affirms that the sun imparts physical *heat* and *light* to us, and the moon affects the tides, he thinks that the ancients must have regarded the other heavenly bodies as exerting the same

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\* "*La Loi Naturelle*," par Volney.

† "*Diction. Philosophique*," Art. "*Philosophie*."

kind of influence upon us physically, and indirectly upon our fortunes.\* And here we must permit ourselves a digression.

How the ancients regarded the heavenly bodies is very hard to determine, for one unacquainted with the esoteric explanation of their doctrines. While philology and comparative theology have begun the arduous work of analysis, they have as yet arrived at meagre results. The allegorical form of speech has often led our commentators so far astray, that they have confounded causes with effects, and *vice versa*. In the baffling phenomenon of force-correlation, even our greatest scientists would find it very hard to explain which of these forces is the cause, and which the effect, since each may be both by turns, and convertible. Thus, if we should inquire of the physicists, "Is it light which generates heat, or the latter which produces light?" we would in all probability be answered that it is certainly light which creates heat. Very well; but how? did the great Artificer first produce light, or did He first construct the sun, which is said to be the sole dispenser of light, and, consequently, heat? These questions may appear at first glance indicative of ignorance; but, perhaps, if we ponder them deeply, they will assume another appearance. In *Genesis*, the "Lord" first creates *light*, and three days and three nights are alleged to pass away before He creates the sun, the moon, and the stars. This gross blunder against *exact* science has created much merriment among materialists. And they certainly would be warranted

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\* "Boston Lecture," December, 1875.

in laughing, if their doctrine that our light and heat are derived from the sun were unassailable. Until recently, nothing has happened to upset this theory, which, for lack of a better one, according to the expression of a preacher, "reigns sovereign in the Empire of Hypothesis." The ancient sun-worshippers regarded the Great Spirit as a nature-god, identical with nature, and the sun as the deity, "in whom the Lord of life dwells." Gama is the sun, according to the Hindu theology, and "The sun is the source of the souls and of *all life*."† Agni, the "Divine Fire," the deity of the Hindu, is the sun,‡ for the fire and sun are the same. Ormazd is light, the Sun-God, or the Life-giver. In the Hindu philosophy, "The souls issue from the soul of the world, and return to it as sparks to the fire."§ But, in another place, it is said that "*The Sun* is the soul of *all things*; all has proceeded out of it, and will return to it,"\*\* which shows that the sun is meant allegorically here, and refers to the *central*, invisible sun, GOD, whose first manifestation was Sephira, the emanation of En-Soph — Light, in short.

"And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it," says Ezekiel (i., 4, 22, etc.), ". . . and the likeness of a throne . . . and as the appearance of a man above upon it . . . and I saw as it were the appearance of *fire*

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† Weber, "*Ind. Stud.*," i. 290.

‡ Wilson, "*Rig-Veda Sanhita*," ii. 143.

§ "*Duncker*," vol. ii., p. 162

\*\* "*Wultke*," ii. 262.

and it had brightness round about it." And Daniel speaks of the "ancient of days," the kabalistic En-Soph, whose throne was "the fiery flame, his wheels burning fire. . . . A fiery stream issued and came forth from before him."\* Like the Pagan Saturn, who had his castle of flame in the seventh heaven, the Jewish Jehovah had his "castle of fire over the seventh heavens."†

If the limited space of the present work would permit we might easily show that none of the ancients, the sun-worshippers included, regarded our visible sun otherwise than as an emblem of their metaphysical invisible central sun-god. Moreover, they did *not* believe what our modern science teaches us, namely, that light and heat proceed from *our* sun, and that it is this planet which imparts all life to our visible nature. "His radiance is undecaying," says the *Rig-Veda*, "the intensely-shining, all-pervading, unceasing, undecaying rays of Agni desist not, neither night nor day." This evidently related to the spiritual, central sun, whose rays are all-pervading and unceasing, the eternal and boundless life-giver. HE the *Point*; the centre (which is everywhere) of the circle (which is nowhere), the ethereal, spiritual fire, the soul and spirit of the all-pervading, mysterious ether; the despair and puzzle of the materialist, who will some day find that that which causes the numberless cosmic forces to manifest themselves in eternal correlation is but a divine electricity, or rather *galvanism*, and that the sun is but one of the myriad

\* *Daniel* vii. 9, 10.

† *Book of Enoch*, xiv. 7, ff.

*magnets* disseminated through space — a reflector — as General Pleasonton has it. That the sun has no more heat in it than the moon or the space-crowding host of sparkling stars. That there is no *gravitation* in the Newtonian sense,‡ but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the sun, not by their weight or gravitation. This and much more they may learn; but, until then we must be content with being merely laughed at, instead of being burned alive for impiety, or shut up in an insane asylum.

The laws of Manu are the doctrines of Plato, Philo, Zoroaster, Pythagoras, and of the Kabala. The esoterism of every religion may be solved by the latter. The kabalistic

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‡ This proposition, which will be branded as *preposterous*, but which we are ready to show, on the authority of Plato (see Jowett's *Introd.* to the "*Timæus*", last page), as a Pythagorean doctrine, together with that other of the sun being but the lens through which the light passes, is strangely corroborated at the present day, by the observations of General Pleasonton of Philadelphia. This experimentalist boldly comes out as a revolutionist of modern science, and calls Newton's centripetal and centrifugal forces, and the law of gravitation, "fallacies." He fearlessly maintains his ground against the Tyndalls and Huxleys of the day. We are glad to find such a learned defender of one of the oldest (and hitherto treated as the *most absurd*) of hermetic *hallucinations* (?) (See General Pleasonton's book, "*The Influence of the Blue Ray of the Sunlight, and of the Blue Color of the Sky, in developing Animal and Vegetable Life*," addressed to the Philadelphia Society for Promoting Agriculture.)

doctrine of the allegorical Father and Son, or *Pathr* and *Logo*" is identical with the groundwork of Buddhism. Moses could not reveal to the multitude the sublime secrets of religious speculation, nor the cosmogony of the universe; the whole resting upon the Hindu *Illusion*, a clever mask veiling the *Sanctum Sanctorum*, and which has misled so many theological commentators.\*

The kabalistic heresies receive an unexpected support in the heterodox theories of General Pleasonton. According to his opinions (which he supports on far more unimpeachable facts than orthodox scientists theirs) the space between the sun and the earth must be filled with a material medium,

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\* In no country were the true esoteric doctrines trusted to writing. The Hindu Brahma Maia, was passed from one generation to another by *oral* tradition. The Kabala was never written; and Moses intrusted it orally but to his elect. The primitive pure Oriental gnosticism was completely corrupted and degraded by the different subsequent sects. Philo, in the "de Sacrificiis Abeli et Caini," states that there is a mystery *not to be revealed* to the uninitiated. Plato is silent on many things, and his disciples refer to this fact constantly. Any one who has studied, even superficially, these philosophers, on reading the institutes of Manu, will clearly perceive that they all drew from the same source. "This universe," says Manu, "existed only in the first divine idea, yet unexpanded, as if involved in darkness, imperceptible, indefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep; then the sole self-existing Power himself undiscerned, appeared with undiminished glory, expanding his idea, or dispelling the gloom." Thus speaks the first code of Buddhism. Plato's idea is the Will, or Logos, the deity which manifests itself. It is the Eternal Light from which proceeds, as an *emanation*, the visible and *material* light.

which, so far as we can judge from his description, answers to our kabalistic astral light. The passage of light through this must produce enormous friction. Friction generates electricity, and it is this electricity and its correlative magnetism which forms those tremendous forces of nature that produce in, on, and about our planet the various changes which we everywhere encounter. He proves that terrestrial heat *cannot* be directly derived from the sun, for heat *ascends*. The force by which heat is effected is a repellent one, he says, and as it is associated with positive electricity, it is attracted to the upper atmosphere by its negative electricity, always associated with cold, which is opposed to positive electricity. He strengthens his position by showing that the earth, which when covered with snow cannot be affected by the sun's rays, is warmest where the snow is deepest. This he explains upon the theory that the radiation of heat from the interior of the earth, positively electrified, meeting at the *surface* of the earth with the snow in contact with it, negatively electrified, produces the heat.

Thus he shows that it is not at all to the sun that we are indebted for light and heat; that light is a creation *sui generis*, which sprung into existence at the instant when the Deity *willed*, and uttered the fiat: "Let there be light"; and that it is this independent material agent which produces heat *by friction*, on account of its enormous and incessant velocity. In short, it is the first kabalistic emanation to which General Pleasonton introduces us, that Sephira or divine *Intelligence* (the female principle), which, in unity with En-Soph, or

divine wisdom (male principle) produced every thing visible and invisible. He laughs at the current theory of the incandescence of the sun and its gaseous substance. The reflection from the photosphere of the sun, he says, passing through planetary and stellar spaces, must have thus created a vast amount of electricity and magnetism. Electricity, by the union of its opposite polarities, evolves heat and imparts magnetism to all substances capable of receiving it. The sun, planets, stars, and nebulæ are all magnets, etc.

If this courageous gentleman should prove his case, future generations will have but little disposition to laugh at Paracelsus and his sidereal or astral light, and at his doctrine of the magnetic influence exercised by the stars and planets upon every living creature, plant, or mineral of our globe. Moreover, if the Pleasonton hypothesis is established, the transcendent glory of Professor Tyndall will be rather obscured. According to public opinion, the General makes a terrible onslaught on the learned physicist, for attributing to the sun calorific effects experienced by him in an Alpine ramble, that were simply due to his own vital electricity.\*

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\* It appears that in descending from Mont Blanc, Tyndall suffered severely from the heat, though he was knee-deep in the snow at the time. The Professor attributed this to the burning rays of the sun, but Pleasonton maintains that if the rays of the sun had been so intense as described, they would have melted the snow, which they did not; he concludes that the heat from which the Professor suffered came from his own body, and was due to the electrical action of sunlight upon his dark woolen clothes, which had become electrified positively by the

## THE MOON AND THE TIDES

The prevalence of such revolutionary ideas in science, embolden us to ask the representatives of science whether they can explain *why* the tides follow the moon in her circling motion? The fact is, they cannot demonstrate even so familiar a phenomenon as this, one that has no mystery for even the neophytes in alchemy and magic. We would also like to learn whether they are equally incapable of telling us why the moon's rays are so poisonous, even fatal, to some organisms; why in some parts of Africa and India a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with lunar changes; why somnambulists are more affected at her full; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by lunar influences? Several of the mimosæ alternately open and close their petals as the full moon emerges from or is obscured by clouds. And the Hindus of Travancore have a popular but extremely suggestive proverb which says: "Soft words are better than harsh; the sea is attracted by the cool moon and not by the hot sun." Perhaps the one man or the many men who launched this proverb on the world knew more about the cause of such attraction of the waters by the moon than we do. Thus if science cannot explain the cause of this physical influence, what can she

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heat of his body. The cold, dry ether of planetary space and the upper atmosphere of the earth became negatively electrified, and falling upon his warm body and clothes, positively electrified, evolved an increased heat (see "*The Influence of the Blue Ray*," etc., pp. 39, 40, 41, etc.).

know of the moral and occult influences that may be exercised by the celestial bodies on men and their destiny; and why contradict that which it is impossible for her to prove false? If certain aspects of the moon effect tangible results so familiar in the experience of men throughout all time, what violence are we doing to logic in assuming the possibility that a certain combination of sidereal influences may also be more or less potential?

### EPIDEMIC MENTAL AND MORAL DISORDERS

If the reader will recall what is said by the learned authors of the *Unseen Universe*, as to the positive effect produced upon the universal ether by so small a cause as the evolution of thought in a single human brain, how reasonable will it not appear that the terrific impulses imparted to this common medium by the sweep of the myriad blazing orbs that are rushing through "the interstellar depths," should affect us and the earth upon which we live, in a powerful degree? If astronomers cannot explain to us the occult law by which the drifting particles of cosmic matter aggregate into worlds, and then take their places in the majestic procession which is ceaselessly moving around some central point of attraction, how can anyone assume to say what mystic influences may or may not be darting through space and affecting the issues of life upon this and other planets? Almost nothing is known of the laws of magnetism and the other imponderable agents; almost nothing of their effects upon our bodies and minds; even that which is known and moreover perfectly

demonstrated, is attributed to chance, and curious *coincidences*. But we do know, by these coincidences,\* that "there are periods when certain diseases, propensities, fortunes, and misfortunes of humanity are more rife than at others." There are times of epidemic in moral and physical affairs. In one epoch "the spirit of religious controversy will arouse the most ferocious passions of which human nature is susceptible, provoking mutual persecution, bloodshed, and wars; at another, an epidemic of resistance to constituted authority will spread over half the world (as in the year 1848), rapid and simultaneous as the most virulent bodily disorder."

Again, the *collective character* of mental phenomena is illustrated by an anomalous psychological condition invading and dominating over thousands upon thousands, depriving them of everything but automatic action, and giving rise to the popular opinion of demoniacal possession, an opinion in some sense justified by the satanic passions, emotions, and acts which accompany the condition. At one period, the aggregate tendency is to retirement and contemplation; hence, the countless votaries of monachism and anchoretism; at another the mania is directed toward *action*, having for its proposed end some utopian scheme, equally impracticable and useless; hence, the myriads who have forsaken their kindred, their homes, and their country, to seek a land whose

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\* The most curious of all "curious coincidences," to our mind is, that our men of science should put aside facts, striking enough to cause them to use such an expression when speaking of them, instead of setting to work to give us a philosophical explanation of the same.



stones were gold, or to wage exterminating war for the possession of worthless cities and trackless deserts.\*

The author from whom the above is quoted says that "the seeds of vice and crime appear to be sown under the surface of society, and to spring up and bring forth fruit with appalling rapidity and paralyzing succession."

In the presence of these striking phenomena science stands speechless; she does not even attempt to conjecture as to their cause, and naturally, for she has not yet learned to look outside of this ball of dirt upon which we live, and its heavy atmosphere, for the hidden influences which are affecting us day by day, and even minute by minute. But the ancients, whose "ignorance" is assumed by Mr. Proctor, fully realized the fact that the reciprocal relations between the planetary bodies is as perfect as those between the corpuscles of the blood, which float in a common fluid; and that each one is affected by the combined influences of all the rest, as each in its turn affects each of the others. As the planets differ in size, distance, and activity, so differ in intensity their impulses upon the ether or astral light, and the magnetic and other subtle forces radiated by them in certain aspects of the heavens. Music is the combination and modulation of sounds, and sound is the effect produced by the vibration of the ether. Now, if the impulses communicated to the ether by the different planets may be likened to the tones produced by the different notes of a musical instrument, it is not difficult to

conceive that the Pythagorean "music of the spheres" is something more than a mere fancy, and that certain planetary aspects may imply disturbances in the ether of our planet, and certain others rest and harmony. Certain kinds of music throw us into frenzy; some exalt the soul to religious aspirations. In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colors; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. If we and the animals are affected by vibrations acting upon a very minute scale, why may we not be influenced in the mass by vibrations acting upon a grand scale as the effect of combined stellar influences?

"We know," says Dr. Elam, "that certain pathological conditions have a tendency to become epidemic, *influenced by causes not yet investigated*. . . . We see how strong is the tendency of opinion once promulgated to run into an epidemic form — no opinion, no delusion, is too absurd to assume this collective character. We observe, also, how remarkably the same ideas reproduce themselves and *reappear in successive ages*; . . . no crime is too horrible to become popular, homicide, infanticide, suicide, poisoning, or any other diabolical human conception.

. . . In epidemics, the cause of the rapid spread at that particular period *remains a mystery!*"

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\* See Charles Elam, M. D., "A Physician's Problems," London, 1869, p. 159.

These few lines contain an undeniable *psychological* fact, sketched with a masterly pen, and at the same time a *half*-confession of utter ignorance — "*Causes not yet investigated.*" Why not be honest and add at once, "*impossible to investigate with present scientific methods*"?

Noticing an epidemic of incendiarism, Dr. Elam quotes from the *Annales d'Hygiene Publique* the following cases: "A girl about seventeen years of age was arrested on suspicion . . . she confessed that twice she had set fire to dwellings by *instinct*, by *irresistible necessity*. . . . A boy about eighteen committed many acts of this nature. He was not moved by any passion, but the bursting-out of the flames excited a profoundly pleasing emotion."

Who but has noticed in the columns of the daily press similar incidents? They meet the eye constantly. In cases of murder, of every description, and of other crimes of a diabolical character, the act is attributed, in nine cases out of ten, by the offenders themselves, to *irresistible obsessions*. "*Something* whispered constantly in my ear. . . . *Somebody* was incessantly pushing and leading me on." Such are the too-frequent confessions of the criminals. Physicians attribute them to hallucinations of disordered brains, and call the homicidal impulse temporary *lunacy*. But is lunacy itself well understood by any psychologist? Has its cause ever been brought under a hypothesis capable of withstanding the challenge of an uncompromising investigator? Let the controversial works of our contemporary alienists answer for themselves.

Plato acknowledges man to be the toy of the element of necessity, which he enters upon in appearing in this world of matter; he is influenced by external causes, and these causes are *daimonia*, like that of Socrates. Happy is the man physically pure, for if his *external* soul (body) is pure, it will strengthen the second one (astral body), or the soul which is termed by him the *higher mortal soul*, which though liable to err from its own motives, will always side with reason against the animal proclivities of the body. The lusts of man arise in consequence of his perishable material body, so do other diseases; but though he regards crimes as *involuntary* sometimes, for they result like bodily disease from external causes, Plato clearly makes a wide distinction between these *causes*. The fatalism which he concedes to humanity, does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by *necessity*, "if they conquered these they would live righteously, and if they were conquered by them, *unrighteously*."\* The *dual* man, *i.e.*, one from whom the divine *immortal* spirit has departed, leaving but the animal form and astral body (Plato's *higher mortal soul*), is left merely to his *instincts*, for he was conquered by all the evils entailed on matter; hence, he becomes a docile tool in the hands of the *invisibles* — beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their *immortal* counsellor, the Divine Spirit, called by Plato

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\* Jowett, "*Timæus*."

"genius."\* According to this great philosopher and initiate, one "who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman — become helpless and weak as a woman;† and should he not cease from evil in that condition, he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of

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\* Ibid.

† According to General Pleasonton's theory of positive and negative electricity underlying every psychological, physiological, and cosmic phenomena, the abuse of alcoholic stimulants transforms a man into a woman and *vice versa*, by changing their *electricities*. "When this change in the condition of his electricity has occurred," says the author, "his attributes (those of a drunkard) become *feminine*; he is irritable, irrational, excitable . . . becomes violent, and if he meets his wife, whose normal condition of electricity is like his present condition, positive, they repel each other, become mutually abusive, engage in conflict and deadly strife, and the newspapers of the next day announce the verdict of the coroner's jury on the case. . . . Who would expect to find the discovery of the moving cause of all these terrible crimes in the perspiration of the criminal? and yet science has shown that the metamorphoses of a man into a woman, by changing the negative condition of his electricity into the *positive* electricity of the woman, with all its attributes, is disclosed by the character of his perspiration, superinduced by the use of alcoholic stimulants" ("*The Influence of the Blue Ray*," p. 119).

turbulent and irrational *elements* (elementary dæmons) composed of fire and air, and water and earth, and returned to the form of his first and better nature."‡

But Dr. Elam thinks otherwise. On page 194 of his book, *A Physician's Problems*, he says that the cause of the rapid spread of certain epidemics of disease which he is noticing "remains a mystery"; but as regards the incendiariism he remarks that "in all this we find nothing mysterious," though the epidemic is strongly developed. Strange contradiction! De Quincey, in his paper, entitled *Murder Considered as One of the Fine Arts*, treats of the epidemic of assassination, between 1588 and 1635, by which seven of the most distinguished characters of the time lost their lives at the hands of assassins, and neither he, nor any other commentator has been able to explain the mysterious cause of this homicidal mania.

If we press these gentlemen for an explanation, which as pretended philosophers they are bound to give us, we are answered that it is a great deal more *scientific* to assign for such epidemics "agitation of the mind," " . . . a time of political excitement (1830)" " . . . imitation and impulse," " . . . excitable and idle boys," and "*hysterical girls*," than to be absurdly seeking for the verification of superstitious traditions in a hypothetical astral light. It seems to us that if, by some providential fatality, *hysteria* were to disappear entirely from the human system, the medical fraternity would be entirely at a loss for explanations of a large class of phenomena now

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‡ Plato, "*Timæus*."

conveniently classified under the head of "normal symptoms of certain pathological conditions of the nervous centres." Hysteria has been hitherto the sheet-anchor of skeptical pathologists. Does a dirty peasant-girl begin suddenly to speak with fluency different foreign languages hitherto unfamiliar to her, and to write poetry — "hysterics!" Is a medium levitated, in full view of a dozen of witnesses, and carried out of one third-story window and brought back through another — "disturbance of the nervous centres, followed by a *collective* hysterical delusion."\* A Scotch terrier, caught in the room during a manifestation, is hurled by an invisible hand across the room, breaks to pieces, in his *salto mortali*, a chandelier, under a ceiling eighteen feet high, to fall down killed† — "*canine hallucination!*"

"True science has no belief," says Dr. Fenwick, in Bulwer-Lytton's *Strange Story*; "true science knows but three states of mind: denial, conviction, and the vast interval between the two, which is not belief, but the *suspension of judgment*." Such, perhaps, was true science in Dr. Fenwick's days. But the true science of our modern times proceeds otherwise; it either denies point-blank, without any preliminary investigation, or sits in the interim, between denial and conviction, and, dictionary in hand, invents new Græco-Latin appellations for non-existing kinds of hysteria!

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\* Littre, "*Revue des Deux Mondes*."

† See des Mousseaux's "*CŒuvres des Demons*."

How often have powerful clairvoyants and adepts in mesmerism described the epidemics and *physical* (though to others invisible) manifestations which science attributes to epilepsy, hæmato-nervous disorders, and what not, of *somatic origin*, as their lucid vision saw them in the astral light. They affirm that the "electric waves" were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But science has heeded them not, but gone on with her encyclopædic labor of devising new names for old things.

"History," says Du Potet, the prince of French mesmerists, "keeps but too well the sad records of sorcery. These facts were but too real, and lent themselves but too readily to dreadful malpractices of the art, to monstrous abuse! . . . But how did I come to find out that art? Where did I learn it? In my thoughts? no; it is *nature* herself which discovered to me the secret. And how? By producing before my own eyes, without waiting for me to search for it, indisputable facts of sorcery and magic. . . . What is, after all, somnambulistic sleep? *A result of the potency of magic*. And what is it which determines these attractions, these *sudden impulses*, these raving epidemics, rages, antipathies, crises; — these convulsions which *you can make durable*? . . . what is it which determines them, if not the *very principle* we employ, the agent *so decidedly well known to the ancients*? What you call nervous fluid or *magnetism*, the men of old called *occult power*, or the potency of the soul, subjection, MAGIC!"

"Magic is based on the existence of a mixed world placed *without*, not *within* us; and with which we can enter in communication by the use of certain arts and practices. . . . An element *existing in nature*, unknown to most men, gets hold of a person and withers and breaks him down, as the fearful hurricane does a bulrush; it scatters men far away, it strikes them in a *thousand places at the same time*, without their perceiving the invisible foe, or being able to protect themselves . . . all this is *demonstrated*; but that this element could choose friends and select *favorites*, obey their *thoughts*, answer to the human voice, and understand the meaning of *traced signs*, that is what people cannot realize, and *what their reason rejects*, and that is *what I saw*; and I say it here most emphatically, that for me it is a fact and *a truth* demonstrated for ever."\*

"If I entered into greater details, one could readily understand that there do exist *around us, as in ourselves*, mysterious beings who have *power* and *shape*, who enter and go out at will, notwithstanding the well-closed doors."† Further, the great mesmerizer teaches us that the faculty of directing this fluid is a "physical property, resulting from our organization . . . it passes through all bodies . . . everything can be used as a conductor for magical operations, and it will retain the power of producing effects in its turn." This is the theory common to all hermetic philosophers. Such is the power of the fluid, "that *no chemical or physical forces are able to*

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\* Du Potet, "*Magie Devoilée*," pp. 51-147.

† *Ibid.*, p. 201.

*destroy it*. . . . There is very little analogy between the imponderable fluids known to physicists and this animal magnetic fluid."‡

## THE GODS OF THE PANTHEONS ONLY NATURAL FORCES

If we now refer to mediæval ages, we find, among others, Cornelius Agrippa telling us precisely the same: "The ever-changing universal force, the 'soul of the world,' can fecundate anything by infusing in it its own celestial properties. Arranged according to the formula taught *by science*, these objects receive the gift of communicating to us their virtue. It is sufficient to wear them, to feel them immediately operating on the soul as on the body. . . . Human soul possesses, from the fact of its being of the same essence as all creation, a *marvellous power*. One who possesses the secret is enabled to rise in science and knowledge as high as his imagination will carry him; but he does that only on the condition of becoming closely united to this universal force . . . Truth, even the future, can be then made ever present to the eyes of the soul; and this fact has been many times demonstrated by things coming to pass as they were seen and described beforehand . . . time and space vanish before the eagle eye of the immortal soul . . . her power becomes boundless . . . she can shoot through space and envelop with her presence a man, *no matter at what distance*; she can plunge

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‡ Baron Du Potet, "*Cours de Magnetisme*," pp. 17-108.

and penetrate him through, and make him hear the voice of the person she belongs to, as if that person were in the room."\*

If unwilling to seek for proof or receive information from mediæval, hermetic philosophy, we may go still further back into antiquity, and select, out of the great body of philosophers of the pre-Christian ages, one who can least be accused of superstition and credulity — Cicero. Speaking of those whom he calls *gods*, and who are either human or atmospheric spirits, "We know," says the old orator, "that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are not bodies having a certain solidity . . . but that we can recognize them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings."†

"When the initiate," says Levi, in his turn, "has become quite *lucide*, he communicates and directs at will the *magnetic* vibrations in the mass of astral light. . . . Transformed in

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\* "*De Occulto Philosophiâ*," pp. 332-358.

† Cicero, "*De Natura Deorum*," lib. i., cap. xviii.

human light at the moment of the conception, *it* (the light) becomes the *first envelope of the soul*; by combination with the subtlest fluids it forms an ethereal body, or the *sidereal phantom*, which is entirely disengaged *only* at the moment of death."‡ To project this ethereal body, at no matter what distance; to render it more objective and tangible by condensing over its fluidic form the waves of the parent essence, is the great secret of the adept-*magician*.

Theurgical magic is the last expression of occult psychological science. The Academicians reject it as the hallucination of diseased brains, or brand it with the opprobrium of charlatanry. We deny to them most emphatically the right of expressing their opinion on a subject which they have never investigated. They have no more right, in their present state of knowledge, to judge of magic and Spiritualism than a Fiji islander to venture his opinion about the labors of Faraday or Agassiz. About all they can do on any one day is to correct the errors of the preceding day. Nearly three thousand years ago, earlier than the days of Pythagoras, the ancient philosophers claimed that light was ponderable — hence *matter*, and that light was force. The corpuscular theory, owing to certain Newtonian failures to account for it, was laughed down, and the undulatory theory, which proclaimed light *imponderable*, accepted. And now the world is startled by Mr. Crookes *weighing* light with his radiometer! The Pythagoreans held that neither the sun nor

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‡ Eliphas Levi.

the stars were the *sources* of light and heat, and that the former was but an agent; but the modern schools teach the contrary.

The same may be said respecting the Newtonian law of gravitation. Following strictly the Pythagorean doctrine, Plato held that gravitation was not merely a law of the magnetic attraction of lesser bodies to larger ones, but a magnetic repulsion of similars and attraction of dissimilars. "Things brought together," says he, "contrary to nature, are naturally at war, and repel one another."\* This cannot be taken to mean that repulsion occurs of necessity between bodies of dissimilar properties, but simply that when naturally antagonistic bodies are brought together they repel one another. The researches of Bart and Schweigger leave us in little or no doubt that the ancients were well acquainted with the mutual attractions of iron and the lodestone, as well as with the positive and negative properties of electricity, by whatever name they may have called it. The reciprocal magnetic relations of the planetary orbs, which are all magnets, was with them an accepted fact, and aërolites were not only called by them magnetic stones, but used in the Mysteries for purposes to which we now apply the magnet. When, therefore, Professor A. M. Mayer, of the Stevens Institute of Technology, in 1872, told the Yale Scientific Club

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\* "*Timæus*." Such like expressions made Professor Jowett state in his Introduction that Plato taught the attraction of similar bodies to similar. But such an assertion would amount to denying the great philosopher even a rudimentary knowledge of the laws of magnetic poles.

that the earth is a great magnet, and that "on any sudden agitation of the sun's surface the magnetism of the earth receives a profound disturbance in its equilibrium, causing fitful tremors in the magnets of our observatories, and producing those grand outbursts of the polar lights, whose lambent flames dance in rhythm to the quivering needle,"† he only restated, in good English, what was taught in good Doric untold centuries before the first Christian philosopher saw the light.

The prodigies accomplished by the priests of theurgical magic are so well authenticated, and the evidence — is so overwhelming, that, rather than confess that the Pagan theurgists far outrivalled the Christians in miracles, Sir David Brewster piously concedes to the former the greatest proficiency in physics, and everything that pertains to natural philosophy. Science finds herself in a very disagreeable dilemma. She must either confess that the ancient physicists were superior in knowledge to her modern representatives, or that there exists something in nature beyond physical science, and that *spirit* possesses powers of which our philosophers never dreamed.

"The mistake we make in some science we have specially cultivated," says Bulwer-Lytton, "is often only to be seen by

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† Alfred Marshall Mayer, Ph.D., "*The Earth a Great Magnet*," a lecture delivered before the Yale Scientific Club, Feb. 14, 1872.

the light of a separate science as especially cultivated by another."\*

Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism — howbeit insufficient their various experiments — intuitively perceive the alpha and omega of the great mystery. Alone, the study of this agent, which is the divine breath, can unlock the secrets of psychology and physiology, of cosmical and spiritual phenomena.

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, all various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects.

And it formed *statues* (magnetized) which procure health, and made all various figures and things (talismans) which could equally become the instruments of disease as well as of health. Often, too, celestial fire is made to appear through magic, and then statues laugh and lamps are spontaneously enkindled."†

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\* "Strange Story."

† See Taylor's "Pausanias", MS. "Treatise on Dæmons," by Psellus, and the "Treatise on the Eleusinian and Bacchic Mysteries."

## PROOFS OF THE MAGICAL POWERS OF PYTHAGORAS

If Galvani's modern discovery can set in motion the limbs of a dead frog, and force a dead man's face to express, by the distortion of its features, the most varied emotions, from joy to diabolical rage, despair, and horror, the Pagan priests, unless the combined evidence of the most trustworthy men of antiquity is not to be relied upon, accomplished the still greater wonders of making their stone and metal statues to sweat and laugh. The *celestial*, pure fire of the Pagan altar was electricity drawn from the astral light. Statues, therefore, if properly prepared, might, without any accusation of superstition, be allowed to have the property of imparting health and disease by contact, as well as any modern galvanic belt, or overcharged battery.

Scholastic skeptics, as well as ignorant materialists, have greatly amused themselves for the last two centuries over the *absurdities* attributed to Pythagoras by his biographer, Iamblichus. The Samian philosopher is said to have persuaded a she-bear to give up eating human flesh; to have forced a white eagle to descend to him from the clouds, and to have subdued him by stroking him gently with the hand, and by talking to him. On another occasion, Pythagoras actually persuaded an ox to renounce eating beans, by merely whispering in the animal's ear!‡ Oh, ignorance and superstition of our forefathers, how ridiculous they appear in the eyes of our enlightened generations! Let us, however,

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‡ Iamblichus, "De Vita Pythag."



analyze this absurdity. Every day we see unlettered men, proprietors of strolling menageries, taming and completely subduing the most ferocious animals, merely by the power of their irresistible will. Nay, we have at the present moment in Europe several young and physically-weak girls, under twenty years of age, fearlessly doing the same thing. Every one has either witnessed or heard of the seemingly magical power of some mesmerizers and psychologists. They are able to subjugate their patients for any length of time. Regazzoni, the mesmerist who excited such wonder in France and London, has achieved far more extraordinary feats than what is above attributed to Pythagoras. Why, then, accuse the ancient biographers of such men as Pythagoras and Apollonius of Tyana of either wilful misrepresentation or absurd superstition? When we realize that the majority of those who are so skeptical as to the magical powers possessed by the ancient philosophers, who laugh at the old theogonies and the fallacies of mythology, nevertheless have an implicit faith in the records and inspiration of their Bible, hardly daring to doubt even that monstrous absurdity that Joshua arrested the course of the sun, we may well say *Amen* to Godfrey Higgins' just rebuke: "When I find," he says, "learned men believing *Genesis literally*, which the ancients, with all their failings, had too much sense to receive except allegorically, I am tempted to doubt the reality of the improvement of the human mind."\*

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\* "*Anacalypsis*," vol. i., p. 807.

## THE VIEWLESS RACES OF ETHEREAL SPACE

One of the very few commentators on old Greek and Latin authors, who have given their just dues to the ancients for their mental development, is Thomas Taylor. In his translation of Iamblichus' *Life of Pythagoras*, we find him remarking as follows: "Since Pythagoras, as Iamblichus informs us, was initiated in all the Mysteries of Byblus and Tyre, in the sacred operations of the Syrians, and in the Mysteries of the Phoenicians, and also that he spent two and twenty years in the adyta of temples in Egypt, associated with the magians in Babylon, and was instructed by them in their venerable knowledge, it is not at all wonderful that he was skilled in magic, or theurgy, and was therefore able to perform things which surpass merely human power, and which appear to be perfectly incredible to the vulgar."†

The universal ether was not, in their eyes, simply a something stretching, tenantless, throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monstrous and minor creatures, and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water, the various races of the

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† Iamblichus, "*Life of Pythagoras*," p. 297.

*elemental* spirits were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in this plastic and attenuated medium, as the passage of a cannon shot does in the air or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction, than others. With the same premises conceded, we may also see why, by such various aspects of the stars, shoals of friendly or hostile "elementals" might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue.

According to the ancient doctrines, the soulless elemental spirits were evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the highest divinity itself — (Plato's "Father") it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in the matrix out of the bodies of a certain class of these elemental beings which

have passed away in the invisible worlds. In the ancient philosophy there was no missing link to be supplied by what Tyndall calls an "educated imagination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our "ignorant" ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "Idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination.

"Man is arrogant in proportion of his ignorance," he makes the wise Mejnour say to Glyndon. "For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that

Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, then, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world — nay, if even man himself, is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth — common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space — the boundless impalpable which divides earth from the moon and stars — is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable air.* Yet between these last and man is a mysterious *and terrible affinity.* . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened

by intense enthusiasm, purified from all earthly desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtile, the nerves more acute, the spirit more alive and outward, and the element itself — the air, the space — may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *magic* as the credulous call it; as I have so often said before, magic (a science that violates nature) exists not; it is *but the science by which nature can be controlled.* Now, in space there are millions of beings, *not literally spiritual,* for they have all, like the animalcula unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtile, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven. . . . Amid the dwellers of the threshold is one, too, surpassing in malignity and hatred all her tribe; one whose eyes have paralyzed the bravest, and whose power increases over the spirit precisely in proportion to its fear."\*

Such is the insufficient sketch of elemental beings void of divine spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public.

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\* Bulwer-Lytton, "*Zanoni.*"

In the following chapter we will contrive to explain some of the esoteric speculations of the initiates of the sanctuary, as to what man was, is, and may yet be. The doctrines they taught in the Mysteries — the source from which sprang the Old and partially the New Testament, belonged to the most advanced notions of morality, and religious *revelations*. While the literal meaning was abandoned to the fanaticism of the unreasoning lower classes of society, the higher ones, the majority of which consisted of *Initiates*, pursued their studies in the solemn silence of the temples, and their worship of the *one* God of Heaven.

The speculations of Plato, in the *Banquet*, on the creation of the primordial men, and the essay on Cosmogony in the *Timæus*, must be taken allegorically, if we accept them at all. It is this hidden Pythagorean meaning in *Timæus*, *Cratylus*, and *Parmenides*, and a few other trilogies and dialogues, that the Neo-platonists ventured to expound, as far as the theurgical vow of secrecy would allow them. The Pythagorean doctrine that *God is the universal mind diffused through all things*, and the dogma of the soul's immortality, are the leading features in these apparently incongruous teachings. His piety and the great veneration Plato felt for the MYSTERIES, are sufficient warrant that he would not allow his indiscretion to get the better of that deep sense of responsibility which is felt by every adept. "Constantly

perfecting himself in perfect MYSTERIES, a man in them alone becomes truly perfect," says he in the *Phædrus*.\*

He took no pains to conceal his displeasure that the Mysteries had become less secret than formerly. Instead of profaning them by putting them within the reach of the multitude, he would have guarded them with jealous care against all but the most earnest and worthy of his disciples.† While mentioning the gods, on every page, his monotheism is unquestionable, for the whole thread of his discourse indicates that by the term *gods* he means a class of beings far lower in the scale than deities, and but one grade higher than men. Even Josephus perceived and acknowledged this fact, despite the natural prejudice of his race. In his famous onslaught upon Apion, this historian says:‡ "Those, however, among the Greeks who philosophized *in accordance with truth*, were not ignorant of anything . . . nor did they fail to perceive the chilling superficialities of the mythical allegories, on which account they justly despised them. . . . By which thing Plato, being moved, says it is not necessary to admit any one of the other poets into 'the Commonwealth,' and *he dismisses*

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\* Cory, "*Phædrus*," i. 328.

† This assertion is clearly corroborated by Plato himself, who says: "You say that, in my former discourse, I have not sufficiently explained to you the nature of the *First*. I purposely spoke enigmatically, that in case the tablet should have happened with any accident, either by land or sea, a person, without some previous knowledge of the subject, might not be able to understand its contents" ("*Plato*," Ep. ii., p. 312; Cory, "*Ancient Fragments*").

‡ "*Josephus against Apion*," ii., p. 1079.

Homer blandly, after having crowned him and pouring unguent upon him, in order that indeed he should not destroy, by *his myths*, the *orthodox belief respecting one God*."

Those who can discern the true spirit of Plato's philosophy, will hardly be satisfied with the estimate of the same which Jowett lays before his readers. He tells us that the influence exercised upon posterity by the *Timæus* is partly due to a misunderstanding of the doctrine of its author by the Neo-platonists. He would have us believe that the hidden meanings which they found in this *Dialogue*, are "quite at variance with the spirit of Plato." This is equivalent to the assumption that Jowett understands what this spirit really was; whereas his criticism upon this particular topic rather indicates that he did not penetrate it at all. If, as he tells us, the Christians seem to find in his work their trinity, the word, the church, and the creation of the world, in a Jewish sense, it is because all this *is* there, and therefore it is but natural that they should have found it. The outward building is the same; but the spirit which animated the dead letter of the philosopher's teaching has fled, and we would seek for it in vain through the arid dogmas of Christian theology. The Sphinx is the same now, as it was four centuries before the Christian era; but the Œdipus is no more. He is slain because he has given to the world that which the world was not ripe enough to receive. He was the embodiment of truth, and he had to die, as every grand truth has to, before, like the Phoenix of old, it revives from its own ashes. Every translator of Plato's works remarked the strange similarity between the

philosophy of the esoterists and the Christian doctrines, and each of them has tried to interpret it in accordance with his own religious feelings. So Cory, in his *Ancient Fragments*, tries to prove that it is but an outward resemblance; and does his best to lower the Pythagorean Monad in the public estimation and exalt upon its ruins the later anthropomorphic deity. Taylor, advocating the former, acts as unceremoniously with the Mosaic God. Zeller boldly laughs at the pretensions of the Fathers of the Church, who, notwithstanding history and its chronology, and whether people will have it or not, insist that Plato and his school have robbed Christianity of its leading features. It is as fortunate for us as it is unfortunate for the Roman Church that such clever sleight-of-hand as that resorted to by Eusebius is rather difficult in our century. It was easier to pervert chronology "for the sake of making synchronisms," in the days of the Bishop of Cæsarea, than it is now, and while history exists, no one can help people knowing that Plato lived 600 years before Irenæus took it into his head to establish a *new* doctrine from the ruins of Plato's older Academy.

This doctrine of God being the universal mind diffused through all things, underlies all ancient philosophies. The Buddhistic tenets which can never be better comprehended than when studying the Pythagorean philosophy — its faithful reflection — are derived from this source as well as the Brahmanical religion and early Christianity. The purifying process of transmigrations — the metempsychoses — however grossly anthropomorphized at a later period,

must only be regarded as a supplementary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras intended to teach this purely-metaphysical allegory *literally*. Esoterically, it is explained in the "Mystery" of the *Kounboum*,\* and relates to the purely spiritual peregrinations of the human soul. It is not in the dead letter of Buddhistical sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of its ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist system can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of *Maya*.† He must extinguish his passions, unite and identify himself with *the law* (the teaching of the secret doctrine), and comprehend the religion of *annihilation*."

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\* See chapter ix., p. 302.

† "Illusion; matter in its triple manifestation in the earthly, and the astral or fontal soul, or the body, and the Platonian dual soul, the rational and the irrational one," see next chapter.

Here, annihilation refers but to *matter*, that of the visible as well as of the invisible body; for the astral soul (*perisprit*) is still matter, however sublimated. The same book says that what Fo (Buddha) meant to say was, that "the primitive substance is eternal and unchangeable. Its highest revelation is the pure, luminous ether, the boundless infinite space, not a void resulting from the absence of forms, but, on the contrary, *the foundation of all forms*, and anterior to them. But the very presence of *forms* denotes it to be the creation of *Maya*, and all her works are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease forever."

Thus *annihilation* means, with the Buddhistical philosophy, only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; therefore, as something temporary, though seeming to be permanent, it is but an illusion, *Maya*; for, as eternity has neither beginning nor end, the more or less prolonged duration of some particular form passes, as it were, like an instantaneous flash of lightning. Before we have the time to realize that we have seen it, it is gone and passed away for ever; hence, even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes, says the Buddhist, according to the merits or demerits of the person during his lifetime, and this is metempsychosis. When the spiritual *entity* breaks loose for ever from every particle of matter, then only it enters

upon the eternal and unchangeable Nirvana. He exists in spirit, in *nothing*; as a form, a shape, a semblance, he is completely *annihilated*, and thus will die no more, for spirit alone is no *Maya*, but the only REALITY in an illusionary universe of ever-passing forms.

It is upon this Buddhist doctrine that the Pythagoreans grounded the principal tenets of their philosophy. "Can that spirit, which gives life and motion, and partakes of the nature of light, be reduced to non-entity?" they ask. "Can that sensitive spirit in brutes which exercises memory, one of the rational faculties, die, and become nothing?" And Whitelock Bulstrode, in his able defence of Pythagoras, expounds this doctrine by adding: "If you say, they (the brutes) breathe their spirits into the air, and there vanish, that is all I contend for. The air, indeed, is the proper place to receive them, being, according to Laertius, full of souls; and, according to Epicurus, full of atoms, the principles of all things; for even this place wherein we walk and birds fly has so much of a spiritual nature, that it is invisible, and, therefore, may well be the receiver of forms, since the forms of all bodies are so; we can only see and hear its effects; the air itself is too fine, and above the capacity of the age. What then is the ether in the region above, and what are the influences or forms that descend from thence?"

The *spirits* of creatures, the Pythagoreans hold, who are emanations of the most sublimated portions of ether, emanations, BREATHS, *but not forms*. Ether is incorruptible, all philosophers agree in that; and what is incorruptible *is so far*

*from being annihilated* when it gets rid of the *form*, that it lays a good claim to IMMORTALITY. "But what is that which has no body, no *form*; which is imponderable, invisible and indivisible; that which exists and yet *is not*?" ask the Buddhists. "It is Nirvana," is the answer. It is NOTHING, not a region, but rather a state. When once Nirvana is reached, man is exempt from the effects of the "four truths"; for an effect can only be produced through a certain cause, and every cause is *annihilated* in this state.

### THE "FOUR TRUTHS" OF BUDDHISM

These "four truths" are the foundation of the whole Buddhist doctrine of Nirvana. They are, says the book of *Pradjuâ Pâramitâ*\* 1. The existence of pain. 2. The production of pain. 3. The annihilation of pain. 4. The way to the annihilation of pain. What is the source of pain? — Existence. Birth existing, decrepitude and death ensue; for wherever there is a form, there is a *cause* for pain and suffering. *Spirit* alone has no form, and therefore *cannot be said to exist*. Whenever man (the ethereal, inner man) reaches that point when he becomes utterly spiritual, hence, formless, he has reached a state of perfect bliss. MAN as an objective being becomes annihilated, but the spiritual entity with its subjective life, will live for ever, for spirit is incorruptible and immortal.

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\* "*Perfection of Wisdom.*"

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul, the *Anima Mundi*, is Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. When resting in Nirvana, the final bliss, Buddha is the silent monad, dwelling in darkness and silence; he is also the formless Brahm, the sublime but *unknowable* Deity, which pervades invisibly the whole universe. Whenever it is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an *avatar*, or a King Messiah, or a *permutation* of Divine Spirit, *Logos*, Christos, it is all one and the same thing. In each case it is "the Father," who is in the *Son*, and the *Son* in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Every man may become a Buddha, says the doctrine. And so throughout the interminable series of ages we find now and then men who more or less succeed in *uniting* themselves "with God," as the expression goes, with their *own spirit*, as we ought to translate. The Buddhists call such men *Arhat*. An *Arhat* is next to a Buddha, and none is equal to him either in *infused* science, or *miraculous* powers. Certain fakirs demonstrate the theory well in practice, as Jacolliot has proved.

Even the so-called *fabulous* narratives of certain Buddhistical books, when stripped of their allegorical meaning, are found to be the secret doctrines taught by

Pythagoras. In the Pali Books called the *Jutakâs*, are given the 550 incarnations or metempsychoses of Buddha. They narrate how he has appeared in every form of animal life, and animated every sentient being on earth, from infinitesimal insect to the bird, the beast, and finally man, the microcosmic image of God on earth. Must this be taken *literally*; is it intended as a description of the *actual* transformations and existence of one and the same individual immortal, divine spirit, which by turns has animated every kind of sentient being? Ought we not rather to understand, with Buddhist metaphysicians, that though the individual human spirits are numberless, collectively they are one, as every drop of water drawn out of the ocean, metaphorically speaking, may have an individual existence and still be one with the rest of the drops going to form that ocean; for each human spirit is a scintilla of the one all-pervading light? That this divine spirit animates the flower, the particle of granite on the mountain side, the lion, the man? Egyptian Hierophants, like the Brahmans, and the Buddhists of the East, and some Greek philosophers, maintained originally that the same spirit that animates the particle of dust, lurking latent in it, animates man, manifesting itself in him in its highest state of activity. The doctrine, also, of a gradual refusion of the human *soul* into the essence of the primeval parent spirit, was universal at one time. But this doctrine never implied annihilation of the higher spiritual *ego* — only the dispersion of the *external forms* of man, after his terrestrial death, as well as during his abode on earth. Who is better fitted to impart to us the mysteries of



after-death, so erroneously thought impenetrable, than those men who having, through self-discipline and purity of life and purpose, succeeded in uniting themselves with their "God," were afforded *some* glimpses, however imperfect, of the great truth.\* And these seers tell us strange stories about the *variety* of forms assumed by disembodied astral souls; forms of which each one is a spiritual though concrete reflection of the abstract state of the mind, and thoughts of the once living man.

To accuse Buddhistical philosophy of rejecting a Supreme Being — God, and the soul's immortality, of atheism, in short, on the ground that according to their doctrines, Nirvana means *annihilation*, and *Soabhâvât* is NOT a person, but *nothing*, is simply absurd. The En (or Ayîn) of the Jewish En-Soph, also means *nihil* or *nothing*, that which is not (*quo ad nos*); but no one has ever ventured to twit the Jews with atheism. In both cases the real meaning of the term *nothing* carries with it the idea that God is *not a thing*, not a concrete or visible Being to which a name expressive of *any* object known to us on earth may be applied with propriety.

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\* Porphyry gives the credit to Plotinus his master, of having been united with "God" six times during his life, and complains of having attained to it but twice, himself.

## CHAPTER IX

"Thou can'st not call that madness of which thou art proved to know nothing."

TERTULLIAN, *Apology*

"This is not a matter of to-day,  
Or yesterday, but hath been from all times;  
And none hath told us whence it came or how!"

SOPHOCLES

"Belief in the supernatural is a fact natural, primitive, universal, and constant in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convulsions, amid whose storms man again learns to believe and pray."

GUIEOT

"If any one think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue."

JOSEPHUS

### MEANING OF THE EXPRESSION "COATS OF SKIN"

FROM the Platonic and Pythagorean views of matter and force, we will now turn to the kabalistic philosophy of the origin of man, and compare it with the theory of natural selection enunciated by Darwin and Wallace. It may be that

we shall find as much reason to credit the ancients with originality in this direction as in that which we have been considering. To our mind, no stronger proof of the theory of cyclical progression need be required than the comparative enlightenment of former ages and that of the Patristic Church, as regards the form of the earth, and the movements of the planetary system. Even were other evidence wanting, the ignorance of Augustine and Lactantius, misleading the whole of Christendom upon these questions until the period of Galileo, would mark the eclipses through which human knowledge passes from age to age.

The "coats of skin," mentioned in the third chapter of *Genesis* as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yugas*; the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the

receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations, waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of retrogression, in another he might be progressing in enlightenment and civilization.

How analogous this theory is to the law of planetary motion, which causes the individual orbs to rotate on their axes; the several systems to move around their respective suns; and the whole stellar host to follow a common path around a common centre! Life and death, light and darkness, day and night on the planet, as it turns about its axis and traverses the zodiacal circle representing the lesser and the greater cycles.\* Remember the Hermetic axiom: — "As above, so below; as in heaven, so on earth."

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\* Orpheus is said to have ascribed to the grand cycle 120,000 years of duration, and Cassandrus 136,000. See Censorinus, "DE NATAL. DIE"; "CHRONOLOGICAL AND ASTRONOMICAL FRAGMENTS."

Mr. Alfred R. Wallace argues with sound logic, that the development of man has been more marked in his mental organization than in his external form. Man, he conceives to differ from the animal, by being able to undergo great changes of conditions and of his entire environment, without very marked alterations in bodily form and structure. The changes of climate he meets with a corresponding alteration in his clothing, shelter, weapons, and implements of husbandry. His body may become less hairy, more erect, and of a different color and proportions; "the head and face is immediately connected with the organ of the mind, and as being the medium, expressing the most refined motions of his nature," alone change with the development of his intellect. There was a time when "he had not yet acquired that wonderfully-developed brain, the organ of the mind, which now, even in his lowest examples, raises him far above the highest brutes, at a period when he had the form, but hardly the nature of man, when he neither possessed human speech nor sympathetic and moral feelings." Further, Mr. Wallace says that "Man may have been — indeed, I believe *must have been*, once a homogeneous race . . . in man, the hairy covering of the body has almost entirely disappeared." Of the cave men of Les Eyzies, Mr. Wallace remarks further " . . . the great breadth of the face, the enormous development of the ascending ramus of the lower jaw . . . indicate enormous muscular power and the habits of a savage and brutal race."

## NATURAL SELECTION AND ITS RESULTS

Such are the glimpses which anthropology affords us of men, either arrived at the bottom of a cycle or starting in a new one. Let us see how far they are corroborated by clairvoyant psychometry. Professor Denton submitted a fragment of fossilized bone to his wife's examination, without giving Mrs. Denton any hint as to what the article was. It immediately called up to her pictures of people and scenes which he thinks belonged to the stone age. She saw men closely resembling monkeys, with a body very hairy, and "as if the natural hair answered the purpose of clothing." "I question whether he can stand perfectly upright; his hip-joints appear to be so formed, he cannot," she added. "Occasionally I see part of the body of one of those beings that looks comparatively smooth. I can see the skin, which is lighter colored . . . I do not know whether he belongs to the same period. . . . At a distance the face seems flat; the lower part of it is heavy; they have what I suppose would be called prognathous jaws. The frontal region of the head is low, and the lower portion of it is very prominent, forming a round ridge across the forehead, immediately above the eyebrows. . . . Now I see a face that looks like that of a human being, though there is a monkey-like appearance about it. All these seem of that kind, having long arms and hairy bodies."\*

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\* W. and E. Denton, "THE SOUL OF THINGS," vol. i.

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human family would be as uncouth and undeveloped as were their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin"; or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. Unless Messrs. Darwin and Huxley are prepared to prove that the man of our century has attained,

as a physical and moral animal, the acme of perfection, and evolution, having reached its apex, must stop all further progress with the modern genus *Homo*, we do not see how they can possibly confute such a logical deduction.

### THE EGYPTIAN "CIRCLE OF NECESSITY"

In his lecture on *The Action of Natural Selection on Man*, Mr. Alfred R. Wallace concludes his demonstrations as to the development of human races under that law of selection by saying that, if his conclusions are just, "it must inevitably follow that the higher — the more intellectual and moral — must displace the lower and more degraded races; and the power of 'natural selection,' still acting on his mental organization, must ever lead to the more perfect adaptation of man's higher faculties to the condition of surrounding nature, and to the exigencies of the social state. While his external form will probably ever remain unchanged, except in the development of that perfect beauty . . . refined and ennobled by the highest intellectual faculties and sympathetic emotions, his mental constitution may continue to advance and improve, till the world is again inhabited by a single, nearly homogeneous race, no individual of which will be inferior to the noblest specimens of existing humanity." Sober, scientific methods and cautiousness in hypothetical possibilities have evidently their share in this expression of the opinions of the great anthropologist. Still, what he says above clashes in no way with our kabalistic assertions. Allow to ever-progressing nature, to the great law of the "survival of

the fittest," one step beyond Mr. Wallace's deductions, and we have in future the possibility — nay, the assurance of a race, which, like the Vrilya of Bulwer-Lytton's *Coming Race*, will be but one remove from the primitive "Sons of God."

It will be observed that this philosophy of cycles, which was allegorized by the Egyptian Hierophants in the "circle of necessity," explains at the same time the allegory of the "Fall of man." According to the Arabian descriptions, each of the seven chambers of the Pyramids — those grandest of all cosmic symbols — was known by the name of a planet. The peculiar architecture of the Pyramids shows in itself the drift of the metaphysical thought of their builders. The apex is lost in the clear blue sky of the land of the Pharaohs, and typifies the primordial point lost in the unseen universe from whence started the first race of the spiritual prototypes of man. Each mummy, from the moment that it was embalmed, lost its physical individuality in one sense; it symbolized the human race. Placed in such a way as was best calculated to aid the exit of the "soul," the latter had to pass through the seven planetary chambers before it made its exit through the symbolical apex. Each chamber typified, at the same time, one of the seven spheres, and one of the seven higher types of physico-spiritual humanity alleged to be above our own. Every 3,000 years, the soul, representative of its race, had to return to its primal point of departure before it underwent another evolution into a more perfected spiritual and physical transformation. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can

realize fully the infinitude of the subjects that were embraced at one sweep by the majestic thought of its exponents. Starting as a pure and perfect spiritual being, the Adam of the second chapter of *Genesis*, not satisfied with the position allotted to him by the Demiurgus (who is the eldest first-begotten, the Adam-Kadmon), Adam the second, the "man of dust," strives in his pride to become Creator in his turn. Evolved out of the androgynous Kadmon, this Adam is himself an androgyne; for, according to the oldest beliefs presented allegorically in Plato's *Timæus*, the prototypes of our races were all enclosed in the microcosmic tree which grew and developed within and under the great mundane or macrocosmic tree. Divine spirit being considered a unity, however numerous the rays of the great spiritual sun, man has still had his origin like all other forms, whether organic or otherwise, in this one Fount of Eternal Light. Were we even to reject the hypothesis of an androgynous man, in connection with physical evolution, the significance of the allegory in its spiritual sense, would remain unimpaired. So long as the first god-man, symbolizing the two first principles of creation, the dual male and female element, had no thought of good and evil he could not hypostasize "woman," for she was in him as he was in her.

It was only when, as a result of the evil hints of the serpent, *matter*, the latter condensed itself and cooled on the spiritual man in its contact with the elements, that the fruits of the man-tree — who is himself that tree of knowledge — appeared to his view. From this moment the androgynal

union ceased, man evolved out of himself the woman as a separate entity. They have broken the thread between pure spirit and pure matter. Henceforth they will create no more *spiritually*, and by the sole power of their will; man has become a physical creator, and the kingdom of spirit can be won only by a long imprisonment in matter. The meaning of Gogard, the Hellenic tree of life, the sacred oak among whose luxuriant branches a serpent dwells, and *cannot* be dislodged,\* thus becomes apparent. Creeping out from the primordial *ilus*, the mundane snake grows more material and waxes in strength and power with every new evolution.

The Adam Primus, or Kadmon, the Logos of the Jewish mystics, is the same as the Grecian Prometheus, who seeks to rival with the divine wisdom; he is also the Pymander of Hermes, or the POWER OF THE THOUGHT DIVINE, in its most spiritual aspect, for he was less hypostasized by the Egyptians than the two former. These all create men, but fail in their final object. Desiring to endow man with an immortal spirit, in order that by linking the trinity in one, he might gradually return to his primal spiritual state without losing his individuality, Prometheus fails in his attempt to steal the *divine* fire, and is sentenced to expiate his crime on Mount Kazbeck. Prometheus is also the *Logos* of the ancient Greeks, as well as Herakles. In the *Codex Nazaræus*† we see Bahak-Zivo deserting the heaven of his father, confessing that

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\* See the "*Cosmogony of Pherecydes*."

† See a few pages further on the quotation from the "*Codex of the Nazarenes*."

though he is the father of the genii, he is unable to "construct creatures," for he is equally unacquainted with Orcus as with "the consuming fire which is wanting in light." And Fetahil, one of the "powers," sits in the "mud" (matter) and wonders why the living fire is so changed.

All of these *Logoi* strove to endow man with the immortal spirit, failed, and nearly all are represented as being punished for the attempt by severe sentences. Those of the early Christian Fathers who like Origen and Clemens Alexandrinus, were well versed in Pagan symbology, having begun their careers as philosophers, felt very much embarrassed. They could not deny the anticipation of their doctrines in the oldest myths. The latest *Logos*, according to their teachings, had also appeared in order to show mankind the way to immortality; and in his desire to endow the world with eternal life through the Pentecostal fire, had lost his life agreeably to the traditional programme. Thus was originated the very awkward explanation of which our modern clergy freely avail themselves, that all these mythic types show the prophetic spirit which, through the Lord's mercy, was afforded even to the heathen idolaters! The Pagans, they assert, had presented in their imagery the great drama of Calvary —hence the resemblance. On the other hand, the philosophers maintained, with unassailable logic, that the pious fathers had simply helped themselves to a ready-made groundwork, either finding it easier than to exert their own imagination, or because of the greater number of ignorant proselytes who were attracted to the new doctrine by such an

extraordinary resemblance with their mythologies, at least as far as the outward form of the most fundamental doctrines goes.

### PRE-ADAMITE RACES

The allegory of the Fall of man and the fire of Prometheus is also another version of the myth of the rebellion of the proud Lucifer, hurled down to the bottomless pit — Orcus. In the religion of the Brahmans, Moisaure, the Hindu Lucifer, becomes envious of the Creator's resplendent light, and at the head of a legion of inferior spirits rebels against Brahma, and declares war against him. Like Hercules, the faithful Titan, who helps Jupiter and restores to him his throne, Siva, the third person of the Hindu trinity, hurls them all from the celestial abode in Honderah, the region of eternal darkness. But here the fallen angels are made to repent of their evil deed, and in the Hindu doctrine they are all afforded the opportunity to progress. In the Greek fiction, Hercules, the Sun-god, descends to Hades to deliver the victims from their tortures; and the Christian Church also makes her incarnate god descend to the dreary Plutonic regions and overcome the rebellious ex-archangel. In their turn the kabalists explain the allegory in a semi-scientific way. Adam the second, or the first-created race which Plato calls gods, and the Bible the Elohim, was not triple in his nature like the earthly man: *i.e.*, he was not composed of soul, spirit, and body, but was a compound of sublimated astral elements into which the "Father" had breathed an immortal, divine spirit. The latter,

by reason of its godlike essence, was ever struggling to liberate itself from the bonds of even that flimsy prison; hence the "sons of God," in their imprudent efforts, were the first to trace a future model for the cyclic law. But, man must not be "like one of us," says the Creative Deity, one of the Elohim "intrusted with the fabrication of the lower animal."\* And thus it was, when the men of the first race had reached the summit of the first cycle, they lost their balance, and their second envelope, the grosser clothing (astral body), dragged them down the opposite arc.

This kabalistic version of the sons of God (or of light) is given in the *Codex Nazaræus*. Bahak-Zivo, the "father of genii, is ordered to 'construct creatures.' " But, as he is "ignorant of Orcus," he fails to do so and calls in Fetahil a still purer spirit to his aid, who fails still worse.

Then steps on the stage of creation the "spirit"† (which properly ought to be translated "soul," for it is the *anima mundi*, and which with the Nazarenes and the Gnostics was *feminine*), and perceiving that for Fetahil,‡ the *newest man* (the

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\* See Plato's "*Timæus*."

† On the authority of Irenæus, Justin Martyr, and the "*Codex*" itself, Dunlap shows that the Nazarenes treated their "spirit," or rather soul, as a female and *Evil Power*. Irenæus, accusing the Gnostics of heresy, calls Christ and the Holy Ghost "the *gnostic pair* that produce the *Æons*" (Dunlap, "*Sod, the Son of the Man*," p. 52, footnote).

‡ Fetahil was with the Nazarenes the king of light, and the *Creator*; but in this instance he is the unlucky Prometheus, who fails to get hold of the *Living Fire*, necessary for the formation of the divine soul, as he is

latest), the splendor was "changed," and that for splendor existed "decrease and damage," awakes Karabtanos,\* "who was frantic and *without sense and judgment*," and says to him: "Arise; see, the splendor (light) of the *newest* man (Fetahil) has failed (to produce or create men), the decrease of this splendor is visible. Rise up, come with thy MOTHER (the *spiritus*) and free thee from limits by which thou art held, and those more ample than the whole world." After which follows the union of the frantic and blind matter, guided by the insinuations of the spirit (not the *Divine* breath, but the *Astral* spirit, which by its double essence is already tainted with matter) and the offer of the MOTHER being accepted the Spiritus conceives "Seven Figures," which Irenæus is disposed to take for the seven *stellars* (planets) but which represent the seven *capital sins*, the progeny of an astral soul separated from its divine source (spirit) and *matter*, the blind demon of concupiscence. Seeing this, Fetahil extends his hand toward the abyss of matter, and says: "Let the earth exist, just as the abode of the powers has existed." Dipping his hand in the chaos, which he condenses, he creates our planet.† Then the *Codex* proceeds to tell how Bahak-Zivo was separated from the Spiritus, and the genii, or angels, from the rebels.‡ Then

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ignorant of the *secret* name (the ineffable or incommunicable name of the kabalists).

\* The spirit of matter and concupiscence.

† See Franck's "*Codex Nazaraeus*" and Dunlap's "*Sod, the Son of the Man*."

‡ "*Codex Nazaraeus*," ii. 233.

Mano§ (the greatest), who dwells with the *greatest* FERHO, calls Kebar-Zivo (known also by the name of Nebat-Iavar bar Iufin-Ifafin), Helm and *Vine* of the food of life\*\* he being the *third life*, and, commiserating the rebellious and foolish genii, on account of the magnitude of their ambition, says: "Lord of the genii†† (*Æons*), see what the genii, the rebellious angels do, and about what they are consulting.‡‡ They say, "Let us call forth the world, and let us call the 'powers' into existence. The genii are the *Principes*, the 'sons of Light,' but thou art the '*Messenger of Life*.'"§§

And in order to counteract the influence of the seven "badly disposed" principles, the progeny of *Spiritus*, CABAR ZIO, the mighty Lord of Splendor, procreates *seven other lives* (the cardinal virtues) who shine in their own form and light "from on high"\*\*\* and thus reestablishes the balance between good and evil, light and darkness. But this creation of beings, without the requisite influx of divine pure breath in them, which was known among the kabalists as the "Living Fire," produced but creatures of matter and astral light.††† Thus

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§ This Mano of the Nazarenes strangely resembles the Hindu Manu, the heavenly man of the "*Rig-Vedas*."

\*\* "I am the *true vine* and my Father is the husbandman" (John xv. 1).

†† With the Gnostics, Christ, as well as Michael, who is identical in some respects with him, was the "Chief of the *Æons*."

‡‡ "*Codex Nazaraeus*," i. 135.

§§ Ibid.

\*\*\* "*Codex Nazaraeus*," iii. 61.

††† The Astral Light, or *anima mundi*, is dual and bisexual. The male part of it is purely divine and spiritual; it is the *Wisdom*; while the



were generated the animals which preceded man on this earth. The spiritual beings, the "sons of light," those who remained faithful to the great *Ferho* (the First Cause of all), constitute the celestial or angelic hierarchy, the Adonim, and the legions of the *never-embodied* spiritual men. The followers of the rebellious and foolish genii, and the descendants of the "witless" seven spirits begotten by "Karabtanos" and the "spiritus," became, in course of time, the "men of our planet,"\* after having previously passed through every "creation" of every one of the elements. From this stage of life they have been traced by Darwin, who shows us how our *highest* forms have been evolved out of the *lowest*. Anthropology dares not follow the kabalist in his metaphysical flights *beyond* this planet, and it is doubtful if its teachers have the courage to search for the *missing link* in the old kabalistic manuscripts.

Thus was set in motion the *first cycle*, which in its rotations *downward*, brought an infinitesimal part of the created *lives* to

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female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit* to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution is contained in the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a *man*; a man a *spirit*; and the spirit a god."

\* See Commentary on "*Idra Suta*," by Rabbi Eleashar. § *Sod* means a religious Mystery. Cicero mentions the *sod*, as constituting a portion of the *Idean* Mysteries. "The members of the *Priest-Colleges* were called *Sodales*," says Dunlap, quoting Freund's "*Latin Lexicon*," iv. 448.

our planet of *mud*. Arrived at the lowest point of the arc of the cycle which directly preceded life on this earth, the pure divine spark still lingering in the Adam made an effort to separate itself from the astral spirit, for "man was falling gradually into generation," and the fleshy coat was becoming with every action more and more dense.

And now comes a mystery, a *Sod*; § a secret which Rabbi Simeon† imparted but to very few initiates. It was enacted once every seven years during the Mysteries of Samothrace, and the records of it are found self-printed on the leaves of the Thibetan sacred tree, the mysterious KOUNBOUM, in the Lamasery of the holy adepts.‡

## DESCENT OF SPIRIT INTO MATTER

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the gnostic *Pleroma*, the three "Kabalistic Faces," for the ANCIENT of the ancient, the holy of the aged, the great En-Soph, "has a form and then he has no form." The invisible "assumed a form when he called the universe into existence,"§ says the *Sohar*, the Book of splendor. The *first*

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† The author of the "*Sohar*," the great kabalistic work of the first century B.C.

‡ See Abbé Huc's works.

§ "*The Sohars*," iii. 288; "*Idra Suta*."

light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing *Intelligent* life throughout creation. The *second* emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses *the unintelligent*, blind life-principle into every form. The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes DARKNESS and the BAD — pure matter, the "gross purgations of the celestial fire" of the Hermetists.

When the Central Invisible (the Lord Ferho) saw the efforts of the divine *Scintilla*, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a *monad*, over which, attached to it as by the finest thread, the Divine Scintilla (the soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent, *Scintilla*, which approached it nearer at every transmigration. For "the First Cause, had willed it to proceed in this order" and destined it to creep on higher until its physical form became once more the Adam of

*dust*, shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms.

In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo.\* At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless*.† It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul — Monad, exultingly rejoins the mother and father spirit, the radiant Augoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.

The whole Darwinian theory of natural selection is included in the first six chapters of the Book of *Genesis*. The

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\* Everard, "*Mysteres Physiologiques*," p. 132.

† See Plato's "*Timæus*."

"Man" of chapter i. is radically different from the "Adam" of chapter ii., for the former was created "male and female" — that is, bi-sexed — and in the image of God; while the latter, according to verse seven, was formed of the dust of the ground, and became "a living soul," after the Lord God "breathed into his nostrils the breath of life." Moreover, *this Adam* was a male being, and in verse twenty we are told that "there was not found a helpmeet for him." The Adonai, being pure spiritual entities, had no sex, or rather had both sexes united in themselves, like their Creator; and the ancients understood this so well that they represented many of their deities as of dual sex. The Biblical student must either accept this interpretation, or make the passages in the two chapters alluded to absurdly contradict each other. It was such literal acceptance of passages that warranted the atheists in covering the Mosaic account with ridicule, and it is the dead letter of the old text that begets the materialism of our age. Not only are these two races of beings thus clearly indicated in *Genesis*, but even a third and a fourth one are ushered before the reader in chapter iv., where the "sons of God" and the race of "giants" are spoken of.

As we write, there appears in an American paper, *The Kansas City Times*, an account of important discoveries of the remains of a prehistorical *race of giants*, which corroborates the statements of the kabalists and the Bible allegories at the same time. It is worth preserving:

"In his researches among the forests of Western Missouri, Judge E. P. West has discovered a number of conical-shaped

mounds, similar in construction to those found in Ohio and Kentucky. These mounds are found upon the high bluffs overlooking the Missouri River, the largest and more prominent being found in Tennessee, Mississippi, and Louisiana. Until about three weeks ago it was not suspected that the mound builders had made this region their home in the prehistoric days; but now it is discovered that this strange and extinct race once occupied this land, and have left an extensive graveyard in a number of high mounds upon the Clay County bluffs.

"As yet, only one of these mounds has been opened. Judge West discovered a skeleton about two weeks ago, and made a report to other members of the society. They accompanied him to the mound, and not far from the surface excavated and took out the remains of two skeletons. The bones are very large — so large, in fact, when compared with an ordinary skeleton of modern date, they appear to have formed part of a giant. The head bones, such as have not rotted away, are monstrous in size. The lower jaw of one skeleton is in a state of preservation, and is double the size of the jaw of a civilized person. The teeth in this jawbone are large, and appear to have been ground down and worn away by contact with roots and carnivorous food. The jaw-bone indicates immense muscular strength. The thigh-bone, when compared with that of an ordinary modern skeleton, looks like that of a horse. The length, thickness, and muscular development are remarkable. But the most peculiar part about the skeleton is the frontal bone. It is very low, and differs radically from any

ever seen in this section before. It forms one thick ridge of bone about one inch wide, extending across the eyes. It is a narrow but rather heavy ridge of bone which, instead of extending upward, as it does now in these days of civilization, receded back from the eyebrows, forming a flat head, and thus indicates a very low order of mankind. It is the opinion of the scientific gentlemen who are making these discoveries that these bones are the remains of a prehistoric race of men. They do not resemble the present existing race of Indians, nor are the mounds constructed upon any pattern or model known to have been in use by any race of men now in existence in America. The bodies are discovered in a sitting posture in the mounds, and among the bones are found stone weapons, such as flint knives, flint scrapers, and all of them different in shape to the arrow-heads, war-hatchets, and other stone tools and weapons known to have been in use by the aboriginal Indians of this land when discovered by the whites. The gentlemen who have these curious bones in charge have deposited them with Dr. Foe, on Main street. It is their intention to make further and closer researches in the mounds on the bluffs opposite this city. They will make a report of their labors at the next meeting of the Academy of Science, by which time they expect to be able to make some definite report as to their opinions. It is pretty definitely settled, however, that the skeletons are those of a race of men not now in existence."

The author of a recent and very elaborate work\* finds some cause for merriment over the union of the sons of God with the "daughters of men," who *were fair*, as alluded to in *Genesis*, and described at great length in that wonderful legend, the *Book of Enoch*. More is the pity, that our most learned and liberal men do not employ their close and merciless logic to repair its one-sidedness by seeking the true spirit which dictated these allegories of old. This spirit was certainly more *scientific* than skeptics are yet prepared to admit. But with every year some new discovery may corroborate their assertions, until the whole of antiquity is vindicated.

One thing, at least, has been shown in the Hebrew text, viz.: that there was one race of purely physical creatures, another purely spiritual. The evolution and "transformation of species" required to fill the gap between the two has been left to abler anthropologists. We can only repeat the philosophy of men of old, which says that the union of these two races produced a third — the Adamite race. Sharing the natures of both its parents, it is equally adapted to an existence in the material and spiritual worlds. Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals, and to subjugate nature to his uses. Allied to his spiritual part is his *conscience*, which will serve as his unerring guide through the besetments of the senses; for conscience is that instantaneous

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\* "*Supernatural Religion; an Inquiry into the Reality of Divine Revelation*," vol. ii. London, 1875.

perception between right and wrong, which can only be exercised by the spirit, which, being a portion of the Divine Wisdom and Purity, is absolutely pure and wise. Its promptings are independent of reason, and it can only manifest itself clearly, when unhampered by the baser attractions of our dual nature.

Reason being a faculty of our physical brain, one which is justly defined as that of deducing inferences from premises, and being wholly dependent on the evidence of other senses, cannot be a quality pertaining directly to our divine spirit. The latter *knows* — hence, all reasoning which implies discussion and argument would be useless. So an entity, which, if it must be considered as a direct emanation from the eternal Spirit of wisdom, has to be viewed as possessed of the same attributes as the essence or the whole of which it is a part. Therefore, it is with a certain degree of logic that the ancient theurgists maintained that the *rational* part of man's soul (spirit) never entered wholly into the man's body, but only overshadowed him more or less through the *irrational* or astral soul, which serves as an intermediatory agent, or a medium between spirit and body. The man who has conquered matter sufficiently to receive the direct light from his shining *Augoeides*, feels truth intuitively; he could not err in his judgment, notwithstanding all the sophisms suggested by cold reason, for he is ILLUMINATED. Hence, prophecy, vaticination, and the so-called Divine inspiration are simply the effects of this illumination from above by our own immortal spirit.

Swedenborg, following the mystical doctrines of the Hermetic philosophers, devoted a number of volumes to the elucidation of the "internal sense" of *Genesis*. Swedenborg was undoubtedly a "natural-born magician," a seer; he was *not* an adept. Thus, however closely he may have followed the apparent method of interpretation used by the alchemists and mystic writers, he partially failed; the more so, that the model chosen by him in this method was one who, albeit a great alchemist, was no more of an adept than the Swedish seer himself, in the fullest sense of the word. Eugenius Philalethes had never attained "the highest pyrotechny," to use the diction of the mystic philosophers. But, although both have missed the whole truth in its details, Swedenborg has virtually given the same interpretation of the first chapter of *Genesis* as the Hermetic philosophers. The seer, as well as the initiates, notwithstanding their veiled phraseology, clearly show that the first chapters of *Genesis* relate to the *regeneration*, or a new birth of man, not to the creation of our universe and its crown work — MAN. The fact that the terms of the alchemists, such as *salt*, *sulphur*, and *mercury* are transformed by Swedenborg into *ens*, *cause*, and *effect*,\* does not affect the underlying idea of solving the problems of the Mosaic books by the only possible method — that used by the Hermetists — that of correspondences.

His doctrine of correspondence, or Hermetic symbolism, is that of Pythagoras and of the kabalists — "as above, so

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\* See "*Heavenly Arcana*."

below." It is also that of the Buddhist philosophers, who, in their still more abstract metaphysics, inverting the usual mode of definition given by our *erudite* scholars, call the invisible types the only reality, and everything else the effects of the causes, or visible prototypes — *illusions*. However contradictory their various elucidations of the *Pentateuch* may appear *on their surface*, every one of them tends to show that the sacred literature of every country, the *Bible* as much as the *Vedas* or the Buddhist *Scriptures*, can only be understood and thoroughly sifted by the light of Hermetic philosophy. The great sages of antiquity, those of the mediæval ages, and the mystical writers of our more modern times also, were all *Hermetists*. Whether the light of truth had illuminated them through their faculty of intuition, or as a consequence of study and regular initiation, virtually, they had accepted the method and followed the path traced to them by such men as Moses, Gautama-Buddha, and Jesus. The truth, symbolized by some alchemists as *dew from heaven*, had descended into their hearts, and they had all gathered it upon the *tops of mountains*, after having spread *CLEAN linen cloths* to receive it; and thus, in one sense, they had secured, each for himself, and in his own way, the *universal solvent*.

How much they were allowed to share it with the public is another question. That veil, which is alleged to have covered the face of Moses, when, after descending from Sinai, he taught his people the Word of God, cannot be withdrawn at the will of the teacher only. It depends on the listeners, whether they will also remove the veil which is "upon their

hearts." Paul says it plainly; and his words addressed to the Corinthians can be applied to every man or woman, and of any age in the history of the world. If "their minds are blinded" by the shining skin of divine truth, whether the Hermetic veil be withdrawn or not from the face of the teacher, it cannot be taken away from their heart unless "it shall turn to the Lord." But the latter appellation must not be applied to either of the three anthropomorphized personages of the Trinity, but to the "Lord," as understood by Swedenborg and the Hermetic philosophers — the Lord, who is Life and MAN.

The everlasting conflict between the world-religions — Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, not withstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else. Moses, *closely-veiled*, speaks to the stiff-necked multitudes of Jehovah, the cruel, anthropomorphic deity, as of the highest God, burying deep in the bottom of his heart that truth which cannot be "either spoken of or revealed." Kapila cuts with the sharp sword of his sarcasms the Brahman-Yoggins, who in their mystical visions pretend to see the *HIGHEST one*. Gautama-Buddha conceals, under an impenetrable cloak of metaphysical subtilities, the verity, and is regarded by posterity as *an atheist*. Pythagoras, with his allegorical mysticism and

metempsychosis, is held for a clever impostor, and is succeeded in the same estimation by other philosophers, like Apollonius and Plotinus, who are generally spoken of as visionaries, if not charlatans. Plato, whose writings were never read by the majority of our *great* scholars but superficially, is accused by many of his translators of absurdities and puerilities, and even of being ignorant of his own language;\* most likely for saying, in reference to the Supreme, that "a matter of that kind cannot be expressed by words, like other things to be learned";† and making Protagoras lay too much stress on the use of "veils." We could fill a whole volume with names of misunderstood sages, whose writings — only because our materialistic critics feel unable to lift the "veil," which shrouds them — pass off in a current way for mystical absurdities. The most important feature of this seemingly incomprehensible mystery lies perhaps in the inveterate habit of the majority of readers to judge a work by its words and insufficiently-expressed ideas, leaving the spirit of it out of the question. Philosophers of quite different schools may be often found to use a multitude of different expressions, some dark and metaphorical — all figurative, and yet treating of the same subject. Like the thousand divergent rays of a globe of fire, every ray leads, nevertheless, to the central point, so every mystic philosopher, whether he be a devotedly pious enthusiast like Henry More; an irascible alchemist, using a Billingsgate

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\* Burges, Preface.

† "Seventh Letter."

phraseology — like his adversary, Eugenius Philalethes; or an *atheist* (?) like Spinoza, all had one and the same object in view — MAN. It is Spinoza, however, who furnishes perhaps the truest key to a portion of this unwritten secret. While Moses forbids "graven images" of Him whose name is not to be taken in vain, Spinoza goes farther. He clearly infers that God must not be so much as *described*. Human language is totally unfit to give an idea of this "Being" who is altogether unique. Whether it is Spinoza or the Christian theology that is more right in their premises and conclusion, we leave the reader to judge for himself. Every attempt to the contrary leads a nation to anthropomorphize the deity in whom it believes, and the result is that given by Swedenborg. Instead of stating that God made man after his own image, we ought in truth to say that "man *imagines* God after his image,"‡ forgetting that he has set up his own reflection for worship.

## THE TRIUNE NATURE OF MAN

Where, then, lies the true, real secret so much talked about by the Hermetists? That there was and there is a secret, no candid student of esoteric literature will ever doubt. Men of genius — as many of the Hermetic philosophers undeniably were — would not have made fools of themselves by trying to fool others for several thousand consecutive years. That this great secret, commonly termed "the philosopher's stone," had a spiritual as well as a physical meaning attached to it,

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‡ "The True Christian Religion."

was suspected in all ages. The author of *Remarks on Alchemy and the Alchemists* very truly observes that the subject of the Hermetic art is MAN, and the object of the art is the perfection of man.\* But we cannot agree with him that only those whom he terms "money-loving sots," ever attempted to carry a purely *moral* design (of the alchemists) into the field of physical science. The fact alone that man, in their eyes, is a trinity, which they divide into *Sol*, water of *mercury*, and *sulphur*, which is the *secret fire*, or, to speak plain, into *body*, *soul*, and *spirit*, shows that there is a physical side to the question. Man is the philosopher's *stone* spiritually — "*a triune or trinity in unity*," as Philalethes expresses it. But he is also that stone physically. The latter is but the effect of the cause, and the cause is the universal solvent of everything — divine spirit. Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers. The latter react on the physical powers of man in proportion to the development of the earthly man. "The work is carried to perfection according to the virtue of a body, soul, and spirit," says an alchemist; "for the body would never be penetrable were it not for the *spirit*, nor would the spirit be permanent in its supra-perfect *tincture*, were it not for the body; nor could these two act one upon another without the soul, *for the spirit is an invisible thing*, nor doth it ever appear without another GARMENT, which garment is the SOUL."†

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\* E. A. Hitchcock, "*Swedenborg, a Hermetic Philosopher*."  
† "*Ripley Revived*," 1678.

The "philosophers by fire" asserted, through their chief, Robert Fludd, that sympathy is the offspring of light, and "antipathy hath its beginning from darkness." Moreover, they taught, with other kabalists, that "contrarities in nature doth proceed from one eternal essence, or from the root of all things." Thus, the first cause is the parent-source of good as well as of evil. The creator — who is *not* the Highest God — is the father of matter, which is *bad*, as well as of spirit, which, emanating from the highest, invisible cause, passes through him like through a vehicle, and pervades the whole universe. "It is most certain," remarks Robertus di Fluctibus (Robert Fludd), "that, as there are an infinity of *visible* creatures, so there is an endless variety of invisible ones, of divers natures, in the universal machine. Through the mysterious name of God, which Moses was so desirous of him (Jehova) to hear and know, when he received from him this answer, *Jehova is my everlasting name*. As for the other name, it is so pure and simple that it *cannot be articulated, or compounded, or truly expressed by man's voice* . . . all the other names are wholly comprehended within it, for it contains the property as well of *Nolunty* as *volunty*, of privation as position, of death as life, of cursing as blessing, of evil as good (though nothing ideally is bad in him), of hatred and discord, and consequently of sympathy and antipathy."‡

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‡ "*Mosaicall Philosophy*," p. 173. 1659.



## THE LOWEST CREATURES IN THE SCALE OF BEING

Lowest in the scale of being are those invisible creatures called by the kabalists the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits, of which we will speak more categorically in other parts of this work. Suffice to say, for the present, that they are the *larvæ*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence — from the highest to the lowest — before the abstract ideal of this form — or, as Aristotle would call it, the *privation* of this form — is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

According to Aristotle's doctrine, there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The privation of the child which is to be we will locate in the invisible mind of the great Architect of the Universe — privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change

by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as of the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form — the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal ether, it becomes a material form, however sublimated. If modern science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in an Intelligent First Cause, deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal ether — the world-soul? And, if so, then it must follow that once there the divine thought manifests itself objectively, energy faithfully reproducing the outlines of that whose "privation" was first born in the divine mind. Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are "elementals," — properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as

human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate *objectively* with men.

### ELEMENTALS SPECIFICALLY DESCRIBED

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus;

in which occupation they are readily helped by the "human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the zenith of the universe to the moon belonged to the gods or planetary spirits, according to their hierarchies and classes. The highest among them were the twelve *ūper-ouranioi*, or supercelestial gods, having whole legions of subordinate demons at their command. They are followed next in rank and power by the *egkosmioi*, the intercosmic gods, each of these presiding over a great number of demons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class or the "elementals" we have just described.

## PROCLUS ON THE BEINGS OF THE AIR

Further on he shows, on the principle of the Hermetic axiom — of types, and prototypes — that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with *demons*, maintaining with Aristotle that the universe is full, and that there is no void in nature. The demons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the gods and men. Although lower in intelligence than the *sixth* order of the higher demons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly *ulê* into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial gods take form and being in the plant, they become *its soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant, besides the bones, the flesh, the nerves,

the brains, and the blood, in the former, and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion; and the chemical energy which is transformed into vital force in the green leaf, there must be a substantial form, which Aristotle called in the horse, the *horse's soul*; Proclus, the *demon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as metaphysics and gross superstition. Still, on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clew to the perplexing "missing links" of exact science. The latter has become so dogmatical of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a remnant of *superstition*."\* De Candolle suggests the term "vital movement," instead of vital force;† thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with a clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is *the form of force*."

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\* "Correlation of Vital with Chemical and Physical Forces," by J. Le Conte.

† "Archives des Sciences," vol. xlv., p. 345. December, 1872.

## VARIOUS NAMES FOR ELEMENTALS

In the Jewish *Kabala*, the nature-spirits were known under the general name of *Shedim* and divided into four classes. The Persians called them all *devs*; the Greeks, indistinctly designated them as *demons*; the Egyptians knew them as *afrites*. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. They passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as *Yowahoos*. In the Indian Pantheon there are no less than 330,000,000 of various kinds of spirits, including elementals, which latter were termed by the Brahmans the *Daityas*. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. The various races are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favorably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this

general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's knowledge of the occult forces and races of nature, than upon his astronomical erudition.

Eliphas Levi expounds with reasonable clearness, in his *Dogme et Rituel de la Haute Magie*, the law of reciprocal influences between the planets and their combined effect upon the mineral, vegetable, and animal kingdoms, as well as upon ourselves. He states that the astral atmosphere is as constantly changing from day to day, and from hour to hour, as the air we breathe. He quotes approvingly the doctrine of Paracelsus that every man, animal, and plant bears external and internal evidences of the influences dominant at the moment of germinal development. He repeats the old kabalistic doctrine, that nothing is unimportant in nature, and that even so small a thing as the birth of one child upon our insignificant planet has its effect upon the universe, as the whole universe has its own reactive influence upon him.

"The stars," he remarks, "are linked to each other by attractions which hold them in equilibrium and cause them to move with regularity through space. This network of light

stretches from all the spheres to all the spheres, and there is not a point upon any planet to which is not attached one of these indestructible threads. The precise locality, as well as the hour of birth, should then be calculated by the true adept in astrology; then, when he shall have made the exact calculation of the astral influences, it remains for him to count the chances of his position in life, the helps or hindrances he is likely to encounter . . . and his natural impulses toward the accomplishment of his destiny." He also asserts that the individual force of the person, as indicating his ability to conquer difficulties and subdue unfavorable propensities, and so carve out his fortune, or to passively await what blind fate may bring, must be taken into account.

A consideration of the subject from the standpoint of the ancients, affords us, it will be seen, a very different view from that taken by Professor Tyndall in his famous Belfast address. "To supersensual beings," says he, "which, however potent and invisible, were nothing but species of *human creatures*, perhaps raised from among mankind, and retaining all human passions and appetites, were handed over the rule and governance of natural phenomena."

To enforce his point, Mr. Tyndall conveniently quotes from Euripides the familiar passage in Hume: "The gods toss all into confusion, mix everything with its reverse, that all of us, from our ignorance and uncertainty, may pay them the more worship and reverence." Although enunciating in *Chrysippus* several Pythagorean doctrines, Euripides is considered by every ancient writer as heterodox, therefore the

quotation proceeding from this philosopher does not at all strengthen Mr. Tyndall's argument.

As to the *human* spirit, the notions of the older philosophers and mediæval kabalists while differing in some particulars, agreed on the whole; so that the doctrine of one may be viewed as the doctrine of the other. The most substantial difference consisted in the location of the immortal or divine spirit of man. While the ancient Neoplatonists held that the Augoeides never descends hypostatically into the living man, but only sheds more or less its radiance on the inner man — the astral soul — the kabalists of the middle ages maintained that the spirit, detaching itself from the ocean of light and spirit, entered into man's soul, where it remained through life imprisoned in the astral capsule. This difference was the result of the belief of Christian kabalists, more or less, in the dead letter of the allegory of the fall of man. The soul, they said, became, through the fall of Adam, contaminated with the world of matter, or Satan. Before it could appear with its enclosed divine spirit in the presence of the Eternal, it had to purify itself of the impurities of darkness. They compared "the spirit imprisoned within the soul to a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole the drop of water remains isolated; break the envelope and the drop becomes a part of the ocean — its individual existence has ceased. So it is with the spirit. As long as it is enclosed in its plastic mediator, or soul, it has an individual existence. Destroy the capsule, a

result which may occur from the agonies of withered conscience, crime, and moral disease, and the spirit returns back to its original abode. Its individuality is gone."

On the other hand, the philosophers who explained the "fall into generation" in their own way, viewed spirit as something wholly distinct from the soul. They allowed its presence in the astral capsule only so far as the spiritual emanations or rays of the "shining one" were concerned. Man and soul had to conquer their immortality by ascending toward the unity with which, if successful, they were finally linked, and into which they were absorbed, so to say. The individualization of man after death depended on the spirit, not on his soul and body. Although the word "personality," in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal, *per se*; and, as in the case of criminals beyond redemption, when the shining thread which links the spirit to the soul, from the moment of the birth of a child, is violently snapped, and the disembodied entity is left to share the fate of the lower animals, to gradually dissolve into ether, and have its individuality annihilated — even then the spirit remains a distinct being. It becomes a planetary spirit, an angel; for *the gods of the Pagan or the archangels of the Christian*, the direct emanations of the First Cause, notwithstanding the hazardous statement of Swedenborg, *never were or will be men*, on our planet, at least.

This specialization has been in all ages the stumbling-block of metaphysicians. The whole esoterism of the

Buddhistical philosophy is based on this mysterious teaching, understood by so few persons, and so totally misrepresented by many of the most learned scholars. Even metaphysicians are too inclined to confound the effect with the cause. A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Brown he was on earth, or lose his individuality. Therefore, the astral soul and terrestrial body of man may, in the dark Hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his *ego*, if this *ego* did not deserve to soar higher; and the divine spirit still remain an unchanged entity, though this terrestrial experience of his emanations may be totally obliterated at the instant of separation from the unworthy vehicle.

If the "spirit," or the divine portion of the soul, is preëxistent as a distinct being from all eternity, as Origen, Synesius, and other Christian fathers and philosophers taught, and if it is the same, and nothing more than the metaphysically-objective soul, how can it be otherwise than eternal? And what matters it in such a case, whether man leads an animal or a pure life, if, do what he may, he can never lose his individuality? This doctrine is as pernicious in its consequences as that of vicarious atonement. Had the latter dogma, in company with the false idea that we are all immortal, been demonstrated to the world in its true light, humanity would have been bettered by its propagation. Crime and sin would be avoided, not for fear of earthly

punishment, or of a ridiculous hell, but for the sake of that which lies the most deeply rooted in our inner nature — the desire of an individual and distinct life in the hereafter, the positive assurance that we cannot win it unless we "take the kingdom of heaven by violence," and the conviction that neither human prayers nor the blood of another man will save us from individual destruction after death, unless we firmly link ourselves during our terrestrial life with our own immortal spirit — our GOD.

### SWEDENBORGIAN VIEWS ON SOUL-DEATH

Pythagoras, Plato, Timæus of Locris, and the whole Alexandrian school derived the soul from the universal World-Soul; and the latter was, according to their own teachings — ether; something of such a fine nature as to be perceived only by our inner sight. Therefore, it cannot be the essence of the *Monas*, or *cause*, because the *anima mundi* is but the effect, the objective emanation of the former. Both the human spirit and soul are preëxistent. But, while the former exists as a distinct entity, an individualization, the soul exists as preëxisting matter, an unscient portion of an intelligent whole. Both were originally formed from the Eternal Ocean of Light; but as the theosophists expressed it, there is a visible as well as invisible spirit in fire. They made a difference between the *anima bruta* and the *anima divina*. Empedocles firmly believed all men and animals to possess two souls; and in Aristotle we find that he calls one the reasoning soul — nou" , and the other, the animal soul — Yuchv . According to these

philosophers, the reasoning soul comes from *without* the universal soul, and the other from *within*. This divine and superior region, in which they located the invisible and supreme deity, was considered by them (by Aristotle himself) as a fifth element, purely spiritual and divine, whereas the *anima mundi* proper was considered as composed of a fine, igneous, and ethereal nature spread throughout the universe, in short — ether.

The Stoics, the greatest materialists of ancient days, excepted the Invisible God and Divine Soul (Spirit) from any such a corporeal nature. Their modern commentators and admirers, greedily seizing the opportunity, built on this ground the supposition that the Stoics believed in neither God nor soul. But Epicurus, whose doctrine militating directly against the agency of a Supreme Being and gods, in the formation or government of the world, placed him far above the Stoics in atheism and materialism, taught, nevertheless, that the soul is of a fine, tender essence, formed from the smoothest, roundest, and finest atoms, which description still brings us to the same sublimated ether. Arnobius, Tertullian, Irenæus, and Origen, notwithstanding their Christianity, believed, with the more modern Spinoza and Hobbes, that the soul was corporeal, though of a very fine nature.

This doctrine of the possibility of losing one's soul and, hence, individuality, militates with the ideal theories and progressive ideas of some spiritualists, though Swedenborg fully adopts it. They will never accept the kabalistic doctrine

which teaches that it is only through observing the law of harmony that individual life hereafter can be obtained; and that the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground.

But while the spiritualists and other adherents of Christianity have little if any perception of this fact of the possible death and obliteration of the human personality by the separation of the immortal part from the perishable, the Swedenborgians fully comprehend it. One of the most respected ministers of the New Church, the Rev. Chauncey Giles, D.D., of New York, recently elucidated the subject in a public discourse as follows: Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man." When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbor, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead. To

all that pertain to the higher and the only enduring phase of existence he is as much dead as his body becomes dead to all the activities, delights, and sensations of the world when the spirit has left it.

This spiritual death results from disobedience of the laws of spiritual life, which is followed by the same penalty as the disobedience of the laws of the natural life. But the spiritually dead have still their delights; they have their intellectual endowments and power, and intense activities. All the animal delights are theirs, and to multitudes of men and women these constitute the highest ideal of human happiness. The tireless pursuit of riches, of the amusements and entertainments of social life; the cultivation of graces of manner, of taste in dress, of social preferment, of scientific distinction, intoxicate and enrapture these dead-alive; but, the eloquent preacher remarks, "these creatures, with all their graces, rich attire, and brilliant accomplishments, are dead in the eye of the Lord and the angels, and when measured by the only true and immutable standard have no more genuine life than skeletons whose flesh has turned to dust." A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses — they have no spiritual sight because their spirits have left them. So we might go through all ages, examine all occupations, weigh all human attainments, and investigate all forms of society, and we would find these *spiritually dead* everywhere.



## EARTH-BOUND HUMAN SOULS

Pythagoras taught that the entire universe is one vast system of mathematically correct combinations. Plato shows the deity *geometrizing*. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in

what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the *Yin-youan* of the Buddhists.

This class of spirits are called the "terrestrial" or "*earthly elementary*," in contradistinction to the other classes, as we have shown in the introductory chapter. In the East they are known as the "Brothers of the Shadow." Cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors. These are the leading "stars" on the great spiritual stage of "materialization," which phenomena they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German kabalist, has on a plate of his rare work, *Amphitheatri Sapientiae Æternæ*, representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous goddess, he has nothing to fear; but till then he is in constant danger.

Although Aristotle himself, anticipating the modern physiologists, regarded the human mind as a material substance, and ridiculed the hylozoists, nevertheless he fully believed in the existence of a "double" soul, or spirit and

soul.\* He laughed at Strabo for believing that any particles of matter, *per se*, could have life and intellect in themselves sufficient to fashion by degrees such a multiform world as ours.† Aristotle is indebted for the sublime morality of his Nichomachean Ethics to a thorough study of the *Pythagoric Ethical Fragments*; for the latter can be easily shown to have been the source at which he gathered his ideas, though he might not have sworn "by him who the tetractys found."‡ Finally, what do we know so certain about Aristotle? His philosophy is so abstruse that he constantly leaves his reader to supply by the imagination the missing links of his logical deductions. Moreover, we know that before his works ever reached our scholars, who delight in his seemingly atheistical arguments in support of his doctrine of fate, these works passed through too many hands to have remained immaculate. From Theophrastus, his legator, they passed to Neleus, whose heirs kept them mouldering in subterranean caves for nearly 150 years;§ after which, we learn that his manuscripts were copied and much augmented by Apellicon of Theos, who supplied such paragraphs as had become illegible, by conjectures of his own, probably many of these drawn from the depths of his inner consciousness. Our scholars of the nineteenth century might certainly profit well by Aristotle's example, were they as anxious to imitate him

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\* Aristotle, "*De Generat. et Corrupt.*," lib. ii.

† "*De Part.*," an. lib. i., c. I.

‡ A Pythagorean oath. The Pythagoreans swore by their master.

§ See Lempriere, "*Classical Dictionary.*"

practically as they are to throw his inductive method and materialistic theories at the head of the Platonists. We invite them to collect *facts* as carefully as he did, instead of denying those they know nothing about.

What we have said in the introductory chapter and elsewhere, of mediums and the tendency of their mediumship, is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship, of either kind, that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

For fear of being misunderstood, we would remark that while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and to please their own fancy, still good disembodied human spirits, under *exceptional* circumstances, such as the aspiration of a pure heart or the occurrence of some favoring emergency, can manifest their presence by any of the phenomena *except personal*

*materialization*. But it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant home into the foul atmosphere from which it escaped upon leaving its earthly body.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus \*

"It becomes you not to behold them *before your body is initiated*, Since, by always alluring, they seduce the souls of the uninitiated,"

says the same philosopher, in another passage.†

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good *dæmon* from a bad one," says Iamblichus. 2. If a human soul succeeds in penetrating the density of the earth's atmosphere — always oppressive to her, often hateful — still there is a danger the soul is unable to come into proximity with the material world without that she cannot avoid; "departing, she *retains something*," that is to say, contaminating her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioner of black magic who compels the presence, by the powerful incantations of necromancy, of the tainted souls of

such as have lived bad lives, and are ready to aid his selfish designs. Of intercourse with the Augoeides, through the mediumistic powers of *subjective* mediums, we elsewhere speak. The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called *Mnizourin* was one of the most powerful agents.

"When you shall see a *terrestrial* demon approaching,

Exclaim, and sacrifice the stone Mnizurin,"

exclaims a Zoroastrian oracle (*Psel.*, 40).

And now, to descend from the eminence of theurgico-magian poetry to the "unconscious" magic of our present century, and the prose of a modern kabalist, we will review it in the following: In Dr. Morin's *Journal de Magnétisme*, published a few years since in Paris, at a time when the "table-turning" was raging in France, a curious letter was published.

"Believe me, sir," wrote the anonymous correspondent, "that there are no spirits, no ghosts, no angels, no demons *enclosed in a table*; but, all of these can be found there, nevertheless, for that depends on *our own wills* and our imaginations. . . . This MENSAbulism‡ is an ancient phenomenon . . . misunderstood by us moderns, but natural, for all that, and which pertains to physics and psychology; unfortunately, it had to remain incomprehensible until the

\* Psel. in Alieb, "*Chaldean Oracles*."

† Proc. in 1 "*Alieb*."

‡ From the Latin word *mensa* — table. This curious letter is copied in full in "*La Science des Esprits*," by Eliphas Levi.

discovery of electricity and heliography, as, to explain a fact of spiritual nature, we are obliged to base ourselves on a corresponding fact of a material order. . . .

"As we all know, the daguerreotype-plate may be impressed, not only by objects, but also by their reflections. Well, the phenomenon in question, which ought to be named *mental photography*, produces, besides *realities*, the dreams of our imagination, with such a fidelity that very often we become unable to distinguish a copy taken from *one present*, from a negative obtained of an *image*. . . . "The *magnetization* of a table or of a person is absolutely identical in its results; it is the saturation of a foreign body by either the *intelligent* vital electricity, or the thought of the magnetizer and those present."

Nothing can give a better or a more just idea of it than the electric battery gathering the fluid on its conductor, to obtain thereof a *brute* force which manifests itself in sparks of light, etc. Thus, the electricity accumulated on an isolated body acquires a power of reaction equal to the action, either for charging, magnetizing, decomposing, inflaming, or for discharging its vibrations far away. These are the visible effects of the *blind*, or crude electricity produced by blind elements — the word blind being used by the table itself in contradistinction to the *intelligent* electricity. But there evidently exists a corresponding electricity produced by the cerebral pile of man; this *soul-electricity*, this spiritual and universal ether, which is the *ambient, middle nature of the metaphysical universe*, or rather of the *incorporeal* universe, has

to be studied before it is admitted by science, which, having no idea of it, will never know anything of the great phenomenon of life until she does.

"It appears that to manifest itself the cerebral electricity requires the help of the ordinary statical electricity; when the latter is lacking in the atmosphere — when the air is very damp, for instance — you can get little or nothing of either tables or mediums. . . . "There is no need for the ideas to be formulated very precisely in the brains of the persons present; the *table* discovers and formulates them *itself*, in either prose or verse, but always correctly; the table requires time to compose a verse; it begins, then it erases a word, corrects it, and sometimes sends back the epigram to our address . . . if the persons present are in sympathy with each other, *it* jokes and laughs with us as any living person could. As to the things of the exterior world, it has to content itself with conjectures, as well as ourselves; *it* (the table) composes little philosophical systems, discusses and maintains them as the most cunning rhetorician might. In short, it creates itself a conscience and a reason properly belonging to itself, but with the materials it finds in us. . . .

"The Americans are persuaded that they talk with their dead; some think (more truly) that these are *spirits*; others take them for angels; others again for devils . . . (the *intelligence*) assuming the shape which fits the conviction and preconceived opinion of every one; so did the initiates of the temples of Serapis, of Delphi, and other theurgico-medical establishments of the same kind. They were convinced

beforehand that they would communicate with their gods; and *they* never failed.

"We, who well know the value of the phenomenon . . . are perfectly sure that after having charged the table with our magnetic *efflux*, we have called to life, or created an intelligence analogous to our own, which like ourselves is endowed with a free will, can talk and discuss with us, with a degree of superior lucidity, considering that the resultant is stronger than the individual, or rather the whole is larger than a part of it. . . . We must not accuse Herodotus of telling us fibs when he records the most extraordinary circumstances, for we must hold them to be as true and correct as the rest of historical facts which are to be found in all the Pagan writers of antiquity.

"The phenomenon is as old as the world. . . . The priests of India and China practiced it before the Egyptians and the Greeks. The savages and the Esquimaux know it well. It is the phenomenon of Faith, sole source of every prodigy," and it will be done to you according to *your faith*. The one who enunciated this profound doctrine was verily the incarnated word of Truth; he neither deceived himself, nor wanted to deceive others; he expounded an axiom which we now repeat, without much hope of seeing it accepted.

"Man is a microcosm, or a little world; he carries in him a fragment of the great *All*, in a chaotic state. The task of our half-gods is to disentangle from it the share belonging to them by an incessant mental and material labor. They have their task to do, the perpetual invention of new products, of

new moralities, and the proper arrangement of the crude and formless material furnished them by the Creator, who created them in His own image, that they should create in their turn and so complete here the work of the Creation; an immense labor which can be achieved only when the *whole* will become so perfect, that it will be like unto God Himself, and thus able to survive to itself. We are very far yet from that final moment, for we can say that everything is to be done, to be undone, and *outdone* as yet on our globe, institutions, machinery, and products.

*"Mens non solum agitat sed creat molem."*

"We live in this life, in an ambient, intellectual centre, which entertains between human beings and things a necessary and perpetual solidarity; every brain is a ganglion, a station of a universal *neurological* telegraphy in constant rapport with the central and other stations by the vibrations of thought.

"The spiritual sun shines for souls as the material sun shines for bodies, for the universe *is double* and follows the law of couples. The ignorant operator interprets erroneously the divine dispatches, and often delivers them in a false and ridiculous manner. Thus study and true science alone can destroy the superstitions and nonsense spread by the ignorant interpreters placed at the *stations of teaching* among every people in this world. These blind interpreters of the *Verbum*, the WORD, have always tried to impose on their pupils the obligation to swear to everything without examination in *verba magistri*.

"Alas! we could wish for nothing better were they to translate correctly the *inner* voices, which voices never deceive but those who have *false spirits* in them. 'It is our duty,' they say, 'to interpret oracles; it is we who have received the exclusive mission for it from heaven, *spiritus flat ubi vult*, and it blows on us alone. . . .'

"It blows *on every one*, and the rays of the spiritual light illuminate every conscience; and when all the bodies and all the minds will reflect equally this dual light, people will see a great deal clearer than they do now."

We have translated and quoted the above fragments for their great originality and truthfulness. We know the writer; fame proclaims him a great kabalist, and a few friends know him as a truthful and honest man.

The letter shows, moreover, that the writer has well and carefully studied the chameleon-like nature of the intelligences presiding over spiritual circles. That they are of the same kind and race as those so frequently mentioned in antiquity, admits of as little doubt as that the present generation of men are of the same nature as were human beings in the days of Moses. Subjective manifestations proceed, under harmonious conditions, from those beings which were known as the "good demons" in days of old. Sometimes, but rarely, the planetary spirits — beings of another race than our own — produce them; sometimes the spirits of our translated and beloved friends; sometimes nature-spirits of one or more of the countless tribes; but most

frequently of all terrestrial elementary spirits, disembodied evil men, the Diakka of A. Jackson Davis.

## IMPURE MEDIUMS AND THEIR "GUIDES"

We do not forget what we have elsewhere written about *subjective* and *objective* mediumistic phenomena. We keep the distinction always in mind. There are good and bad of both classes. An impure medium will attract to his impure inner self, the vicious, depraved, malignant influences as inevitably as one that is pure draws only those that are good and pure. Of the latter kind of medium where can a nobler example be found than the gentle Baroness Adelma von Vay, of Austria (born Countess Wurmbrandt), who is described to us by a correspondent as "the Providence of her neighborhood"? She uses her mediumistic power to heal the sick and comfort the afflicted. To the rich she is a phenomenon; but to the poor a ministering angel. For many years she has seen and recognized the nature-spirits or cosmic elementaries, and found them always friendly. But this was because she was a pure, good woman. Other correspondents of the Theosophical Society have not fared so well at the hands of these apish and impish beings. The Havanna case, elsewhere described, is an example.

Though spiritualists discredit them ever so much, these nature-spirits are realities. If the gnomes, sylphs, salamanders, and undines of the Rosicrucians existed in their days, they must exist now. Bulwer-Lytton's *Dweller of the Threshold*, is a modern conception, modelled on the ancient

type of the *Sulanuth*\* of the Hebrews and Egyptians, which is mentioned in the *Book of Jasher*.†

The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence. It is very extraordinary to hear devout Catholics abuse and misrepresent the nature-spirits, when one of their greatest authorities, Clement the Alexandrian, disposed of them, by describing these creatures as they really are. Clement, who perhaps had been a theurgist as well as a Neo-platonist, thus arguing upon good authority, remarks, that it is absurd to call them devils,‡ for they are only *inferior* angels, "the powers which inhabit elements, move the winds and distribute showers, and as such are agents and subject to God."§ Origen, who before he became a Christian also belonged to the

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\* The Sulanuth is described in chap. lxxx., vers. 19, 20, of "*Jasher*."

† "And when the Egyptians hid themselves on account of the swarm" (one of the plagues alleged to have been brought on by Moses) ". . . they locked their doors after them, and God ordered the *Sulanuth* . . ." (a *sea-monster*, naively explains the translator, in a foot-note) "which was then in the sea, to come up and go into Egypt . . . and she had long arms, ten cubits in length . . . and she went upon the roofs and uncovered the rafting and cut them . . . and stretched forth her arm into the house and removed the lock and the bolt and opened the houses of Egypt . . . and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly."

‡ "*Strom*," vi., 17, § 159.

§ *Ibid.*, vi., 3, § 30.

Platonic school, is of the same opinion. Porphyry describes these dæmons more carefully than any one else.

When the possible nature of the manifesting intelligences, which science believes to be a "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

Let us for a moment imagine an intelligent orang-outang or some African anthropoid ape disembodied, *i.e.*, deprived of its physical and in possession of an astral, if not an immortal body. We have found in spiritual journals many instances where apparitions of departed pet dogs and other animals have been seen. Therefore, upon spiritualistic testimony, we must think that such animal "spirits" do appear although we reserve the right of concurring with the ancients that the forms are but tricks of the elementals. Once open the door of communication between the terrestrial and the spiritual world, what prevents the ape from producing physical phenomena such as he sees human spirits produce. And why may not these excel in cleverness of ingenuity many of those which have been witnessed in spiritual circles? Let spiritualists answer. The orang-outang of Borneo is little, if any, inferior to the savage man in intelligence. Mr. Wallace and other great naturalists give instances of its wonderful acuteness, although its brains are inferior in cubic capacity to the most undeveloped of savages. These apes lack but speech to be men of low grade. The sentinels placed by monkeys; the sleeping chambers selected and built by orang-outangs; their

prevision of danger and calculations, which show more than instinct; their choice of leaders whom they obey; and the exercise of many of their faculties, certainly entitle them to a place at least on a level with many a flat-headed Australian. Says Mr. Wallace, "The mental requirements of savages, and the faculties actually exercised by them, are very little above those of the animals."

Now, people assume that there can be no apes in the other world, because apes have no "souls." But apes have as much intelligence, it appears, as some men; why, then, should these men, in no way superior to the apes, have immortal spirits, and the apes none? The materialists will answer that neither the one nor the other has a spirit, but that annihilation overtakes each at physical death. But the spiritual philosophers of all times have agreed that man occupies a step one degree higher than the animal, and is possessed of that something which it lacks, be he the most untutored of savages or the wisest of philosophers. The ancients, as we have seen, taught that while man is a trinity of body, astral spirit, and immortal soul, the animal is but a duality — a being having a physical body and an astral spirit animating it. Scientists can distinguish no difference in the elements composing the bodies of men and brutes; and the kabalists agree with them so far as to say that the astral bodies (or, as the physicists would call it, "the life-principle") of animals and men are *identical* in essence. Physical man is but the highest development of animal life. If, as the scientists tell us, even *thought* is matter, and every sensation of pain or

pleasure, every transient desire is accompanied by a disturbance of ether; and those bold speculators, the authors of the *Unseen Universe* believe that thought is conceived "to affect the matter of another universe simultaneously with this"; why, then, should not the gross, brutish thought of an orang-outang, or a dog, impressing itself on the ethereal waves of the astral light, as well as that of man, assure the animal a continuity of life after death, or "a future state"?

The kabalists held, and now hold, that it is unphilosophical to admit that the astral body of man can survive corporeal death, and at the same time assert that the astral body of the ape is resolved into independent molecules. That which survives as an *individuality* after the death of the body is the *astral soul*, which Plato, in the *Timæus* and *Gorgias*, calls the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. Socrates narrates to Callicles\* that this *mortal* soul retains all the characteristics of the body after the death of the latter; so much so, indeed, that a man marked with the whip will have his astral body "full of the prints and scars." The astral spirit is a faithful duplicate of the body, both in a physical and spiritual sense. The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually

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\* "*Gorgias*."



a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, *i.e.*, the man of flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul — such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. The body of so grossly materialistic a person as above described, having been deserted by its spirit before physical death, when that event occurs, the plastic material, astral soul, following the laws of blind matter, shapes itself thoroughly into the mould which vice has been gradually preparing for it through the earth-life of the individual. Then, as Plato says, it assumes the form of that "animal to which it resembled in its evil ways"\* during life. "It is an ancient saying," he tells us, "that the souls departing hence exist in Hades and return hither again and *are produced from the dead*†

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\* "*Timæus*."

† Cory, "*Phædro*," i. 69.

. . . But those who are found to have lived an eminently holy life, these are they who arrive at the pure abode ABOVE and DWELL ON THE UPPER PARTS of the earth"‡ (the ethereal region). In *Phædrus*, again, he says that when man has ended his *first* life (on earth), some go to places of punishment *beneath* the earth.§ This region *below* the earth, the kabalists do not understand as a place inside the earth, but maintain it to be a sphere, far inferior in perfection to the earth, and far more material.

Of all the modern speculators upon the seeming incongruities of the *New Testament*, alone the authors of the *Unseen Universe* seem to have caught a glimpse of its kabalistic truths, respecting the gehenna of the universe.\*\* This gehenna, termed by the occultists the *eighth* sphere (numbering inversely), is merely a planet like our own, *attached to the latter and following it in its penumbra*; a kind of dust-hole, a "place where all its garbage and filth is consumed," to borrow an expression of the above-mentioned authors, and on which all the dross and scorification of the cosmic matter pertaining to our planet is in a continual state of remodelling.

The secret doctrine teaches that man, if he wins immortality, will remain forever the trinity that he is in life, and will continue so throughout all the spheres. The astral

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‡ *Ibid.*, i. 123.

§ Cory, "*Phædrus*"; Cory's "*Plato*," 325.

\*\* See "*The Unseen Universe*," pp. 205, 206.

body, which in this life is covered by a gross physical envelope, becomes — when relieved of that covering by the process of corporeal death — in its turn the shell of another and more ethereal body. This begins developing from the moment of death, and becomes perfected when the astral body of the earthly form finally separates from it. This process, they say, is repeated at every new transition from sphere to sphere. But the immortal soul, "the silvery spark," observed by *Dr. Fenwick* in *Margrave's* brain,\* and not found by him in the animals, never changes, but remains indestructible "by aught that shatters its tabernacle." The descriptions by Porphyry and Iamblichus and others, of the spirits of animals, which inhabit the astral light, are corroborated by those of many of the most trustworthy and intelligent clairvoyants. Sometimes the animal forms are even made visible to every person present at a spiritual circle, by being materialized. In his *People from the Other World*, Colonel H. S. Olcott describes a materialized squirrel which followed a spirit-woman into the view of the spectators, disappeared and reappeared before their eyes several times, and finally followed the spirit into the cabinet.

Let us advance another step in our argument. If there is such a thing as existence in the spiritual world after corporeal death, then it must occur in accordance with the law of

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\* See Bulwer-Lytton, "*Strange Story*," p. 76. We do not know where in literature can be found a more vivid and beautiful description of this difference between the life-principle of man and that of animals, than in the passages herein briefly alluded to.

evolution. It takes man from his place at the apex of the pyramid of matter, and lifts him into a sphere of existence where the same inexorable law follows him. And if it follows him, why not everything else in nature? Why not animals and plants, which have all a life-principle, and whose gross forms decay like his, when that life-principle leaves them? If his astral body becomes more ethereal upon attaining the other sphere, why not theirs? They, as well as he, have been evolved out of condensed cosmic matter, and our physicists cannot see the slightest difference between the molecules of the four kingdoms of nature, which are thus specified by Professor Le Conte:

4. *Animal Kingdom.*
3. *Vegetable Kingdom.*
2. *Mineral Kingdom.*
1. *Elements.*

The progress of matter from each of these planes to the plane above is continuous; and, according to Le Conte, there is no force in nature capable of raising matter at once from No. 1 to No. 3, or from No. 2 to No. 4, without stopping and receiving an accession of force of a different kind on the intermediate plane.

Now, will any one presume to say that out of a given number of molecules, *originally and constantly homogeneous, and all energized by the same principle of evolution*, a certain number can be carried through those four kingdoms to the final result of evolving immortal man, and the others not be allowed to progress beyond planes 1, 2, and 3? Why should

not *all* these molecules have an equal future before them; the mineral becoming plant, the plant, animal, and the animal, man — if not upon *this* earth, at least somewhere in the boundless realms of space? The harmony which geometry and mathematics — the only exact sciences — demonstrate to be the law of the universe, would be destroyed if evolution were perfectly exemplified in man alone and limited in the subordinate kingdoms. What logic suggests, psychometry proves; and, as we said before, it is not unlikely that a monument will one day be erected by men of science to Joseph R. Buchanan, its modern discoverer. If a fragment of mineral, fossilized plant, or animal form gives the psychometer as vivid and accurate pictures of their previous conditions, as a fragment of human bone does of those of the individual to which it belonged, it would seem as if the same subtle spirit pervaded all nature, and was inseparable from organic or inorganic substances. If anthropologists, physiologists, and psychologists are equally perplexed by primal and final causes, and by finding in matter so much similarity in all its forms, but in spirit such abysses of difference, it is, perhaps, because their inquiries are limited to our visible globe, and that they cannot, or dare not, go beyond. The spirit of a mineral, plant, or animal, may begin to form here, and reach its final development millions of ages hereafter, on other planets, known or unknown, visible or invisible to astronomers. For, who is able to controvert the theory previously suggested, that the earth itself will, like the living creatures to which it has given birth, ultimately, and

after passing through its own stage of death and dissolution, become an etherealized astral planet? "As above, so below"; harmony is the great law of nature.

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos — annihilation.

If there is a developed immortal spirit in man, it must be in every thing else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. What gross injustice it would be for an impenitent criminal man, the perpetrator of a brutal murder when in the exercise of his free will, to have all immortal spirit which in time may be washed clean of sin, and enjoying perfect happiness, while a poor horse, innocent of all crime, should toil and suffer under the merciless torture of his master's whip during a whole life, and then be annihilated at death? Such a belief implies a brutal injustice, and is only possible among people taught in the dogma that everything is created for man, and he alone is the sovereign of the universe; — a sovereign so mighty that to save him from the consequences of his own misdeeds, it was not too much that the God of the universe should die to placate his own just wrath.

If the most abject savage, with a brain "very little inferior to that of a philosopher"\* (the latter developed physically by

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\* A. R. Wallace, "*The Action of Natural Selection on Man.*"

ages of civilization), is still, as regards the actual exercise of his mental faculties, very little superior to an animal, is it just to infer that both he and the ape will not have the opportunity to become philosophers; the ape in this world, the man on some other planet peopled equally with beings created in *some other image* of God?

Says Professor Denton, when speaking of the future of psychometry: "Astronomy will not disdain the assistance of this power. As new forms of organic being are revealed, when we go back to the earlier geologic periods, so new groupings of the stars, new constellations, will be displayed, when the heavens of those early periods are examined by the piercing gaze of future psychometers. An accurate map of the starry heavens during the Silurian period may reveal to us many secrets that we have been unable to discover. . . . Why may we not indeed be able to read the history of the various heavenly bodies . . . their geological, their natural, and, perchance, their human history? . . . I have good reason to believe that trained psychometers will be able to travel from planet to planet, and read their present condition minutely, and their past history."\*

Herodotus tells us that in the eighth of the towers of Belus, in Babylon, used by the sacerdotal astrologers, there was an uppermost room, a sanctuary, where the prophesying priestesses slept to receive communications from the god. Beside the couch stood a table of gold, upon which were laid

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\* W. Denton, "The Soul of Things," p. 273.

various stones, which Manetho informs us were all aërolites. The priestesses developed the prophetic vision in themselves by pressing one of these sacred stones against their heads and bosoms. The same took place at Thebes, and at Patara, in Lycia.†

This would seem to indicate that psychometry was known and extensively practiced by the ancients. We have somewhere seen it stated that the profound knowledge possessed, according to Draper, by the ancient Chaldean astrologers, of the planets and their relations, was obtained more by the divination of the betylos, or the meteoric stone, than by astronomical instruments. Strabo, Pliny, Hellanicus — all speak of the electrical, or electromagnetic power of the betyli. They were worshipped in the remotest antiquity in Egypt and Samothrace, as magnetic stones, "containing souls which had fallen from heaven"; and the priests of Cybelè wore a small betylos on their bodies. How curious the coincidence between the practice of the priests of Belus and the experiments of Professor Denton!

As Professor Buchanan truthfully remarks of psychometry, it will enable us " . . . to detect vice and crime. No criminal act . . . can escape the detection of psychometry, when its powers are properly brought forth . . . the sure detection of guilt by psychometry (no matter how secret the act) will nullify all concealment."‡

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† "Herodotus," b. i., c. 181.

‡ "Anthropology," p. 125.

Speaking of the elementary, Porphyry says: "These invisible beings have been receiving from men honors as gods . . . a universal belief makes them capable of becoming very malevolent: it proves that their wrath is kindled against those who neglect to offer them a legitimate worship."\*

Homer describes them in the following terms: "Our gods appear to us when we offer them sacrifice . . . sitting themselves at our tables, they partake of our festival meals. Whenever they meet on his travels a solitary Phœnician, they serve to him as guides, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of giants."† The latter proving that these gods were kind and beneficent *dæmons*, and that, whether they were *disembodied* spirits or elementary beings, they were no *devils*.

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of these spirits. "Demons," he says, "are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself*. Their abode is in the neighborhood of the earth . . . and *when they can escape the vigilance of the good dæmons, there is no mischief they will not dare commit*. One day they will employ brute force; another,

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\* "Of Sacrifices to Gods and Dæmons," chap. ii.

† "Odyssey," book vii.

*cunning*."‡ Further, he says: "It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you 'that all of these is the work of the gods.' . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods* and *souls* (disembodied spirits)."

### PSYCHOMETRY AN AID TO SCIENTIFIC RESEARCH

Iamblichus, the great theurgist of the Neo-platonic school, a man skilled in sacred magic, teaches that "good dæmons appear to us *in reality*, while the bad ones can manifest themselves but under the *shadowy forms of phantoms*." Further, he corroborates Porphyry, and tells that " . . . the *good ones fear not the light*, while the *wicked ones require darkness*. . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent."\*\*

Even the most practiced theurgists found danger sometimes in their dealings with certain elementaries, and we have Iamblichus stating that, "The gods, the angels, and the dæmons, as well as the *souls*, may be summoned through evocation and prayer. . . . But when, during theurgic

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‡ Porphyry, "Of Sacrifices to Gods and Dæmons," chap. ii.

§ Ibid.

\*\* Iamblichus, "De Mysteriis Egyptorum."

operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad dæmons, only under the guise of good ones! For the elementaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them."\*

Some twenty years since, Baron Du Potet, disgusted with the indifference of the scientists, who persisted in seeing in the greatest psychological phenomena only the result of clever trickery, gave vent to his indignation in the following terms:

"Here am I, on my way, I may truly say, to the land of marvels! I am preparing to shock every opinion, and provoke laughter in our most illustrious scientists . . . for I am convinced that *agents of an immense potency exist outside of us*; that they can *enter in us*; move our limbs and organs; and use us as they please. It was, after all, the belief of our fathers and of the whole of antiquity. Every religion admitted the reality of *spiritual agents*. . . . Recalling innumerable phenomena which I have produced in the sight of thousands of persons, seeing the *bestly indifference of official science*, in presence of a discovery which transports the mind into the regions of the unknown [sic]; an old man, at the very *moment when I ought to be just being born*. . . . I am not sure if it would not have been better for me to have shared the common ignorance.

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\* Ibid., "On the Difference between the Dæmons, the Souls, etc."

"I have suffered calumnies to be written without refuting them. . . . At one time it is simple ignorance which speaks, and I am silent; at another still, superficiality, raising its voice, makes a bluster, and I find myself hesitating whether or not to speak. Is this indifference or laziness? Has fear the power to paralyze my spirit? No; none of these causes affect me; I know simply that it is necessary to prove what one asserts, and this restrains me. For, in justifying my assertions, in showing the living FACT, which proves my sincerity and the truth, I translate OUTSIDE THE PRECINCTS OF THE TEMPLE the sacred inscription, WHICH NO PROFANE EYE SHOULD EVER READ.

"You doubt sorcery and magic? O, truth! thy possession is a heavy burden!"†

With a bigotry which one might search for in vain outside the church in whose interest he writes, des Mousseaux quotes the above language, as proof positive that this devoted savant, and all who share his belief, have given themselves over to the dominion of the *Evil One*!

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an

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† Du Potet, "La Magie Devoilée."

idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its gathered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the narratives of Owen and Hare, of Edmonds, and Crookes, and Wallace are credible, why not those of Herodotus, the "Father of History," of Iamblichus, and Porphyry, and hundreds of other ancient authors? If the spiritualists have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

## CHAPTER X

Τῆς δὲ γὰρ ἐκ τριάδος πᾶν πνεῦμα πατήρ – ἐκέρασε

TAY., *Lyd. de Mens.*, 20

"The more powerful souls perceive truth through themselves, and are of a more inventive nature. Such souls are saved through their own strength, according to the oracle."

PROCLUS in I Alc.

"Since the soul perpetually runs and *passes through all things* in a certain space of time, which being performed, it is presently compelled to run back again through all things, and unfold the same web of generation in the world . . . for as often as the same causes return, the same effects will in like manner be returned."

FICIN. *de Im. An.*, 129, *Chaldean Oracles*

"If not to some peculiar end assign'd,  
Study's the specious trifling of the mind."

YOUNG

FROM the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In

the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

It is sometimes as interesting as instructive to follow the two great rivals, science and theology, in their frequent skirmishes. Not all of the sons of the Church are as unsuccessful in their attempts at advocacy as the poor Abbé Moigno, of Paris. This respectable, and no doubt well-meaning divine, in his fruitless attempt to refute the free-thinking arguments of Huxley, Tyndall, Du Bois-Raymond, and many others, has met with a sad failure. In his antidotal arguments his success was more than doubtful, and, as a reward for his trouble, the "Congregation of the Index" forbids the circulation of his book among the faithful.

It is a dangerous experiment to engage in a single-handed duel with scientists on topics which are well demonstrated by experimental research. In what they do *know* they are unassailable, and until the old formula is destroyed by their own hands and replaced by a more newly-discovered one, there is no use fighting against Achilles — unless, indeed, one is fortunate enough to catch the swift-footed god by his vulnerable heel. This heel is — what they confess they do not know!

That was a cunning device to which a certain well-known preacher resorted to reach this mortal part. Before we proceed to narrate the extraordinary though well authenticated facts with which we intend to fill this chapter, it will be good policy to show once more how fallible is modern science as to every fact in nature which can be tested neither by retort nor crucible. The following are a few fragments from a series of sermons by F. Felix, of Notre Dame, entitled *Mystery and Science*. They are worthy to be translated for and quoted in a work which is undertaken in precisely the same spirit as that exhibited by the preacher. For once the Church silenced for a time the arrogance of her traditional enemy, in the face of the learned academicians. It was known that the great preacher, in response to the general desire of the faithful, and perhaps to the orders of ecclesiastical superiors, had been preparing himself for a great oratorical effort, and the historic cathedral was filled with a monster congregation. Amid a profound silence he began his discourse, of which the following paragraphs are sufficient for our purpose:

"A portentous word has been pronounced against us to confront progress with Christianity — SCIENCE. Such is the formidable evocation with which they try to appall us. To all that we can say to base progress upon Christianity, they have always a ready response: that is not *scientific*. We say revelation; revelation is not scientific. We say miracle; a miracle is not scientific.

"Thus antichristianism, faithful to its tradition, and now more than ever, pretends to kill us by science. Principle of



*darkness*, it threatens us with light. It proclaims itself the light.  
...

"A hundred times I asked myself, What is, then, that terrible science which is making ready to devour us? . . . Is it mathematical science? . . . but we also have our mathematicians. Is it physics? Astronomy? Physiology? Geology? But we number in Catholicism astronomers, physicists, geologists,\* and physiologists, who make somewhat of a figure in the scientific world, who have their place in the Academy and their name in history. It would appear that what is to crush us is neither this nor that science, but science in general.

"And why do they prophesy the overthrow of Christianity by science? Listen: . . . we must perish by science because we teach mysteries, and because the Christian mysteries are in radical antagonism with modern science. . . . Mystery is the negation of common sense; science repels it; science condemns it; she has spoken — Anathema!

### PERE FELIX ARRAIGNS THE SCIENTISTS

"Ah! you are right; if Christian mystery is what you proclaim it, then in the name of science hurl the anathema at it. Nothing is antipathetic to science like the absurd and contradictory. But, glory be to the truth! such is not the mystery of Christianity. If it were so, it would remain for you

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\* We wonder if Father Felix is prepared to include St. Augustine, Lactantius, and Bede in this category?

to explain the most inexplicable of mysteries: how comes it that, during nearly 2,000 years, so many superior minds and rare geniuses have embraced our mysteries, without thinking to repudiate science or abdicate reason?† Talk as much as you like of your modern science, modern thought, and modern genius, there were scientists before 1789.

"If our mysteries are so manifestly absurd and contradictory, how is it that such mighty geniuses should have accepted them without a single doubt? . . . But God preserve me from insisting upon demonstrating that mystery implies no contradiction with science! . . . Of what use to prove, by metaphysical abstractions, that science can reconcile itself with mystery, when all the realities of creation show unanswerably that mystery everywhere baffles science? You ask that we should show you, beyond doubt, that exact science cannot admit mystery; I answer you decidedly that she cannot escape it. Mystery is the FATALITY of science.

"Shall we choose our proofs? First, then, look around at the purely material world, from the smallest atom to the most majestic sun. There, if you try to embrace in the unity of a single law all these bodies and their movements, if you seek the word which explains, in this vast panorama of the universe, this prodigious harmony, where all seems to obey the empire of a single force, you pronounce a word to express

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† For instance, Copernicus, Bruno, and Galileo? For further particulars see the "Index Expurgatorius." Verily, wise are such popular sayings, as that, "Boldness carries off cities at one shout."

it, and say *Attraction!* . . . Yes, attraction, this is the sublime epitome of the science of the heavenly bodies. You say that throughout space these bodies recognize and attract each other; you say that they attract in proportion to their mass, and in inverse ratio with the squares of their distances. And, in fact, until the present moment, nothing has happened to give the lie to this assertion, but everything has confirmed a formula which now reigns sovereign in the EMPIRE OF HYPOTHESIS, and therefore it must henceforth enjoy the glory of being an invincible truism.

"Gentlemen, with all my heart I make my scientific obeisances to the sovereignty of attraction. It is not I who would desire to obscure a light in the world of matter which reflects upon the world of spirits. The empire of attraction, then, is palpable; it is sovereign; it stares us in the face!

"But, what is this attraction? who has seen attraction? who has met attraction? who has touched attraction? How do these mute bodies, *intelligent*, insensible, exercise upon each other unconsciously this reciprocity of action and reaction which holds them in a common equilibrium and unanimous harmony? *Is this force* which draws sun to sun, and atom to atom, an invisible mediator which goes from one to another? And, in such case what is this mediator? whence comes to itself this force which mediates, and this power which embraces, from which the sun can no more escape than the atom. But is this force nothing different from the elements themselves which attract each other? . . . Mystery! Mystery!

"Yes, gentlemen, this attraction which shines with such brightness throughout the material world, remains to you at bottom an impenetrable mystery. . . . Well! because of its mystery, will you deny its reality, which touches you, and its domination, which subjugates you? . . . And again, remark if you please, mystery is so much at the foundation of all science that if you should desire to exclude mystery, you would be compelled to suppress science itself. *Imagine whatever science you will*, follow the magnificent sweep of its deductions . . . when you arrive at its parent source, you come face to face with the *unknown*.\*

"Who has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there I will not say at the centre of a sun, but at the centre of an atom? who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then, suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and, in despair says: I DO NOT KNOW!

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\* This statement, neither Herbert Spencer nor Huxley will be likely to traverse. But Father Felix seems insensible of his own debt to science; if he had said this in February, 1600, he might have shared the fate of poor Bruno.

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life-principle?"\*

### THE "UNKNOWABLE"

Can the scientists answer the eloquent monk? Can they escape from his pitiless logic? Mystery certainly does bound them on every side; and the *Ultima Thule*, whether of Herbert Spencer, Tyndall, or Huxley, has written upon the closed portals the words INCOMPREHENSIBLE, UNKNOWABLE. For the lover of metaphor, science may be likened to a twinkling star shining with resplendent brightness through rifts in a bank of densely-black clouds. If her votaries cannot define that mysterious attraction which draws into concrete masses the material particles which form the smallest pebble on the ocean-beach, how can they define the limits at which the possible stops and the impossible begins?

Why should there be an attraction between the molecules of matter, and none between those of spirit? If, out of the material portion of the ether, by virtue of the inherent restlessness of its particles, the forms of worlds and their species of plants and animals can be evolved, why, out of the spiritual part of the ether, should not successive races of

beings, from the stage of monad to that of man, be developed; each lower form unfolding a higher one until the work of evolution is completed on our earth, in the production of immortal man? It will be seen that, for the moment, we entirely put aside the accumulated facts which prove the case, and submit it to the arbitrament of logic.

By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtle something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should it be excluded from influencing the other? Leaving logic to answer, we turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that — we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter. Let them examine the proofs with the lamp of experience, and neither the Academy nor the Church, for which Father Felix so persuasively spoke, can deny them.

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\* "*Le Mystere et la Science*," conferences, P. Felix de Notre Dame; des Mousseaux, "*Hauts Phen. Magie*."

Modern science is in a dilemma; it must concede our hypothesis to be correct, or admit the possibility of miracle. To do so, is to say that there can be an infraction of natural law. If this can happen in one case, what assurance have we that it may not be repeated indefinitely, and so destroy that fixity of law, that perfect balance of forces by which the universe is governed. This is a very ancient and an unanswerable argument. To deny the appearance, in our midst, of supersensual beings, when they have been seen, at various times and in various countries, by not merely thousands, but millions of persons, is unpardonable obstinacy; to say that, in any one instance, the apparition has been produced by a miracle, fatal to the fundamental principle of science. What will they do? What can they do, when they shall have awakened from the benumbing stupor of their pride, but collect the facts, and try to enlarge the boundaries of their field of investigations?

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god, the kabalist holds that both are wrong, saving that in ether, the elements represent but matter — the blind cosmic forces of nature; and Spirit, the intelligence which directs them. The Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz.: that the ether and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The

former was the all-vivifying intellectual principle; the chaos, a shapeless, liquid principle, without "form or sense," from the union of which two, sprang into existence the universe, or rather, the universal world, the first androgynous deity — the chaotic matter becoming its body, and ether the soul. According to the phraseology of a *Fragment of Hermias*, "chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light."\* This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe.

If we now compare this doctrine with the speculations of science, which comes to a full stop at the Borderland of the unknown, and, while incompetent to solve the mystery, will allow no one else to speculate upon the subject; or, with the great theological dogma, that the world was called into existence by a heavenly trick of prestidigitation; we do not hesitate to believe that, in the absence of better proof, the Hermetic doctrine is by far the more reasonable, highly metaphysical as it may appear. The universe is there, and we know that we exist; but how did it come, and how did we appear in it? Denied an answer by the representatives of physical learning, and excommunicated and anathematized for our blasphemous curiosity by the spiritual usurpers, what can we do, but turn for information to the sages who

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\* Damascius, in the "*Theogony*," calls it *Dis*, "the disposer of all things." Cory, "*Ancient Fragments*," p. 314.

meditated upon the subject ages before the molecules of our philosophers aggregated in ethereal space?

### DANGER OF EVOCATIONS BY TYROS

This visible universe of spirit and matter, they say, is but the concrete image of the ideal abstraction; it was built on the model of the first divine IDEA. Thus our universe existed from eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not himself who built the concrete form of his idea, but his first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,\* the first-begotten "was pleased to employ twelve thousand years in its creation." The latter number is expressed in the Tyrrhenian cosmogony,† which shows man created in the sixth millennium. This agrees with the Egyptian theory of 6,000 "years,"‡ and with the Hebrew computation. Sanchoniathon,§ in his *Cosmogony*, declares that when the wind (spirit) became enamored of its own principles (the chaos), an intimate union took place, which connection was called *pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless*; but from its embrace with the

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\* Plato, "*Timæus*."

† Suidas, v. "*Tyrrhenia*."

‡ The reader will understand that by "years" is meant "ages," not mere periods of twelve lunar months each.

§ See the Greek translation by Philo Byblius.

wind was generated mot, or the ilus (mud).\*\* From this proceeded the spores of creation and the generation of the universe.

The ancients, who named but four elements, made of æther a fifth one. On account of its essence being made divine by the unseen presence it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the "invisibles," had to know well his ritual, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrate the elements, so as to prevent the ingress of the elementaries into their respective spheres. But woe to the imprudent inquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian, "Once that thou hast resolved to become a cooperator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion thou hast stirr'd the wrath of the

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\*\* Cory, "*Ancient Fragments*."

*Moyst\** natures, and they will stand up against the *central fire*, and the central fire against them, and there will be a terrible division in the *chaos*.<sup>†</sup> The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct — the bad dæmons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of

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\* We give the spelling and words of this Kabalist who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

† The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *Duad*; all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire — *air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

certain sensitive natures at spiritual circles. The elementals will bring to light long-forgotten remembrances of the past; forms, images, sweet mementos, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "BOOK OF LIFE."

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature. That there are spirits implies that there is a diversity of spirits; for men differ, and human spirits are but disembodied men.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions — electric, magnetic, odic, astral, it matters not which — is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere — in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Görres, describing a conversation he had with some Hindus of the Malabar coast, reports that upon asking them whether they had ghosts among them, they replied, "Yes, but we know them to be *bad spirits* . . . good ones can hardly ever appear at all. They are principally the spirits of *suicides* and *murderers*, or of those who die violent deaths. They constantly flutter about and appear as phantoms. Night-time is favorable to them, they seduce the feeble-minded and tempt others in a thousand different ways."\*

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\* Görres, "*Mystique*," lib. iii., p. 63.

Porphyry presents to us some hideous facts whose verity is substantiated in the experience of every student of magic. "The *soul*,"† says he, "having even after death a certain affection for its body, an affinity proportioned to the violence with which their union was broken, we see many spirits hovering in despair about their earthly remains; we even see them eagerly seeking the putrid remains of other bodies, but above all freshly-spilled blood, which seems to impart to them for the moment some of the faculties of life."‡

## LARES AND LEMURES

Let spiritualists who doubt the theurgist, try the effect of about half a pound of freshly-drawn human blood at their next materializing seance!

"The gods and the angels," says Iamblichus, "appear to us among peace and harmony; the bad demons, in tossing everything in confusion. . . . As to the *ordinary souls*, we can perceive them more rarely, etc."§

"The human soul (the astral body) is a demon that our language may name genius," says Apuleius.\*\* "She is an *immortal god*, though in a certain sense she is born at the same

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† The ancients called "the soul" the spirits of bad people; the soul was the *larva* and *lemure*. Good human spirits became gods.

‡ Porphyry, "*De Sacrificiis*." Chapter on the true Cultus.

§ "*Mysteries of the Egyptians*."

\*\* Second century, A.D. "*Du Dieu de Socrate*," Apul. class., pp. 143-145.

time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born."

"The soul is born in this world upon leaving *another world* (*anima mundi*), in which her existence precedes the one we all know (on earth). Thus, the gods who consider her proceedings in all the phases of various existences and as a whole, punish her sometimes for sins committed during an anterior life. She dies when she separates herself from a body in which she crossed this life as in a frail bark. And this is, if I mistake not, the secret meaning of the tumulary inscription, so simple for the initiate: "*To the gods manes who lived.*" But this kind of death does not annihilate the soul, it only transforms it into a *lemure*. Lemures are the manes or ghosts, which we know under the name of lares. When they keep away and *show us a beneficent protection*, we honor in them the protecting divinities of the family hearth; but, if their crimes sentence them to err, we call them *larvæ*. They become a plague for the wicked, and the *vain terror* of the good."

This language can hardly be called ambiguous, and yet, the Reincarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon this planet, until he is finally purged from the dross of his nature. But Apuleius distinctly says that we come upon this earth from another one, where we had an existence, the recollection of which has faded away. As the watch passes from hand to hand and room to room in a factory, one part being added here and another there, until the delicate machine is perfected, according to the design

conceived in the mind of the master before the work was begun; so, according to ancient philosophy, the first divine conception of man takes shape little by little, in the several departments of the universal workshop, and the perfect human being finally appears on our scene.

This philosophy teaches that nature never leaves her work unfinished; if baffled at the first attempt, she tries again. When she evolves a human embryo, the intention is that a man shall be perfected — physically, intellectually, and spiritually. His body is to grow mature, wear out, and die; his mind unfold, ripen, and be harmoniously balanced; his divine spirit illuminate and blend easily with the *inner* man. No human being completes its grand cycle, or the "circle of necessity," until all these are accomplished. As the laggards in a race struggle and plod in their first quarter while the victor darts past the goal, so, in the race of immortality, some souls outspeed all the rest and reach the end, while their myriad competitors are toiling under the load of matter, close to the starting point. Some unfortunates fall out entirely, and lose all chance of the prize; some retrace their steps and begin again. This is what the Hindu dreads above all things — *transmigration* and *reincarnation*; only on other and inferior planets, never on this one. But there is a way to avoid it, and Buddha taught it in his doctrine of poverty, restriction of the senses, perfect indifference to the objects of this earthly vale of tears, freedom from passion, and frequent intercommunication with the Atma — soul-contemplation. The cause of reincarnation is ignorance of our senses, and the



idea that there is any reality in the world, anything except abstract existence. From the organs of sense comes the "hallucination" we call contact; "from contact, desire; from desire, sensation (which also is a deception of our body); from sensation, the cleaving to existing bodies; from this cleaving, reproduction; and from reproduction, disease, decay, and death."

Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats*\*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana — a word, by the bye, falsely interpreted by the Christian scholars and skeptical commentators. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere. The *pitris* (the pre-Adamic spirits) are considered as *reincarnated*, by the Buddhist philosopher, though in a degree far superior to that of the man of earth. Do they not die in their turn? Do not their astral bodies suffer and rejoice,

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\* "Eastern Monachism," p. 9.

and feel the same curse of illusionary feelings as when embodied?

What Buddha taught in the sixth century, B.C., in India, Pythagoras taught in the fifth, in Greece and Italy. Gibbon shows how deeply the Pharisees were impressed with this belief in the transmigration of souls.† The Egyptian circle of necessity is ineffaceably stamped on the hoary monuments of old. And Jesus, when healing the sick, invariably used the following expression: "Thy sins are forgiven thee." This is a pure Buddhistical doctrine. "The Jews said to the blind man: Thou wast *altogether born in sins*, and dost thou teach us? The doctrine of the disciples (of Christ) is analogous to the 'Merit and Demerit' of the Buddhists; for the sick recovered, *if their sins were forgiven*."‡ But, this *former life* believed in by the Buddhists, is not a life *on this planet*, for, more than any other people, the Buddhistical philosopher appreciated the great doctrine of cycles. The speculations of Dupuis, Volney, and Godfrey Higgins on the secret meaning of the cycles, or the *kalpas* and the yugs of the Brahmans and Buddhists, amounted to little, as they did not have the key to the esoteric, spiritual doctrine therein contained. No philosophy ever speculated on God as an *abstraction*, but considered Him under His various manifestations. The "First Cause" of the Hebrew Bible, the Pythagorean "Monad," the "One Existence" of the Hindu philosopher, and the kabalistic "En-Soph" — the *Boundless* — are identical. The Hindu Bhagavant does not

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† "Decline and Fall of the Roman Empire," iv. 385.

‡ Hardy, "Manual of Buddhism"; Dunlap, "The World's Religions."

create; he enters the egg of the world, and emanates from it as Brahm, in the same manner as the Pythagorean Duad evolves from the highest and solitary Monas.\* The Monas of the Samian philosopher is the Hindu Monas (mind), "who has no

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\* Lempriere ("Classical Dictionary," art. "Pythagoras") says that "there is great reason to suspect the truth of the whole narrative of Pythagoras' journey into India," and concludes by saying that this philosopher had never seen either Gymnosophists or their country. If this be so, how account for the doctrine of the metempsychosis of Pythagoras, which is far more that of the Hindu in its details than the Egyptian? But, above all, how account for the fact that the name MONAS, applied by him to the First Cause, is the identical appellation given to that Being in the Sanscrit tongue? In 1792-7, when Lempriere's "Dictionary" appeared, the Sanscrit was, we may say, utterly unknown; Dr. Haug's translation of the "Aitareya Brahmana" ("Rig-Vedas"), in which this word occurs, was published only about *twenty* years ago, and until that valuable addition to the literature of archaic ages was completed, and the precise age of the "Aitareya" — now fixed by Haug at 2000-2400 B.C. — was a mystery, it might be suggested, as in the case of Christian symbols, that the Hindus *borrowed* it from Pythagoras. But now, unless philology can show it to be a "coincidence," and that the word *Monas* is not the same in its minutest definitions, we have a right to assert that Pythagoras was in India, and that it was the Gymnosophists who instructed him in his metaphysical theology. The fact alone that "Sanskrit, as compared with Greek and Latin, is an elder sister," as Max Müller shows, is not sufficient to account for the perfect identity of the Sanscrit and Greek words MONAS, in their most metaphysical, abstruse sense. The Sanscrit word Deva (god) has become the Latin *deus*, and points to a common source; but we see in the Zoroastrian "Zend-Avesta" the same word, meaning diametrically the opposite, and becoming *dæva*, or evil spirit, from which comes the word *devil*.

first cause (apûrva, or material cause), nor is liable to destruction."† Brahma, as Prajâpati, manifests himself first of all as "twelve bodies," or attributes, which are represented by the twelve gods, symbolizing 1, Fire; 2, the Sun; 3, Soma, which gives omniscience; 4, all living Beings; 5, Vayu, or material Ether; 6, Death, or breath of destruction — Siva; 7, Earth; 8, Heaven; 9, Agni, the Immaterial Fire; 10, Aditya, the immaterial and female invisible Sun; 11, Mind; 12, the great Infinite Cycle, "which is not to be stopped."‡ After that, Brahma dissolves himself into the Visible Universe, every atom of which is himself. When this is done, the not-manifested, indivisible, and indefinite Monas retires into the undisturbed and majestic solitude of its unity. *The* manifested deity, a duad at first, now becomes a triad; its triune quality emanates incessantly spiritual powers, who become immortal gods (souls). Each of these souls must be united in its turn with a human being, and from the moment of its consciousness it commences a series of births and deaths. An Eastern artist has attempted to give pictorial expression to the kabalistic doctrine of the cycles. The picture covers a whole inner wall of a subterranean temple in the neighborhood of a great Buddhistic pagoda, and is strikingly suggestive. Let us attempt to convey some idea of the design, as we recall it.

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and

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† Haug, "Aitareya Brahmanam."

‡ Ibid.

reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. Every belt is covered with the representations of plants, animals, and human beings, belonging to the fauna, flora, and anthropology of that particular sphere. There is a certain distance between each of the spheres, purposely marked; for, after the accomplishment of the circles through various transmigrations, the soul is allowed a time of temporary Nirvana, during which space of time the atma loses all remembrance of past sorrows. The intermediate ethereal space is filled with strange beings. Those between the highest ether and the earth below are the creatures of a "middle nature"; nature-spirits, or, as the kabalists term it sometimes, the elementary.

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archæologist to decide. But the wall is covered with precisely such creatures as described by the semi-demon, or half-god, Oannes, the Chaldean man-fish,\* " . . . hideous

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\* Berosus, fragment preserved by Alex. Polyhistor; Cory, "Of the Cosmogony and the Deluge."

beings, which were produced of a two-fold principle" — the astral light and the grosser matter.

Even remains of architectural relics of the earliest races have been sadly neglected by antiquarians, until now. The caverns of Ajunta, which are but 200 miles from Bombay, in the Chandor range, and the ruins of the ancient city of Aurungabad, whose crumbling palaces and curious tombs have lain in desolate solitude for many centuries, have attracted attention but very recently. Mementos of long by-gone civilization, they were allowed to become the shelter of wild beasts for ages before they were found worthy of a scientific exploration, and it is only recently that the *Observer* gave an enthusiastic description of these archaic ancestors of Herculaneum and Pompeii. After justly blaming the local government which "has provided a bungalow where the traveller may find shelter and safety, but that is all," it proceeds to narrate the wonders to be seen in this retired spot, in the following words:

"In a deep glen away up the mountain there is a group of cave-temples which are the most wonderful caverns on the earth. It is not known at the present age how many of these exist in the deep recesses of the mountains; but twenty-seven have been explored, surveyed, and, to some extent, cleared of rubbish. There are, doubtless, many others. It is hard to realize with what indefatigable toil these wonderful caves have been hewn from the solid rock of amygdaloid. They are said to have been wholly Buddhist in their origin, and were used for purposes of worship and asceticism. They rank very

high as works of art. They extend over 500 feet along a high cliff, and are carved in the most curious manner, exhibiting, in a wonderful degree, the taste, talent, and persevering industry of the Hindu sculptors.

### SECRETS OF HINDU TEMPLES

"These cave-temples are beautifully cut and carved on the outside; but inside they were finished most elaborately, and decorated with a vast profusion of sculptures and paintings. These long-deserted temples have suffered from dampness and neglect, and the paintings and frescos are not what they were hundreds of years ago. But the colors are still brilliant, and scenes gay and festive still appear upon the walls. Some of the figures cut in the rock are taken for marriage-processions and scenes in domestic life that are represented as joyful. The female figures are beautiful, delicate, and fair as Europeans. Every one of these representations is artistic, and all of them are unpolluted by any grossness or obscenity generally so prominent in Brahmanical representations of a similar character.

"These caves are visited by a great number of antiquarians, who are striving to decipher the hieroglyphics inscribed on the walls and determine the age of these curious temples.

"The ruins of the ancient city of Aurungabad are not very far from these caves. It was a walled city of great repute, but is now deserted. There are not only broken walls, but

crumbling palaces. They were built of immense strength, and some of the walls appear as solid as the everlasting hills.

"There are a great many places in this vicinity where there are Hindu remains, consisting of deep caves and rock-cut temples. Many of these temples are surrounded by a circular enclosure, which is often adorned with statues and columns. The figure of an elephant is very common, placed before or beside the opening of a temple, as a sort of sentinel. Hundreds and thousands of niches are beautifully cut in the solid rock, and when these temples were thronged with worshippers, each niche had a statue or image, usually in the florid style of these Oriental sculptures. It is a sad truth that almost every image here is shamefully defaced and mutilated. It is often said that no Hindu will bow down to an imperfect image, and that the Mahometans, knowing this, purposely mutilated all these images to prevent the Hindus from worshipping them. This is regarded by the Hindus as sacrilegious and blasphemous, awakening the keenest animosities, which every Hindu inherits from his father, and which centuries have not been able to efface.

"Here also are the remains of buried cities — sad ruins — generally without a single inhabitant. In the grand palaces where royalty once gathered and held festivals, wild beasts find their hiding-places. In several places the track of the railway has been constructed over or through these ruins, and the material has been used for the bed of the road. . . . Enormous stones have remained in their places for thousands of years, and probably will for thousands of years to come.

These rockcut temples, as well as these mutilated statues, show a workmanship that no work now being done by the natives can equal.\* It is very evident that hundreds of years since these hills were alive with a vast multitude, where now it is all utter desolation, without cultivation or inhabitants, and given over to wild beasts.

## REINCARNATION

"It is good hunting ground, and, as the English are mighty hunters, they may prefer to have these mountains and ruins remain without change."

We fervently hope they will. Enough vandalism was perpetrated in earlier ages to permit us the hope that at least in this century of exploration and learning, science, in its branches of archæology and philology, will not be deprived of these most precious records, wrought on imperishable tablets of granite and rock.

We will now present a few fragments of this mysterious doctrine of reincarnation — as distinct from metempsychosis — which we have from an authority. Reincarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-

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\* Some writer has employed a most felicitous expression in describing the majesty of the Hindu archaic monuments, and the exquisite finish of their sculpture. "They built," says he, "like giants, and finished like jewelers."

headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual — the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization — must try a second time to carry out the purpose of the creative intelligence.

If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reënter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine, souls, could not progress in unison and pass onward to the sphere above. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical. As in the case exemplified by Professor Le Conte

(vide chap. ix.), "there is no force in nature" — and the rule applies to the spiritual as well as to the physical evolution — "which is capable of raising at once spirit or matter from No. 1 to No. 3, or from 2 to 4, without stopping and receiving an accession of force of a different kind *on the intermediate plane*." That is to say, the monad which was imprisoned in the elementary being — the rudimentary or lowest astral form of the future man — after having passed through and quitted the *highest* physical shape of a dumb animal — say an orang-outang, or again an elephant, one of the most intellectual of brutes — that monad, we say, cannot skip over the physical and intellectual sphere of the terrestrial man, and be suddenly ushered into the spiritual sphere above. What reward or punishment can there be in that sphere of disembodied human entities for a foetus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty per cent of those of sane persons;\* and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect?

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\* "*Anatomie Cerebrale*," Malacarne, Milan.

No need to remark that if even hypothetical, this theory is no more ridiculous than many others considered as strictly orthodox. We must not forget that either through the inaptness of the specialists or some other reason, physiology itself is the least advanced or understood of sciences, and that some French physicians, with Dr. Fournié, positively despair of ever progressing in it beyond pure hypotheses.

Further, the same occult doctrine recognizes another possibility; albeit so rare and so vague that it is really useless to mention it. Even the modern Occidental occultists deny it, though it is universally accepted in Eastern countries. When, through vice, fearful crimes and animal passions, a disembodied spirit has fallen to the eighth sphere — the allegorical Hades, and the *gehenna* of the Bible — the nearest to our earth — he can, with the help of that glimpse of reason and consciousness left to him, repent; that is to say, he can, by exercising the remnants of his will-power, strive upward, and like a drowning man, struggle once more to the surface. In the *Magical and Philosophical Precepts* of Psellus, we find one which, warning mankind, says:

"Stoop not down, for a precipice lies below the earth,  
Drawing *under a descent* of SEVEN *steps*, beneath which  
Is the throne of dire necessity."†

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† Psellus, 6, Plet. 2; Cory, "*Chaldean Oracles*."

## WITCHCRAFT AND WITCHES

A strong aspiration to retrieve his calamities, a pronounced desire, will draw him once more into the earth's atmosphere. Here he will wander and suffer more or less in dreary solitude. His instincts will make him seek with avidity contact with living persons. . . . These spirits are the invisible but too tangible magnetic vampires; the *subjective* dæmons so well known to mediæval ecstasies, nuns, and monks, to the "witches" made so famous in the *Witch-Hammer*; and to certain sensitive clairvoyants, according to their own confessions. They are the blood-dæmons of Porphyry, the *larvæ* and *lemures* of the ancients; the fiendish instruments which sent so many unfortunate and weak victims to the rack and stake. Origen held all the dæmons which possessed the demoniacs mentioned in the *New Testament* to be *human* "spirits." It is because Moses knew so well what they were, and how terrible were the consequences to weak persons who yielded to their influence, that he enacted the cruel, murderous law against such would-be "witches"; but Jesus, full of justice and divine love to humanity, *healed* instead of *killing* them. Subsequently our clergy, the pretended exemplars of Christian principles, followed the law of Moses, and quietly ignored the law of Him whom they call their "one living God," by burning dozens of thousands of such pretended "witches."

Witch! mighty name, which in the past contained the promise of ignominious death; and in the present has but to

be pronounced to raise a whirlwind of ridicule, a tornado of sarcasms! How is it then that there have always been men of intellect and learning, who never thought that it would disgrace their reputation for learning, or lower their dignity, to publicly affirm the possibility of such a thing as a "witch," in the correct acceptation of the word. One such fearless champion was Henry More, the learned scholar of Cambridge, of the seventeenth century. It is well worth our while to see how cleverly he handled the question.

It appears that about the year 1678, a certain divine, named John Webster, wrote *Criticisms and Interpretations of Scripture*, against the existence of witches, and other "superstitions." Finding the work "a weak and impertinent piece," Dr. More criticised it in a letter to Glanvil, the author of *Sadducismus Triumphatus*, and as an appendix sent a treatise on witchcraft and explanations of the word witch, itself. This document is very rare, but we possess it in a fragmentary form in an old manuscript, having seen it mentioned besides only in an insignificant work of 1820, on *Apparitions*, for it appears that the document itself was long since out of print.

The words *witch* and *wizard*, according to Dr. More, signify no more than a wise man or a wise woman. In the word *wizard*, it is plain at the very sight; and "the most plain and least operose deduction of the name witch, is from *wit*, whose derived adjective might be *wittigh* or *wittich*, and by contraction, afterwards witch; as the noun *wit* is from the verb to *weet*, which is, to know. So that a witch, thus far, is no

more than a knowing woman; which answers exactly to the Latin word *saga*, according to that of Festus, *sagæ dictæ anus quae multa sciunt.*"

This definition of the word appears to us the more plausible, as it exactly answers the evident meaning of the Slavonian-Russian names for witches and wizards. The former is called *vyedma*, and the latter *vyèdmak*, both from the verb *to know*, *védât* or *vyedât*; the root, moreover, being positively Sanscrit. "Veda," says Max Müller, in his *Lecture on the Vedas*, "means originally knowing, or knowledge. Veda is the same word which appears in Greek *oida*, I know [the digamma, *vau* being omitted], and in the English wise, wisdom, to wit.\* Furthermore, the Sanscrit word *vidma*, answering to the German *wir wissen*, means literally "*we know*." It is a great pity that the eminent philologist, while giving in his lecture the Sanscrit, Greek, Gothic, Anglo-Saxon, and German comparative roots of this word, has neglected the Slavonian.

Another Russian appellation for *witch* and *wizard*, the former being purely Slavonian, is *znâhâr* and *znâharka* (feminine) from the same verb *znât* to know. Thus Dr. More's definition of the word, given in 1678, is perfectly correct, and coincides in every particular with modern philology.

"Use," says this scholar, "questionless had appropriated the word to such a kind of skill and knowledge as was out of the common road or extraordinary. *Nor did this peculiarity*

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\* See "*Lecture on the Vedas.*"

*imply any unlawfulness.* But there was after a further restriction, in which alone now-a-days the words *witch* and *wizard* are used. And that is, for one that has the knowledge and skill of doing or telling things in an extraordinary way, and that in virtue of either an express or implicit sociation or confederacy with some *bad spirits*." In the clause of the severe law of Moses, so many names are reckoned up with that of *witch*, that it is difficult as well as useless to give here the definition of every one of them as found in Dr More's able treatise. "There shall not be found among you any one that useth divination, or an observer of time, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," says the text. We will show, further on, the real object of such severity. For the present, we will remark that Dr. More, after giving a learned definition of every one of such appellations, and showing the value of their real meaning in the days of Moses, proves that there is a vast difference between the "enchanters," "observers of time," etc., and a *witch*. "So many names are reckoned up in this prohibition of Moses, that, as in our common law, the sense may be more sure, and leave no room to evasion. And that the name of 'witch' is not from any tricks of legerdemain as in common jugglers, that delude the sight of the people at a market or fair, but that it is the name of such as raise magical spectres to deceive men's sight, and so are most certainly witches — women and men who have a *bad spirit* in them. 'Thou shalt not suffer' *hpXkm mecassephah*, that is, 'a witch, to live.' Which would be a law of extreme severity, or rather



cruelty, against a poor hocus-pocus for his tricks of legerdemain."

Thus, it is but the sixth appellation, that of a consulter with familiar spirits or a witch, that had to incur the greatest penalty of the law of Moses, for it is only a *witch* which must *not* be suffered to live, while all the others are simply enumerated as such with whom the people of Israel were forbidden to communicate on account of their idolatry or rather religious views and learning chiefly. This sixth word is *bwa lyaX*, *shoel aub*, which our English translation renders, "a consulter with familiar spirits"; but which the Septuagint translates, *Engastrimuqoß*, one that has a familiar spirit *inside* him, one possessed with the spirit of divination, which was considered to be Python by the Greeks, and *obh* by the Hebrews, the old serpent; in its esoteric meaning the spirit of concupiscence and *matter*; which, according to the kabalists, is always an elementary *human* spirit of the eighth sphere.

"*Shoel obh*, I conceive," says Henry More, "is to be understood of the witch herself who asks counsel of her or his familiar. The reason of the name *obh*, was taken first from that spirit that was in the body of the party, and swelled it to a protuberancy, the voice always seeming to come out as from a bottle, for which reason they were named *ventriloquists*. *Ob* signifies as much as *Pytho*, which at first took its name from the *pythii vates*, a spirit that tells hidden things, or things to come. In *Acts* xvi. 16, *pneuvma pu;zwnoß*, when "Paul being grieved, turned and said to that spirit, I command thee, in the name of Jesus Christ, to come out of her, and he came out at

the same hour." Therefore, the words *obsessed* or *possessed* are synonyms of the word *witch*; nor could this *pytho* of the eighth sphere come out of her, unless it was a spirit distinct from her. And so it is that we see in *Leviticus* xx. 27: "A man also or woman that hath a familiar spirit, or that is a wizard (an irresponsible *jidegnoni*) shall surely be put to death, they shall stone them with stones, *their blood shall be upon them.*" A cruel and unjust law beyond doubt, and one which gives the lie to a recent utterance of "Spirits," by the mouth of one of the most popular *inspirational* mediums of the day, to the effect that modern philological research proves that the Mosaic law never contemplated the killing of the poor "mediums" or *witches* of the *Old Testament*, but that the words, "thou shalt not suffer a witch to live," meant to live by their mediumship, that is, to gain their livelihood! An interpretation no less ingenious than novel. Certainly, nowhere short of the source of such *inspiration* could we find such philological profundity!\*

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\* In order to avoid being contradicted by some spiritualists we give verbatim the language in question, as a specimen of the unreliability of the oracular utterances of certain "spirits." Let them be human or elemental, but spirits capable of such effrontery may well be regarded by occultists as anything but safe guides in philosophy, exact science, or ethics. "It will be remembered," says Mrs. Cora V. Tappan, in a public discourse upon the "*History of Occultism and its Relations to Spiritualism*" (see "*Banner of Light*," Aug. 26, 1876), "that the ancient word witchcraft, or the exercise of it, was forbidden among the Hebrews. The translation is that no witch should be allowed to live. That has been supposed to be the literal interpretation; and acting upon that, your very pious and

"Shut the door in the face of the dæmon," says the *Kabala*, "and he will keep running away from you, as if you pursued him," which means, that you must not give a hold on you to such spirits of obsession by attracting them into an atmosphere of congenial sin. These dæmons seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out *devils*, by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; and the effect of the chemicals used in a saucer, and placed under the bed by Mr. Varley, of London,\*

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devout ancestors put to death, without adequate testimony, numbers of very intelligent, wise, and sincere persons, under the condemnation of witchcraft. It has now turned out that the interpretation or translation should be, that no witches should be allowed to obtain a living by the practice of their art. That is, it should not be made a profession." May we be so bold as to inquire of the celebrated speaker, through *whom or according to what* authority such a thing has ever *turned out*?

\* Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the "*Spiritualist*" (London, April 14, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to

for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

### THE SACRED SOMA TRANCE

It is for these carnal terrestrial *larvæ*, degraded human spirits, that the ancient kabalists entertained a hope of *reïncarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and it repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labor.

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drive away bad spirits. And yet the general public mocks as a "*superstition*" the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose.

As we have said, but few kabalists believe in it, and this doctrine originated with certain astrologers. While casting up the nativities of certain historical personages renowned for some peculiarities of disposition, they found the conjunction of the planets answering perfectly to remarkable oracles and prophesies about other persons born ages later. Observation, and what would now be termed "remarkable coincidences," added to revelation during the "sacred sleep" of the neophyte, disclosed the dreadful truth. So horrible is the thought that even those who ought to be convinced of it prefer ignoring it, or at least avoid speaking on the subject.

This way of obtaining oracles was practiced in the highest antiquity. In India, this sublime lethargy is called "the sacred sleep of \* \* \*" It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know; but as it is the spirit which directs them they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more

infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The description which Isaiah gives of the purification necessary for a prophet to undergo before he is worthy to be the mouthpiece of heaven, applies to the case in point. In customary metaphor he says: "Then flew one of the seraphim unto me having a live coal in his hand, which he had taken with the tongs from off the altar . . . and he laid it upon my mouth and said, Lo! this hath touched thy lips and thine iniquity is taken away."

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni*, and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge treasured up by these hierophants understood or appreciated by the general public! "There is another collection of writings and traditions bearing the title of *Kabala*, attributed to Oriental scholars," says the author of *Art-Magic*; "but as this remarkable work is of little or no value without a key, which *can only be furnished by*

*Oriental fraternities*, its transcript would be of no value to the general reader."\* And how they are ridiculed by every Houndsditch commercial traveller who wanders through India in pursuit of "orders" and writes to the *Times*, and misrepresented by every nimble-fingered trickster who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

But, notwithstanding his unfairness in the Algerian affair, Robert Houdin, an authority on the art of prestidigitation, and Moreau-Cinti, another, gave honest testimony in behalf of the French mediums. They both testified, when cross-examined by the Academicians, that none but the "mediums" could possibly produce the phenomena of table-rapping and levitation without a suitable preparation and furniture adapted for the purpose. They also showed that the so-called "levitations without contact" were feats utterly beyond the power of the *professional juggler*; that for them, such levitations, unless produced in a room supplied with secret machinery and concave mirrors, was *impossible*. They added moreover, that the simple apparition of a diaphanous hand, in a place in which confederacy would be rendered impossible, the medium having been previously searched, would be a demonstration that it was the work of *no human agency*, whatever else that agency might be. The *Siècle*, and other Parisian newspapers immediately published their

suspicions that these two professional and very clever gentlemen had become the confederates of the spiritists!

Professor Pepper, director of the Polytechnic Institute of London, invented a clever apparatus to produce spiritual appearances on the stage, and sold his patent in 1863, in Paris, for the sum of 20,000 francs. The phantoms looked real and were evanescent, being but an effect produced by the reflection of a highly-illuminated object upon the surface of plateglass. They seemed to appear and disappear, to walk about the stage and play their parts to perfection. Sometimes one of the phantoms placed himself on a bench; after which, one of the living actors would begin quarrelling with him, and, seizing a heavy hatchet, would part the head and body of the ghost in two. But, joining his two parts again, the spectre would reappear, a few steps off, to the amazement of the public. The contrivance worked marvellously well, and nightly attracted large crowds. But to produce these ghosts required a stage-apparatus, and more than one confederate. There were nevertheless some reporters who made this exhibition the pretext for ridiculing the *spiritists* — as though the two classes of phenomena had the slightest connection!

What the Pepper ghosts pretended to do, genuine disembodied human spirits, when their reflection is materialized by the elementals, can actually perform. They will permit themselves to be perforated with bullets or the sword, or to be dismembered, and then instantly form themselves anew. But the case is different with both cosmic and human elementary spirits, for a sword or dagger, or even

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\* "*Art-Magic*," p. 97.

a pointed stick, will cause them to vanish in terror. This will seem unaccountable to those who do not understand of what a material substance the elementary are composed; but the kabalists understand perfectly. The records of antiquity and of the middle ages, to say nothing of the modern wonders at Cideville, which have been judicially attested for us, corroborate these facts.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they considered their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger*, is walking about the room moved by another intelligence.

Among all the phenomena, that of *re-percussion*, closely allied with those of bi-location and aërial "travelling," is the

most astounding. In the middle ages it was included under the head of sorcery. De Gasparin, in his refutations of the miraculous character of the marvels of Cideville, treats of the subject at length; but these pretended explanations were all in their turn exploded by de Mirville and des Mousseaux, who, while failing in their attempt to trace the phenomena back to the Devil, did, nevertheless, prove their spiritual origin.

"The prodigy of re-percussion," says des Mousseaux, "occurs when a blow aimed at the spirit, visible or otherwise, of an absent *living* person, or at the phantom which represents him, strikes this person himself, at the same time, and in the very place at which the spectre or his double is touched! We must suppose, therefore, that the blow is re-percussed, and that it reaches, as if rebounding, from the image of the living person — his phantasmal\* duplicate — the original, wherever he may be, in flesh and blood.

"Thus, for instance, an individual appears before me, or, remaining invisible, declares war, threatens, and causes me to be threatened with obsession. I strike at the place where I perceive his phantom, where I hear him moving, where I feel *somebody*, something which molests and resists me. I strike; the blood will appear sometimes on this place, and occasionally a scream may be heard; *he* is wounded — perhaps, dead! It is done, and I have explained the fact."†

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\* This phantom is called *Scin Lecca*. See Bulwer-Lytton's "*Strange Story*."

† In the Strasbourg edition of his works (1603), Paracelsus writes of the wonderful *magical* power of man's spirit. "It is possible," he says, "that

"Notwithstanding that, at the moment I struck him, his presence in another place is authentically proved; . . . I saw — yes, I saw plainly the phantom hurt upon the cheek or shoulder, and this same wound is found precisely on the living person, re-percussed upon his cheek or shoulder. Thus, it becomes evident that the facts of re-percussion have an intimate connection with those of bi-location or *duplication*, either spiritual or corporeal."

The history of the Salem witchcraft\*, as we find it recorded in the works of Cotton Mather, Calef, Upham, and others, furnishes a curious corroboration of the fact of the double, as it also does of the effects of allowing elementary spirits to have their own way. This tragical chapter of American history has never yet been written in accordance with the truth. A party of four or five young girls had become "developed" as mediums, by sitting with a West Indian negro

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my spirit, without the help of the body, and through a fiery will alone, and without a sword, can stab and wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up and lame him . . . the exertion of will is a great point in medicine. . . . Every imagination of man comes through the heart, for this is the sun of the microcosm, and out of the microcosm proceeds the imagination into the great world (universal ether) . . . the imagination of man is a seed which is *material*." (Our atomical modern scientists have proved it; see Babbage and Professor Jevons.) "Fixed thought is also a means to an end. The magical is a great *concealed wisdom*, and reason is a great public foolishness. No armor protects against magic, for it injures the *inward spirit of life*."

\* "Salem Witchcraft; With an Account of Salem Village," by C. W. Upham.

woman, a practitioner of *Obeah*. They began to suffer all kinds of physical torture, such as pinching, having pins stuck in them, and the marks of bruises and teeth on different parts of their bodies. They would declare that they were hurt by the spectres of various persons, and we learn from the celebrated *Narrative of Deodat Lawson* (London, 1704), that "some of them confessed that they did afflict the sufferers (*i.e.*, these young girls), according to the time and manner they were accused thereof; and, being asked what they did to afflict them, some said that they pricked pins into poppets, made with rags, wax, and other materials. One that confessed after the signing of her death-warrant, said she used to afflict them by clutching and pinching her hands together, and *wishing* in what part and after what manner she would have them afflicted, and *it was done*."

Mr. Upham tells us that Abigail Hobbs, one of these girls, acknowledged that she had confederated with the Devil, who "came to her in the shape of a man," and commanded her to afflict the girls, bringing images made of wood in their likeness, with thorns for her to prick into the images, which she did; whereupon, the girls cried out that they were hurt by her."

How perfectly these facts, the validity of which was proven by unimpeachable testimony in court, go to corroborate the doctrine of Paracelsus. It is surpassingly strange that so ripe a scholar as Mr. Upham should have accumulated into the 1,000 pages of his two volumes such a mass of legal evidence, going to show the agency of earth-

bound souls and tricky nature-spirits in these tragedies, without suspecting the truth.

Ages ago, the old Ennius was made by Lucretius to say:

"Bis duo sunt homines, manes, caro, *spiritus* umbra;  
Quatuor ista loci bis duo suscipient;  
Terra tegit carnem; — tumulum circumvolat umbra,  
Orcus habet manes."

In this present case, as in every similar one, the scientists, being unable to explain the fact, assert that *it cannot* exist. But we will now give a few historical instances going to show that some daimons, or elementary spirits, are afraid of sword, knife, or any thing sharp. We do not pretend to explain the reason. That is the province of physiology and psychology. Unfortunately, physiologists have not yet been able to even establish the relations between speech and thought, and so, have handed it over to the metaphysicians, who, in their turn, according to Fournié, have done nothing. Done nothing, we say, but claimed everything. No fact could be presented to some of them, that was too large for these learned gentlemen to at least try to stuff into their pigeon-holes, labelled with some fancy Greek name, expressive of everything else but the true nature of the phenomenon. "Alas, alas! my son!" exclaims the wise Muphti, of Aleppo, to his son Ibrahim, who choked himself with the head of a huge fish. "When will you realize that your stomach is smaller than the ocean?" Or, as Mrs. Catherine Crowe remarks in her *Night-Side of Nature*, when will our scientists admit that "their intellects are no measure of God Almighty's designs?"

We will not ask which of the ancient writers mention facts of seemingly-*supernatural* nature; but rather which of them does not? In Homer, we find Ulysses evoking the spirit of his friend, the soothsayer Tiresias. Preparing for the ceremony of the "festival of blood," Ulysses draws his sword, and thus frightens away the thousands of phantoms attracted by the sacrifice. The friend himself, the so-long-expected Tiresias, dares not approach him so long as Ulysses holds the dreaded weapon in his hand.\* Æneas prepares to descend to the kingdom of the shadows, and as soon as they approach its entrance, the Sibyl who guides him utters her warning to the Trojan hero, and orders him to draw his sword and clear himself a passage through the dense crowd of flitting forms:

#### VULNERABILITY OF CERTAIN "SHADOWS"

*"Tuque invade viam, vaginâque eripe ferrum."*†

Glanvil gives a wonderful narrative of the apparition of the "Drummer of Tedworth," which happened in 1661; in which the *scin-lecca*, or double, of the drummer-sorcerer was evidently very much afraid of the sword. Psellus, in his work,‡ gives a long story of his sister-in-law being thrown into a most fearful state by an elementary *daimon* taking possession of her. She was finally cured by a conjurer, a foreigner named Anaphalangis, who began by threatening

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\* "*Odyssey*," A. 82.

† "*Æneid*," book vi., 260.

‡ "*De Dæmon*," cap. "Quomodo dæm occupent."

the invisible occupant of her body with a *naked sword*, until he finally dislodged him. Psellus introduces a whole catechism of demonology, which he gives in the following terms, as far as we remember:

"You want to know," asked the conjurer, "whether the bodies of the spirits can be hurt by sword or any other weapon?\* Yes, they can. Any hard substance striking them can make them sensible to pain; and though their bodies be made neither of solid nor firm substance, they feel it the same, for in beings endowed with sensibility it is not their nerves only which possess the faculty of feeling, but likewise also the spirit which resides in them . . . the body of a spirit can be sensible in its *whole*, as well as in each one of its parts. Without the help of any physical organism the spirit sees, hears, and if you touch him feels your touch. If you divide him in two, he will feel the pain as would any living man, for he is *matter* still, though so refined as to be generally invisible to our eye. . . . One thing, however, distinguishes him from the living man, viz.: that when a man's limbs are once divided, their parts cannot be reunited very easily. But, cut a *demon* in two, and you will see him immediately join himself together. As water or air closes in behind a solid body§ passing through it, and no trace is left, so does the body of a demon condense itself again, when the penetrative weapon is

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\* Numquid dæmonum corpora pulsari possunt? Possunt sane, atque dolere solido quodam *percussa* corpore.

§ Ubi secatur, mox in se iterum recreatur et coalescit . . . dictu velocius dæmonicus spiritus in se revertitor.

withdrawn from the wound. But every rent made in it causes him pain nevertheless. *That is why daimons* dread the point of a sword or any sharp weapon. Let those who want to see them flee try the experiment."

One of the most learned scholars of his century, Bodin, the Demono logian, held the same opinion, that both the human and cosmical elementaries "were sorely afraid of swords and daggers." It is also the opinion of Porphyry, Iamblichus, and Plato. Plutarch mentions it several times. The practicing theurgists knew it well and acted accordingly; and many of the latter assert that "the demons suffer from any rent made in their bodies." Bodin tells us a wonderful story to this effect, in his work *On the Dæmons*, p. 292.

"I remember," says the author, "that in 1557 an elemental demon, one of those who are called *thundering*, fell down *with the lightning*, into the house of Poudot, the shoemaker, and immediately began flinging stones all about the room. We picked up so many of them that the landlady filled a large chest full, after having securely closed the windows and doors and locked the chest itself. But it did not prevent the demon in the least from introducing other stones into the room, but without injuring any one for all that. Latomi, who was then *Quarter-President*,† came to see what was the matter. Immediately upon his entrance, the spirit knocked the cap off his head and made him run away. It had lasted for over six days, when M. Jean Morgnes, Counsellor at the *Presidial*,

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† A magistrate of the district.



came to fetch me to see the mystery. When I entered the house, some one advised the master of it to pray to God with all his heart and to wheel round a sword in the air about the room; he did so. On that following day the landlady told us, that from that very moment they did not hear the least noise in the house; but that during the seven previous days that it lasted they could not get a moment's rest."

The books on the witchcraft of the middle ages are full of such narratives. The very rare and interesting work of Glanvil, called *Sadducismus Triumphatus*, ranks with that of Bodin, above mentioned, as one of the best. But we must give space now to certain narratives of the more ancient philosophers, who explain at the same time that they describe.

#### EXPERIMENT OF CLEARCHUS ON A SLEEPING BOY

And first in rank for wonders comes Proclus. His list of facts, most of which he supports by the citation of witnesses — sometimes well-known philosophers — is staggering. He records many instances in his time of dead persons who were found to have changed their recumbent positions in the sepulchre, for one of either sitting or standing, which he attributes to their being *larvae*, and which he says "is related by the ancients of Aristius, Epimenides, and Hermodorus." He gives five such cases from the history of Clearchus, the disciple of Aristotle. 1. Cleonymus, the Athenian. 2. Polykritus, an illustrious man among the Æolians. It is related by the historian Nomachus, that Polykritus died, and

returned in the ninth month after his death. "Hiero, the Ephesian, and other historians," says his translator, Taylor, "testify to the truth of this." 3. In Nicopolis, the same happened to one Eurinus. The latter revived on the fifteenth day after his burial, and lived for some time after that, leading an exemplary life. 4. Rufus, a priest of Thessalonica, restored to life the third day after his death, for the purpose of performing certain sacred ceremonies according to promise; he fulfilled his engagement, and died again to return no more. 5. This is the case of one Philonæa, who lived under the reign of Philip. She was the daughter of Demostratus and Charito of Amphipolos. Married against her wish to one Kroterus, she died soon after. But in the sixth month after her death, she revived, as Proclus says: "through her love of a youth named Machates, who came to her father Demostratus, from Pella." She visited him for many nights successively, but when this was finally discovered, she, or rather the vampire that represented her, died of rage. Previous to this she declared that she acted in this manner according to the will of *terrestrial demons*. Her dead body was seen at this second death by every one in the town, lying in her father's house. On opening the vault, where her body had been deposited, it was found empty by those of her relatives, who being incredulous upon that point, went to ascertain the truth. The narrative is corroborated by the *Epistles of Hipparchus* and those of Arridæus to Philip.\*

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\* This appalling circumstance was authenticated by the Prefect of the city, and the Proconsul of the Province laid the report before the

Says Proclus: "Many other of the ancients have collected a history of those that have apparently died, and afterward revived. Among these is the natural philosopher Demokritus. In his writings concerning Hades, he affirms that [in a certain case under discussion] death was not, as it seemed, an entire desertion of the whole life of the body, but a cessation caused by some blow, or perhaps a wound; but the bonds of the soul yet remained rooted about the marrow, and the heart contained in its profundity the empyreuma of life; and this remaining, it again acquired the life, which had been extinguished, in consequence of being adapted to animation."

He says again, "That it is possible for the soul to depart from and enter into the body, is evident from him, who, according to Clearchus, used a *soul-attracting wand* on a sleeping boy; and who persuaded Aristotle, as Clearchus relates in his *Treatise on Sleep*, that the soul may be separated from the body, and that it enters into a body and uses it as a lodging. For, striking the boy with the wand, he drew out, and, as it were, led his soul, for the purpose of evincing that the body was immovable when the soul (astral body) was at a distance from it, and that it was preserved uninjured; but the soul being again led into the body by means of the wand, after its entrance, narrated every particular. From this circumstance, therefore, both the spectators and Aristotle were persuaded that the soul is separate from the body."

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Emperor. The story is modestly related by Mrs. Catherine Crowe (see "*Night-Side of Nature*," p. 335).

It may be considered quite absurd to recall so often the facts of witchcraft, in the full light of the nineteenth century. But the century itself is getting old; and as it gradually approaches the fatal end, it seems as if it were falling into dotage; not only does it refuse to recollect how abundantly the facts of witchcraft were proven, but it refuses to realize what has been going on for the last thirty years, all over the wide world. After a lapse of several thousand years we may doubt the magic powers of the Thessalonian priests and their "sorceries," as mentioned by Pliny;\* we may throw discredit upon the information given us by Suidas, who narrates Medea's journey through the air, and thus forget that magic was the highest knowledge of natural philosophy; but how are we to dispose of the frequent occurrence of precisely such journeys "through the air" when they happen before our own eyes, and are corroborated by the testimony of hundreds of apparently sane persons? If the universality of a belief be a proof of its truth, few facts have been better established than that of sorcery. "Every people, from the rudest to the most refined, we may also add in every age, have believed in the kind of supernatural agency, which we understand by this term," says Thomas Wright, the author of *Sorcery and Magic*, and a skeptical member of the National Institute of France. "It was founded on the equally extensive creed, that, besides our own visible existence, we live in an invisible world of spiritual beings, by which our actions *and even our thoughts* are often guided, and which have a certain degree of power

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\* Pliny, xxx., 1.

over the elements and over the ordinary course of organic life." Further, marvelling how this mysterious science flourished everywhere, and noticing several famous schools of magic in different parts of Europe, he explains the time-honored belief, and shows the difference between sorcery and magic as follows: "The magician differed from the witch in this, that, *while the latter was an ignorant instrument in the hands of the demons, the former had become their master by the powerful intermediation of Science*, which was only within reach of the few, and which these beings were unable to disobey."\* This delineation, established and known since the days of Moses, the author gives as derived from "the most authentic sources."

If from this unbeliever we pass to the authority of an adept in that mysterious science, the anonymous author of *Art-Magic*, we find him stating the following: "The reader may inquire wherein consists the difference between a medium and a magician? . . . The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself,

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\* T. Wright, M.A., F.S.A., etc., "*Sorcery and Magic*," vol. iii.

and effect transformations in the realm of nature upon animate and inanimate bodies."†

This learned author forgot to point out a marked distinction in mediumship, with which he must have been entirely familiar. Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship, as when a bar of steel is forged into a certain shape, it cannot be used for any other than its original purpose without difficulty. As a rule, mediums who have been developed for one class of phenomena rarely change to another, but repeat the same performance *ad infinitum*.

Psychography, or the direct writing of messages by spirits, partakes of both forms of mediumship. The writing itself is an objective physical fact, while the sentiments it contains may be of the very noblest character. The latter depend entirely on

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† "*Art-Magic*," pp. 159, 160.

the moral state of the medium. It does not require that he should be educated, to write philosophical treatises worthy of Aristotle, nor a poet, to write verses that would reflect honor upon a Byron or a Lamartine; but it does require that the soul of the medium shall be pure enough to serve as a channel for spirits who are capable of giving utterance to such lofty sentiments.

In *Art-Magic*, one of the most delightful pictures presented to us is that of an innocent little child-medium, in whose presence, during the past three years, four volumes of MSS., in the ancient Sanscrit, have been written by the spirits, without pens, pencils, or ink. "It is enough," says the author, "to lay the blank sheets on a tripod, carefully screened from the direct rays of light, but still dimly visible to the eyes of attentive observers. The child sits on the ground and lays her head on the tripod, embracing its supports with her little arms. In this attitude she most commonly sleeps for an hour, during which time the sheets lying on the tripod are filled up with exquisitely formed characters in the ancient Sanscrit." This is so remarkable an instance of psychographic mediumship, and so thoroughly illustrates the principle we have above stated, that we cannot refrain from quoting a few lines from one of the Sanscrit writings, the more so as it embodies that portion of the Hermetic philosophy relating to the antecedent state of man, which elsewhere we have less satisfactorily described.

"Man lives on many earths before he reaches this. Myriads of worlds swarm in space where the soul in rudimental states

performs its pilgrimages, ere he reaches the large and shining planet named the Earth, the glorious function of which is to confer *self-consciousness*. At this point only is he man; at every other stage of his vast, wild journey he is but an embryonic being — a fleeting, temporary shape of matter — a creature in which a *part*, but only a part, of the high, imprisoned soul shines forth; a rudimental shape, with rudimental functions, ever living, dying, sustaining a flitting spiritual existence as rudimental as the material shape from whence it emerged; a butterfly, springing up from the chrysalitic shell, but ever, as it onward rushes, in new births, new deaths, new incarnations, anon to die and live again, but still stretch upward, still strive onward, still rush on the giddy, dreadful, toilsome, rugged path, until it awakens once more — once more to live and be a material shape, a thing of dust, a creature of flesh and blood, but now — *a man*."\*

### THE AUTHOR WITNESSES A TRIAL OF MAGIC IN INDIA

We witnessed once in India a trial of psychical skill between a holy *gossein*† and a sorcerer,‡ which recurs to us in this connection. We had been discussing the relative powers of the fakir's Pitris, — pre-Adamite spirits, and the juggler's invisible allies. A trial of skill was agreed upon, and the writer was chosen as a referee. We were taking our noon-day

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\* "*Art-Magic*," p. 28.

† Fakir, beggar.

‡ A juggler so called.

rest, beside a small lake in Northern India. Upon the surface of the glassy water floated innumerable aquatic flowers, and large shining leaves. Each of the contestants plucked a leaf. The fakir, laying his against his breast, folded his hands across it, and fell into a momentary trance. He then laid the leaf, with its surface downward, upon the water. The juggler pretended to control the "water-master," the spirit dwelling in the water; and boasted that he would compel the *power* to prevent the Pitris from manifesting any phenomena upon the fakir's leaf in *their* element. He took his own leaf and tossed it upon the water, after going through a form of barbarous incantation. It at once exhibited a violent agitation, while the other leaf remained perfectly motionless. After the lapse of a few seconds, both leaves were recovered. Upon that of the fakir were found — much to the indignation of the juggler — something that looked like a symmetrical design traced in milk-white characters, as though the juices of the plant had been used as a corrosive writing fluid. When it became dry, and an opportunity was afforded to examine the lines with care, it proved to be a series of exquisitely-formed Sanscrit characters; the whole composed a sentence embodying a high moral precept. The fakir, let us add, could neither read nor write. Upon the juggler's leaf, instead of writing, was found the tracing of a most hideous, impish face. Each leaf, therefore, bore an impression or allegorical reflection of the character of the contestant, and indicated the quality of spiritual beings with which he was surrounded. But, with deep regret, we must once more leave India, with its blue sky

and mysterious past, its religious devotees and its weird sorcerers, and on the enchanted carpet of the historian, transport ourselves back to the musty atmosphere of the French Academy.

To appreciate the timidity, prejudice, and superficiality which have marked the treatment of psychological subjects in the past, we propose to review a book which lies before us. It is the *Histoire du Merveilleux dans les Temps Modernes*. The work is published by its author, the learned Dr. Figuier, and teems with quotations from the most conspicuous authorities in physiology, psychology, and medicine. Dr. Calmeil, the well-known director-in-chief of Charenton, the famous lunatic asylum of France, is the robust Atlas on whose mighty shoulders rests this world of erudition. As the ripe fruit of the thought of 1860 it must forever keep a place among the most curious of works of *art*. Moved by the restless demon of science, determined to kill superstition — and, as a consequence, spiritism — at one blow, the author affords us a summary view of the most remarkable instances of mediumistic phenomena during the last two centuries.

The discussion embraces the Prophets of Cevennes, the Camisards, the Jansenists, the Abbé Paris, and other historical epidemics, which, as they have been described during the last twenty years by nearly every writer upon the modern phenomena, we will mention as briefly as possible. It is not *facts* that we desire to bring again under discussion, but merely the way in which such facts were regarded and treated by those who, as physicians and recognized

authorities, had the greater responsibility in such questions. If this prejudiced author is introduced to our readers at this time, it is only because his work enables us to show what occult facts and manifestations may expect from orthodox science. When the most world-renowned psychological epidemics are so treated, what will induce a materialist to seriously study other phenomena as well authenticated and as interesting, but still less popular? Let it be remembered that the reports made by various committees to their respective academies at that time, as well as the records of the judicial tribunals, are still in existence, and may be consulted for purposes of verification. It is from such unimpeachable sources that Dr. Figuier compiled his extraordinary work. We must give, at least, in substance, the unparalleled arguments with which the author seeks to demolish every form of supernaturalism, together with the commentaries of the demonological des Mousseaux, who, in one of his works,\* pounces upon his skeptical victim like a tiger upon his prey.

Between the two champions — the materialist and the bigot — the unbiassed student may glean a good harvest.

We will begin with the Convulsionnaires of Cevennes, the epidemic of whose astounding phenomena occurred during the latter part of 1700. The merciless measures adopted by the French Catholics to extirpate the spirit of prophecy from an entire population, is historical, and needs no repetition here. The fact alone that a mere handful of men, women, and

children, not exceeding 2,000 persons in number, could withstand for years king's troops, which, with the militia, amounted to 60,000 men, is a miracle in itself. The marvels are all recorded, and the *procès verbaux* of the time preserved in the Archives of France until this day. There is in existence an official report among others, which was sent to Rome by the ferocious Abbé Chayla, the prior of Laval, in which he complains that the *Evil One* is so powerful, that no torture, no amount of inquisitory exorcism, is able to dislodge him from the Cevennois. He adds, that he closed their hands upon burning coals, and they were not even singed; that he had wrapped their whole persons in *cotton soaked with oil, and had set them on fire*, and in many cases did not find one blister on their skins; that balls were shot at them, and found flattened between the skin and clothes, without injuring them, etc., etc.

### CASE OF THE CEVENNOIS

Accepting the whole of the above as a solid ground-work for his learned arguments, this is what Dr. Figuier says: "Toward the close of the seventeenth century, an old maid imports into Cevennes the spirit of prophecy. She communicates it (?) to young boys and girls, who transpire it in their turn, and spread it in the surrounding atmosphere. . . . Women and children become the most sensitive to the infection" (vol. ii., p. 261). "Men, women, and *babies* speak under inspiration, not in ordinary *patois*, but in the purest French — a language at that time utterly unknown in the country. Children of twelve months, and even less, as we

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\* "*Mœurs et Pratiques des Demons.*"

learn from the *procès verbaux*, who previously could hardly utter a few short syllables, spoke fluently, and prophesied." "Eight thousand prophets," says Figuiet, "were scattered over the country; doctors and eminent physicians were sent for." Half of the medical schools of France, among others, the Faculty of Montpellier, hastened to the spot. Consultations were held, and the physicians declared themselves "delighted, lost in wonder and admiration, upon hearing young girls and boys, ignorant and illiterate, deliver discourses on things *they had never learned*."\* The sentence pronounced by Figuiet against these treacherous professional brethren, for being so delighted with the young prophets, is that they "did not understand, themselves, what they saw."† Many of the prophets forcibly communicated their spirit to those who tried to break the spell.‡ A great number of them were *between three and twelve years* of age; still others *were at the breast*, and spoke French distinctly and correctly.§ These discourses, which often lasted for several hours, would have been impossible to the little orators, were the latter in their natural or normal state.\*\*

"Now," asks the reviewer, "what was the meaning of such a series of prodigies, all of them freely admitted in Figuiet's book? No meaning at all! It was nothing," he says, "except the

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\* "*Histoire du Merveilleux dans les Temps Modernes*," vol. ii., p. 262.

† Ibid.

‡ Ibid., p. 265.

§ Ibid., pp. 267, 401, 402.

\*\* Ibid., pp. 266, etc., 400.

effect of a 'momentary exaltation of the intellectual faculties.' "++ "These phenomena," he adds, "are observable in many of the cerebral affections."

"*Momentary exaltation*, lasting for many hours *in the brains of babies under one year old*, not weaned yet, speaking good French before they had learned to say one word in their own *patois*! Oh, miracle of physiology! *Prodigy* ought to be thy name!" exclaims des Mousseaux.

"Dr. Calmeil, in his work on insanity," remarks Figuiet, "when reporting on the ecstatic *theomania* of the Calvinists, concludes that the disease must be attributed in the simpler cases to HYSTERIA, and in those of more serious character to *epilepsy*. . . . We rather incline to the opinion," says Figuiet, "that it was a disease *sui generis*, and in order to have an appropriate name for such a disease, we must be satisfied with the one of the Trembling Convulsionaires of Cevennes."‡‡

*Theomania* and *hysteria*, again! The medical corporations must themselves be possessed with an incurable *atomomania*; otherwise why should they give out such absurdities for science, and hope for their acceptance? "Such was the fury for exorcising and *roasting*," continues Figuiet, "that monks saw possessions by demons everywhere when they felt in need of

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++ Ibid., p. 403.

‡‡ "*Histoire du Merveilleux*," vol. i., p. 397.

miracles to either throw more light on the omnipotency of the Devil, or keep their dinner-pot boiling at the convent."\*

For this sarcasm the pious des Mousseaux expresses a heartfelt gratitude to Figuiet; for, as he remarks, "he is *in France* one of the first writers whom we find, to our surprise, *not denying* the phenomena which have been made long since *undeniable*. Moved by a sense of lofty superiority and even disdain for the method used by his predecessors, Dr. Figuiet desires his readers to know that he does *not* follow the same path as they. 'We will not reject,' says he, 'as being unworthy of credit, *facts* only because they are embarrassing for our system. On the contrary, we will collect all of the facts that the same historical evidence has transmitted to us . . . and which, consequently, are entitled to the same credence, and it is upon the whole mass of such facts that we will base the *natural explanation*, which we have to offer, in our turn, as a sequel to those of the savants who have preceded us on this subject.' † Thereupon, Dr. Figuiet proceeds. ‡ He takes a few steps, and, placing himself right in the midst of the Convulsionaires of St. Medard, he invites his readers to scrutinize, under his direction, *prodigies* which are for him but simple effects of nature.

But before we proceed, in our turn, to show Dr. Figuiet's opinion, we must refresh the reader's memory as to what the

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\* Ibid., pp. 26-27.

† Ibid., p.238.

‡ Des Mousseaux, "*Magie au XIXme Siecle*," p. 452.

Jansenist miracles comprised, according to historical evidence.

Abbé Paris was a Jansenist, who died in 1727. Immediately after his decease the most surprising phenomena began to occur at his tomb. The churchyard was crowded from morning till night. Jesuits, exasperated at seeing heretics perform wonders in healing, and other works, got from the magistrates an order to close all access to the tomb of the Abbé. But, notwithstanding every opposition, the wonders lasted for over twenty years. Bishop Douglas, who went to Paris for that sole purpose in 1749, visited the place, and he reports that the miracles were still going on among the Convulsionaires. When every endeavor to stop them failed, the Catholic clergy were forced to admit their reality, but screened themselves, as usual, behind the Devil. Hume, in his *Philosophical Essays*, says: "There surely never was so great a number of miracles ascribed to one person as those which were lately said to have been wrought in France upon the tomb of the Abbé Paris. The curing of the sick, giving hearing to the deaf and sight to the blind, were everywhere talked of as the effects of the holy sepulchre. But, what is more extraordinary, many of the miracles were immediately proved *upon the spot*, before judges of unquestioned credit and distinction, in a learned age, and on the most eminent theatre that is now in the world . . . nor were the Jesuits, though a learned body, supported by the civil magistrates, and determined enemies to those opinions in whose favor the miracles were said to have been wrought, ever able distinctly



to refute or detect them . . . such is historic evidence."\* Dr. Middleton, in his *Free Enquiry*, a book which he wrote at a period when the manifestations were already decreasing, *i.e.*, about nineteen years after they had first begun, declares that the evidence of these miracles is fully as strong as that of the wonders recorded of the Apostles.

The phenomena so well authenticated by thousands of witnesses before magistrates, and in spite of the Catholic clergy, are among the most wonderful in history. Carre de Montgeron, a member of parliament and a man who became famous for his connection with the Jansenists, enumerates them carefully in his work. It comprises four thick quarto volumes, of which the first is dedicated to the king, under the title: "*La Verité des Miracles opérés par l'Intercession de M. de Paris, démontrée contre l'Archeveque de Sens. Ouvrage dédié au Roi, par M. de Montgeron, Conseiller au Parlement.*" The author presents a vast amount of personal and official evidence to the truthfulness of every case. For speaking *disrespectfully* of the Roman clergy, Montgeron was thrown into the Bastille, but his work was accepted.

And now for the views of Dr. Figuier upon these remarkable and unquestionably historical phenomena. "A Convulsionary bends back into an arc, her loins supported by the sharp point of a peg," quotes the learned author, from the *procès verbaux*. "The pleasure that she begs for is to be pounded by a stone weighing fifty pounds, and suspended

by a rope passing over a pulley fixed to the ceiling. The stone, being hoisted to its extreme height, falls with all its weight upon the patient's stomach, her back resting all the while on the sharp point of the peg. Montgeron and numerous other witnesses testified to the fact that neither the flesh nor the skin of the back were ever marked in the least, and that the girl, to show she suffered no pain whatever, kept crying out, 'Strike harder — harder!'

"Jeanne Maulet, a girl of twenty, leaning with her back against a wall, received upon her stomach one hundred blows of a hammer weighing thirty pounds; the blows, administered by a very strong man, were so terrible that they shook the wall. To test the force of the blows, Montgeron tried them on the stone wall against which the girl was leaning. . . . He gets one of the instruments of the Jansenist healing, called the 'GRAND SECOURS.' At the twenty-fifth blow," he writes, "the stone upon which I struck, which had been shaken by the preceding efforts, suddenly became loose and fell on the other side of the wall, making an aperture more than half a foot in size." When the blows are struck with violence upon an iron drill held against the stomach of a Convulsionnaire (who, sometimes, is but a weak woman), "it seems," says Montgeron, "as if it would penetrate through to the spine and rupture all the entrails under the force of the blows" (vol. i., p. 380). "But, so far from that occurring, the Convulsionnaire cries out, with an expression of perfect rapture in her face, 'Oh, how delightful! Oh, that does me good! Courage, brother; strike twice as hard, if you can!' It

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\* Hume, "*Philosophical Essays*," p. 195.

now remains," continues Dr. Figuier, "to try to explain the strange phenomena which we have described."

"We have said, in the introduction to this work, that at the middle of the nineteenth century one of the most famous epidemics of possession broke out in Germany: that of the *Nonnains*, who performed all the miracles most admired since the days of St. Medard, and even some greater ones; who turned summersaults, who CLIMBED DEAD WALLS, and spoke FOREIGN LANGUAGES."\*

The official report of the wonders, which is more full than that of Figuier, adds such further particulars as that "the affected persons would stand on their heads for hours together, and correctly describe distant events, even such as were happening in the homes of the committee-men; as it was subsequently verified. Men and women were held suspended in the air, by an invisible force, and the combined efforts of the committee were insufficient to pull them down. Old women climbed perpendicular walls thirty feet in height with the agility of wild cats, etc., etc."

Now, one should expect that the learned critic, the eminent physician and psychologist, who not only credits such incredible phenomena but himself describes them minutely, and *con amore*, so to say, would necessarily startle the reading public with some explanation so extraordinary that his scientific views would cause a real hegira to the unexplored fields of psychology. Well, he does startle us, for

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\* "*Histoire du Merveilleux*," p. 401.

to all this he quietly observes: "Recourse *was had to marriage* to bring to a stop these disorders of the Convulsionnaires!"†

For once des Mousseaux had the best of his enemy: "Marriage, do you understand this?" he remarks. "Marriage cures them of this faculty of climbing dead-walls like so many flies, and of speaking foreign languages. Oh! the curious properties of marriage in those remarkable days!"

"It should be added," continues Figuier, "that with the fanatics of St. Medard, the blows were never administered except during the convulsive crisis; and that, therefore, as Dr. Calmeil suggests, meteorism of the abdomen, the *state of spasm* of the uterus of women, of the alimentary canal in all cases, the state of *contraction, of erethism, of turgescence of the carneous envelopes of the muscular coats* which protect and cover the abdomen, chest, and principal vascular masses and the osseous surfaces, *may have singularly contributed toward reducing, and even destroying*, the force of the blows!"

"The astounding resistance that the skin, the areolar tissue, the surface of the bodies and limbs of the Convulsionnaires offered to things which seem as if they ought to have torn or crushed them, is of a nature to excite more surprise. Nevertheless, it can be explained. This resisting force, this insensibility, seems to partake of the extreme changes in sensibility which can occur in the animal economy during a time of great exaltation. Anger, fear, in a word, every passion,

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† Ibid.

provided that it be carried to a paroxysmal point, can produce this insensibility."\*

"Let us remark, besides," rejoins Dr. Calmeil, quoted by Figuier, "that for striking upon the bodies of the Convulsionnaires use was made either of massive objects with flat or rounded surfaces, or of cylindrical and blunt shapes.† The action of such physical agents is not to be compared, in respect to the danger which attaches to it, with that of cords, supple or flexible instruments, and those having a sharp edge. In fine, the contact and the shock of the blows produced upon the Convulsionnaires *the effect of a salutary shampooing*, and reduced the violence of the tortures of HYSTERIA."

The reader will please observe that this is not intended as a joke, but is the sober theory of one of the most eminent of French physicians, hoary with age and experience, the Director-in-Chief of the Government Insane Asylum at Charenton. Really, the above explanation might lead the reader to a strange suspicion. We might imagine, perhaps, that Dr. Calmeil has kept company with the patients under his care a few more years than was good for the healthy action of his own brain.

Besides, when Figuier talks of massive objects, of cylindrical and blunt shapes, he surely forgets the sharp swords, pointed iron pegs, and the hatchets, of which he

himself gave a graphic description on page 409 of his first volume. The brother of Elie Marion is shown by him striking his stomach and abdomen with the sharp point of a knife, with tremendous force, "his body all the while resisting as if it were made of iron."

Arrived at this point, des Mousseaux loses all patience, and indignantly exclaims:

"Was the learned physician quite awake when writing the above sentences? . . . If, perchance, the Drs. Calmeil and Figuier should seriously maintain their assertions and insist on their theory, we are ready to answer them as follows: 'We are perfectly willing to believe you. But before such a superhuman effort of condescension, will you not demonstrate to us the truth of your theory in a more practical manner? Let us, for example, develop in you a violent and terrible passion; anger — rage if you choose. You shall permit us for a single moment to be in your sight irritating, rude, and insulting. Of course, we will be so only at *your request* and in the interest of science and your cause. Our duty under the contract will consist in humiliating and provoking you to the last extremity. Before a public audience, who shall know nothing of our agreement, but whom you must satisfy as to your assertions, we will insult you; . . . we will tell you that your writings are an ambushade to truth, an insult to common sense, a disgrace which paper only can bear; but which the public should chastise. We will add that *you lie to science*, you lie to the ears of the ignorant and stupid fools gathered around you, open-mouthed, like the crowd around

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\* Ibid., vol. ii., pp. 410, 411.

† Ibid., p. 407.

a peddling quack. . . . And when, transported beyond yourself, your face ablaze, and anger *tumefying*, you shall have *displaced your fluids*; when your fury has reached the point of bursting, we will cause your *turgescant* muscles to be struck with powerful blows; your friends shall show us the most insensible places; we will let a perfect shower, an avalanche of stones fall upon them . . . for so was treated the flesh of the convulsed women whose appetite for such blows could never be satisfied. But, in order to procure for you the gratification of *a salutary shampooing* — as you deliciously express it — your limbs shall only be pounded with objects having *blunt surfaces and cylindrical shapes*, with clubs and sticks devoid of suppleness, and, if you prefer it, neatly turned in a lathe.' "

So liberal is des Mousseaux, so determined to accommodate his antagonists with every possible chance to prove their theory, that he offers them the choice to substitute for themselves in the experiment their wives, mothers, daughters, and sisters, "since," he says, "you have remarked that the weaker sex is the strong and resistant sex in these disconcerting trials."

Useless to remark that des Mousseaux's challenge remained unanswered.

## CHAPTER XI

"Strange condition of the human mind, which seems to require that it should long exercise itself in ERROR, before it dare approach the TRUTH."

MAGENDIE

"La verite que je defends est empreinte sur tous les monuments du passe Pour comprendre l'histoire, il faut etudier les symboles anciens, les signes sacres du sacerdoce, et l'art de guerir dans les temps primitifs, art oublie aujourd'hui."

BARON DU POTET

"It is a truth perpetually, that accumulated facts, lying in disorder, begin to assume some order if an hypothesis is thrown among them."

HERBERT SPENCER

AND now we must search Magical History for cases similar to those given in the preceding chapter. This insensibility of the human body to the impact of heavy blows, and resistance to penetration by sharp points and musket-bullets, is a phenomenon sufficiently familiar in the experience of all times and all countries. While science is entirely unable to give any reasonable explanation of the mystery, the question appears to offer no difficulty to mesmerists, who have well studied the properties of the fluid. The man, who by a few passes over a limb can produce a local paralysis so as to render it utterly insensible to burns, cuts, and the prickings of

needles, need be but very little astonished at the phenomena of the Jansenists. As to the adepts of magic, especially in Siam and the East Indies, they are too familiar with the properties of the *akasa*, the mysterious life-fluid, to even regard the insensibility of the Convulsionnaires as a very great phenomenon. The astral fluid can be compressed about a person so as to form an elastic shell, absolutely nonpenetrable by any physical object, however great the velocity with which it travels. In a word, this fluid can be made to equal and even excel in resisting-power, water and air.

In India, Malabar, and some places of Central Africa, the conjurers will freely permit any traveller to fire his musket or revolver at them, without touching the weapon themselves or selecting the balls. In Laing's *Travels among Timanni, the Kourankos, and the Soulimas*, occurs a description by an English traveller, the first white man to visit the tribe of the Soulimas, near the sources of the Dialliba, of a very curious scene. A body of picked soldiers fired upon a chief who had nothing to defend himself with but certain talismans. Although their muskets were properly loaded and aimed, not a ball could strike him. Salverte gives a similar case in his *Philosophy of Occult Sciences*: "In 1568, the Prince of Orange condemned a Spanish prisoner to be shot at Juliers; the soldiers tied him to a tree and fired, but he was invulnerable. They at last stripped him to see what armor he wore, but found only an *amulet*. When this was taken from him, *he fell dead at the first shot*."

## INVULNERABILITY ATTAINABLE BY MAN

This is a very different affair from the dexterous trickery resorted to by Houdin in Algeria. He prepared balls himself of tallow, blackened with soot, and by sleight of hand exchanged them for the real bullets, which the Arab sheiks supposed they were placing in the pistols. The simple-minded natives, knowing nothing but real magic, which they had inherited from their ancestors, and which consists in each case of some one thing that they can do without knowing why or how, and seeing Houdin, as they thought, accomplish the same results in a more impressive manner, fancied that he was a greater magician than themselves. Many travellers, the writer included, have witnessed instances of this invulnerability where deception was impossible. A few years ago, there lived in an African village, an Abyssinian who passed for a sorcerer. Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle, quivering in the air, and then, after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body.

The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired . . . the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

This quality of invulnerability can be imparted to persons both by living adepts and by spirits. In our own time several well-known mediums have frequently, in the presence of the most respectable witnesses, not only handled blazing coals and actually placed their face upon a fire without singeing a hair, but even laid flaming coals upon the heads and hands of bystanders, as in the case of Lord Lindsay and Lord Adair. The well-known story of the Indian chief, who confessed to Washington that at Braddock's defeat he had fired his rifle at him seventeen times at short range without being able to touch him, will recur to the reader in this connection. In fact, many great commanders have been believed by their soldiers to bear what is called "a charmed life"; and Prince Emile von Sayn-Wittgenstein, a general of the Russian army, is said to be one of these.

### PROJECTING THE FORCE OF THE WILL

This same power which enables one to compress the astral fluid so as to form an impenetrable shell around one, can be used to direct, so to speak, a bolt of the fluid against a given object, with fatal force. Many a dark revenge has been taken in that way; and in such cases the coroner's inquest will never

disclose anything but sudden death, apparently resulting from heart-disease, an apoplectic fit, or some other natural, but still not veritable cause. Many persons firmly believe that certain individuals possess the power of the evil eye. The *mal'occhio*, or *jettatura* is a belief which is prevalent throughout Italy and Southern Europe. The Pope is held to be possessed — perchance unconsciously — of that disagreeable gift. There are persons who can kill toads by merely looking at them, and can even slay individuals. The malignance of their desire brings evil forces to a focus, and the death-dealing bolt is projected, as though it were a bullet from a rifle.

In 1864, in the French province of Le Var, near the little village of Brignoles, lived a peasant named Jacques Pelissier, who made a living by killing birds by simple *will-power*. His case is reported by the well-known Dr. d'Alger, at whose request the singular hunter gave exhibitions to several scientific men, of his method of proceeding. The story is told as follows: "At about fifteen or twenty paces from us, I saw a charming little meadow-lark which I showed to Jacques. 'Watch him well, monsieur,' said he, 'he is mine.' Instantly stretching his right hand toward the bird, he approached him gently. The meadow-lark stops, raises and lowers his pretty head, spreads his wings, but cannot fly; at last he cannot make a step further and suffers himself to be taken, only moving his wings with a feeble fluttering. I examine the bird, his eyes are tightly closed and his body has a corpse-like stiffness, although the pulsations of the heart are very

distinct; it is a true cataleptic sleep, and all the phenomena incontestably prove a magnetic action. Fourteen little birds were taken in this way, within the space of an hour; none could resist the power of Master Jacques, and all presented the same cataleptic sleep; a sleep which, moreover, terminates at the will of the hunter, whose humble slaves these little birds have become.

"A hundred times, perhaps, I asked Jacques to restore life and movement to his prisoners, to charm them only half way, so that they might hop along the ground, and then again bring them completely under the charm. All my requests were exactly complied with, and not one single failure was made by this remarkable Nimrod, who finally said to me: 'If you wish it, I will kill those which you designate without touching them.' I pointed out two for the experiment, and, at twenty-five or thirty paces distance, he accomplished in less than five minutes what he had promised."\*

### INSENSIBILITY TO SNAKE-POISON

A most curious feature of the above case is, that Jacques had complete power only over sparrows, robins, goldfinches, and meadow-larks; he could sometimes charm skylarks, but, as he says, "they often escape me."

This same power is exercised with greater force by persons known as wild beast tamers. On the banks of the Nile, some

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\* Villecroze, "*Le Docteur H. d'Alger*," 19 Mars, 1861. Pierrart, vol. iv., pp. 254-257.

of the natives can charm the crocodiles out of the water, with a peculiarly melodious, low whistle, and handle them with impunity; while others possess such powers over the most deadly snakes. Travellers tell of seeing the charmers surrounded by multitudes of the reptiles which they dispatch at their leisure.

Bruce, Hasselquist, and Lempriere,† testify to the fact that they have seen in Egypt, Morocco, Arabia, and especially in the Senaar, some natives utterly disregarding the bites of the most poisonous vipers, as well as the stings of scorpions. They handle and play with them, and throw them at will into a state of stupor. "In vain do the Latin and Greek writers," says Salverte, "assure us that the gift of charming venomous reptiles was hereditary in certain families from time immemorial, that in Africa the same gift was enjoyed by the Psylli; that the Marses in Italy, and the Ophiozenes in Cyprus possessed it." The skeptics forget that, in Italy, even at the commencement of the sixteenth century, men, claiming to be descended from the family of Saint Paul, braved, like the Marses, the bites of serpents."‡

"Doubts upon this subject," he goes on to say, "were removed forever at the time of the expedition of the French into Egypt, and the following relation is attested by

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† Bruce, "*Travels to Discover the Sources of the Nile*," vol. x., pp. 402-447; Hasselquist, "*Voyage in the Levant*," vol. i., pp. 92-100; Lempriere, "*Voyage dans l'Empire de Maroc, etc., en 1790*," pp. 42-43.

‡ Salverte, "*La Philosophie de la Magie. De l'Influence sur les Animaux*," vol. i.

thousands of eye-witnesses. The Psylli, who pretended, as Bruce had related, to possess that faculty . . . went from house to house to destroy serpents of every kind. . . . A wonderful instinct drew them at first toward the place in which the serpents were hidden; furious, howling, and foaming, they seized and tore them asunder with their nails and teeth."

"Let us place," says Salverte, inveterate skeptic himself, "to the account of charlatanism, the howling and the fury; still, the instinct which warned the Psylli of the presence of the serpents, has in it something more real." In the Antilles, the negroes discover, by its odor, a serpent which they do not see.\* "In Egypt, the same tact, formerly possessed, is still enjoyed by men brought up to it from infancy, and born as with an assumed hereditary gift to hunt serpents, and to discover them even at a distance too great for the effluvia to be perceptible to the dull organs of a European. The principal fact above all others, the faculty of rendering dangerous animals powerless, merely by touching them, remains well verified, and we shall, perhaps, never understand better the nature of this secret, celebrated in antiquity, and preserved to our time by the most ignorant of men."†

Music is delightful to every person. Low whistling, a melodious chant, or the sounds of a flute will invariably attract reptiles in countries where they are found. We have witnessed and verified the fact repeatedly. In Upper Egypt,

whenever our caravan stopped, a young traveller, who believed he excelled on the flute, amused the company by playing. The camel-drivers and other Arabs invariably checked him, having been several times annoyed by the unexpected appearance of various families of the reptile tribe, which generally shirk an encounter with men. Finally, our caravan met with a party, among whom were professional serpent-charmers, and the virtuoso was then invited, for experiment's sake, to display his skill. No sooner had he commenced, than a slight rustling was heard, and the musician was horrified at suddenly seeing a large snake appear in dangerous proximity with his legs. The serpent, with uplifted head and eyes fixed on him, slowly, and, as if unconsciously, crawled, softly undulating its body, and following his every movement. Then appeared at a distance another one, then a third, and a fourth, which were speedily followed by others, until we found ourselves quite in a select company. Several of the travellers made for the backs of their camels, while others sought refuge in the *cantinier's* tent. But it was a vain alarm. The charmers, three in number, began their chants and incantations, and, attracting the reptiles, were very soon covered with them from head to foot. As soon as the serpents approached the men, they exhibited signs of torpor, and were soon plunged in a deep catalepsy. Their eyes were half closed and glazed, and their heads drooping. There remained but one recalcitrant, a large and glossy black fellow, with a spotted skin. This *meloman* of the desert went on gracefully nodding and leaping, as if it had danced on its

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\* Thibaut de Chanvallon, "*Voyage a la Martinique.*"

† Salverte, "*Philosophy of Magic.*"



tail all its life, and keeping time to the notes of the flute. This snake would not be enticed by the "charming" of the Arabs, but kept slowly moving in the direction of the flute-player, who at last took to his heels. The modern Psyllian then took out of his bag a half-withered plant, which he kept waving in the direction of the serpent. It had a strong smell of mint, and as soon as the reptile caught its odor, it followed the Arab, still erect upon its tail, but now approaching the plant. A few more seconds, and the "traditional enemy" of man was seen entwined around the arm of his charmer, became torpid in its turn, and the whole lot were then thrown together in a pool, after having their heads cut off.

### CHARMING SERPENTS BY MUSIC

Many believe that all such snakes are prepared and trained for the purpose, and that they are either deprived of their fangs, or have their mouths sewed up. There may be, doubtless, some inferior jugglers, whose trickery has given rise to such an idea. But the *genuine* serpent-charmer has too well established his claims in the East, to resort to any such cheap fraud. They have the testimony on this subject of too many trustworthy travellers, including some scientists, to be accused of any such charlatanism. That the snakes, which are charmed to dance and to become harmless, are still poisonous, is verified by Forbes. "On the music stopping too suddenly," says he, "or from some other cause, the serpent, who had been dancing within a circle of country-people, darted among the spectators, and inflicted a wound in the

throat of a young woman, who died in agony, in half an hour afterward."\*

According to the accounts of many travellers the negro women of Dutch Guiana, the Obeah women, excel in taming very large snakes called *amodites*, or papa; they make them descend from the trees, follow, and obey them by merely speaking to them.†

We have seen in India a small brotherhood of fakirs settled round a little lake, or rather a deep pool of water, the bottom of which was literally carpeted with enormous alligators. These amphibious monsters crawl out, and warm themselves in the sun, a few feet from the fakirs, some of whom may be motionless, lost in prayer and contemplation. So long as one of these holy beggars remains in view, the crocodiles are as harmless as kittens. But we would never advise a foreigner to risk himself alone within a few yards of these monsters. The poor Frenchman Pradin found an untimely grave in one of these terrible Saurians, commonly called by the Hindus *Moudela*.‡ (This word should be *nihang* or *ghariyāl*.) When Iamblichus, Herodotus, Pliny, or some other ancient writer tells us of priests who caused asps to come forth from the altar of Isis, or of thaumaturgists taming with a glance the most ferocious animals, they are considered liars and ignorant imbeciles. When modern travellers tell us of the

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\* Forbes, "Oriental Memoirs," vol. i., p. 44; vol. ii., p. 387.

† Stedmann, "Voyage in Surinam," vol. iii., pp. 64, 65.

‡ See "Edinburgh Review," vol. lxxx., p. 428, etc.

same wonders performed in the East, they are set down as enthusiastic jabberers, or *untrustworthy* writers.

But, despite materialistic skepticism, man does possess such a power, as we see manifested in the above instances. When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit*, if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit*, which is *one* in its essence, for the least particle of it represents the *whole*; and that matter is but the concrete copy of the abstract idea, after all. In this connection, let us cite a few instances of the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

We have but to recall the very familiar phenomenon of *stigmata*, or birth-marks, where effects are produced by the involuntary agency of the maternal imagination under a state of excitement. The fact that the mother can control the appearance of her unborn child was so well known among the ancients, that it was the custom among wealthy Greeks to place fine statues near the bed, so that she might have a perfect model constantly before her eyes. The cunning trick by which the Hebrew patriarch Jacob caused ring-streaked and speckled calves to be dropped, is an illustration of the law among animals; and Aricante tells "of four successive

litters of puppies, born of healthy parents, some of which, in each litter, were well formed, whilst the remainder were without anterior extremities and had harelip." The works of Geoffroi St. Hilaire, Burdach, and Elam, contain accounts of great numbers of such cases, and in Dr. Prosper Lucas's important volume, *Sur l'Heredité Naturelle*, there are many. Elam quotes from Prichard an instance where the child of a negro and white was marked with black and white color upon separate parts of the body. He adds, with laudable sincerity, "These are singularities of which, in the present state of science, no explanation can be given."\* It is a pity that his example was not more generally imitated. Among the ancients Empedocles, Aristotle, Pliny, Hippocrates, Galen, Marcus Damascenus, and others give us accounts quite as wonderful as our contemporary authors.

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\* Elam, "A Physician's Problems," p. 25.

## TERATOLOGICAL PHENOMENA DISCUSSED

In a work published in London, in 1659,\* a powerful argument is made in refutation of the materialists by showing the potency of the human mind upon the subtle forces of nature. The author, Dr. More, views the foetus as if it were a plastic substance, which can be fashioned by the mother to an agreeable or disagreeable shape, to resemble some person or in part several persons, and to be stamped with the effigies, or as we might more properly call it, *astrograph*, of some object vividly presented to her imagination. These effects may be produced by her voluntarily or involuntarily, consciously or unconsciously, feebly or forcibly, as the case may be. It depends upon her ignorance or knowledge of the profound mysteries of nature. Taking women in the mass, the marking of the embryo may be considered more accidental than the result of design; and as each person's atmosphere in the astral light is peopled with the images of his or her immediate family, the sensitive surface of the foetus, which may almost be likened to the collodionized plate of a photograph, is as likely as not to be stamped with the image of a near or remote ancestor, whom the mother never saw, but which, at some critical moment, came as it were into the focus of nature's camera. Says Dr. Elam, "Near me is seated a visitor from a distant continent, where she was born and educated. The portrait of a remote ancestress, far back in the last century,

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\* The "*Immortality of the Soul*," by Henry More, Fellow of Christ's College, Cambridge.

hangs upon the wall. In every feature, one is an accurate presentment of the other, although the one never left England, and the other was an American by birth and half parentage."

The power of the imagination upon our physical condition, even after we arrive at maturity, is evinced in many familiar ways. In medicine, the intelligent physician does not hesitate to accord to it a curative or morbid potency greater than his pills and potions. He calls it the *vis medicatrix naturæ*, and his first endeavor is to gain the confidence of his patient so completely, that he can cause nature to extirpate the disease. Fear often kills; and grief has such a power over the subtle fluids of the body as not only to derange the internal organs but even to turn the hair white. Ficinus mentions the *signature* of the foetus with the marks of cherries and various fruits, colors, hairs, and excrescences, and acknowledges that the imagination of the mother may transform it into a resemblance of an ape, pig, or dog, or any such animal. Marcus Damascenus tells of a girl covered with hair and, like our modern Julia Pastrana, furnished with a full beard; Gulielmus Paradinus, of a child whose skin and nails resembled those of a bear; Balduinus Ronsæus of one born with a turkey's wattles; Pareus, of one with a head like a frog; and Avicenna, of chickens with hawks' heads. In this latter case, which perfectly exemplifies the power of the same imagination in animals, the embryo must have been stamped at the instant of conception when the hen's imagination saw a hawk either in fact or in fancy. This is evident, for Dr. More,

who quotes this case on the authority of Avicenna, remarks very appropriately that, as the egg in question might have been hatched a hundred miles distant from the hen, the microscopic picture of the hawk impressed upon the embryo must have enlarged and perfected itself with the growth of the chicken quite independently of any subsequent influence from the hen.

Cornelius Gemma tells of a child that was born with his forehead wounded and running with blood, the result of his father's threats toward his mother ". . . with a drawn sword which he directed toward her forehead"; Sennertius records the case of a pregnant woman who, seeing a butcher divide a swine's head with his cleaver, brought forth her child with his face cloven in the upper jaw, the palate, and upper lip to the very nose. In Van Helmont's *De Injunctis Materialibus*, some very astonishing cases are reported: The wife of a tailor at Mechlin was standing at her door and saw a soldier's hand cut off in a quarrel, which so impressed her as to bring on premature labor, and her child was born with only one hand, the other arm bleeding. In 1602, the wife of Marcus Devogeler, a merchant of Antwerp, seeing a soldier who had just lost his arm, was taken in labor and brought forth a daughter with one arm struck off and bleeding as in the first case. Van Helmont gives a third example of another woman who witnessed the beheading of thirteen men by order of the Duc d'Alva. The horror of the spectacle was so overpowering that she "suddainly fell into labour and brought forth a perfectly-formed infant, only the head was wanting, but the

neck bloody as their bodies she beheld that had their heads cut off. And that which does still advance the wonder is, that the *hand, arme, and head* of these infants were none of them to be found."\*

If it was possible to conceive of such a thing as a miracle in nature, the above cases of the sudden disappearance of portions of the unborn human body might be designated. We have looked in vain through the latest authorities upon human physiology for any sufficient theory to account for the least remarkable of foetal signatures. The most they can do is to record instances of what they call "spontaneous varieties of type," and then fall back either upon Mr. Proctor's "curious coincidences" or upon such candid confessions of ignorance as are to be found in authors not entirely satisfied with the sum of human knowledge. Magendie acknowledges that, despite scientific researches, comparatively little is known of foetal life. At page 518 of the American edition of his *Precis Elementaire de Physiologie* he instances "a case where the umbilical cord was ruptured and perfectly cicatrized"; and asks "How was the circulation carried on in this organ?" On the next page, he says: "Nothing is at present known respecting the use of digestion in the foetus"; and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the foetus? Physiological works contain only *vague conjectures* on this point." On page 520, the following language occurs: "In consequence of some *unknown*

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\* Dr. H. More, "Immortality of the Soul," p. 393.

cause, the different parts of the foetus sometimes develop themselves in a preternatural manner." With singular inconsistency with his previous admissions of the ignorance of science upon all these points which we have quoted, he adds: "*There is no reason for believing that the imagination of the mother can have any influence in the formation of these monsters;* besides, productions of this kind are daily observed in the offspring of other animals and even in plants." How perfect an illustration is this of the methods of scientific men! — the moment they pass beyond their circle of observed facts, their judgment seems to become entirely perverted. Their deductions from their own researches are often greatly inferior to those made by others who have to take the facts at second hand.

The literature of science is constantly furnishing examples of this truth; and when we consider the reasoning of materialistic observers upon psychological phenomena, the rule is strikingly manifest. Those who are *soul-blind* are as constitutionally incapable of distinguishing psychological causes from material effects as the color-blind are to select scarlet from black.

Elam, without being in the least a spiritualist, nay, though an enemy to it, represents the belief of honest scientists in the following expressions: "it is certainly inexplicable how matter and mind can act and react one upon the other; the mystery is acknowledged by all to be insoluble, and will probably ever remain so."

The great English authority upon the subject of malformation is *The Science and Practice of Medicine*, by Wm. Aitken, M. D., Edinburgh, and Professor of Pathology in the Army Medical School; the American edition of which, by Professor Meredith Clymer, M. D., of the University of Pennsylvania, has equal weight in the United States. At page 233 of vol. i. we find the subject treated at length. The author says, "The superstition, absurd notions, and strange causes assigned to the occurrence of such malformations, are now fast disappearing before the lucid expositions of those famous anatomists who have made the development and growth of the ovum a subject of special study. It is sufficient to mention here the names, J. Muller, Ratlike, Bischoff, St. Hilaire, Burdach, Allen Thompson, G. & W. Vrolick, Wolff, Meckel, Simpson, Rokitansky, and Von Ammon as sufficient evidence that the truths of science will in time dispel the mists of ignorance and superstition." One would think, from the complacent tone adopted by this eminent writer that we were in possession if not of the means of readily solving this intricate problem at least of a clew to guide us through the maze of our difficulties. But, in 1872, after profiting by all the labors and ingenuity of the illustrious pathologists above enumerated, we find him making the same confession of ignorance as that expressed by Magendie in 1838. "Nevertheless," says he, "much mystery still enshrouds the origin of malformation; the origin of them may be considered in two main issues, namely: 1, are they due to original malformation of the germ? 2, or, are they due to subsequent

deformities of the embryo by causes operating on its development? With regard to the first issue, it is believed that the germ may be originally malformed, or defective, owing to *some influence proceeding either from the female, or from the male*, as in case of repeated procreation of the same kind of malformation by the same parents, deformities on either side being transmitted as an inheritance."

Being unsupplied with any philosophy of their own to account for the lesions, the pathologists, true to professional instinct, resort to negation. "That such deformity may be produced by mental impressions on pregnant women there is an absence of positive proof," they say. "Moles, mothers' marks, and cutaneous spots as ascribed to morbid states of the coats of the ovum. . . . A very generally-recognized cause of malformation consists in impeded development of the foetus, *the cause of which is not always obvious, but is for the most part concealed. . . . Transient forms of the human foetus are comparable to persistent forms of many lower animals.*" Can the learned professor explain why? "*Hence malformations resulting from arrest of development often acquire an animal-like appearance.*"

Exactly; but why do not pathologists inform us why it is so? Any anatomist who has made the development and growth of the embryo and foetus "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz.: that up to a certain period, the human embryo is a fac-simile of a young batrachian in its first remove from the spawn — a tadpole.

But no physiologist or anatomist seems to have had the idea of applying to the development of the human being — from the first instant of its physical appearance as a germ to its ultimate formation and birth — the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man, etc.," was mentioned in another place in relation to the spiritual and physical evolution of man on this earth. We will now add a few words more to make the idea clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analyzed — by the spectroscope or otherwise — of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone — of the same elements as the earth, which the man is destined to inhabit. Moses is cited by the kabalists as authority for the remark, that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very

delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus — the shape of a tadpole — and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the "fourth hour." One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months formation the kabalists call the completion of the "individual cycle of evolution." As the foetus develops from the *liquor amnii* in the womb, so the earths germinate from the universal ether, or astral fluid, in the womb of the universe. These cosmic children, like their pigmy inhabitants, are first nuclei; then ovules; then gradually mature; and becoming mothers in their turn, develop mineral, vegetable, animal, and human

forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the cosmos, these glorious thinkers, the kabalists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the earth in our system, that system in its central universe, the universe in the cosmos, and the cosmos in the First Cause: — the Boundless and Endless. So runs their philosophy of evolution:

"All are but parts of one stupendous whole,  
Whose body Nature is; and God the Soul."  
"Worlds without number  
Lie in this bosom like children."

While unanimously agreeing that physical causes, such as blows, accidents, and bad quality of food for the mother, affect the foetus in a way which endangers its life; and while admitting again that moral causes, such as fear, sudden terror, violent grief, or even extreme joy, may retard the growth of the foetus or even kill it, many physiologists agree with Magendie in saying, "there is no reason for believing that the imagination of the mother can have any influence in the formation of monsters"; and only because "productions of this kind are daily observed in the production of other animals and even in plants."

In this opinion he is supported by the leading teratologists of our day. Although Geoffroi St. Hilaire gave its name to the new science, its facts are based upon the exhaustive

experiments of Bichat, who, in 1802, was recognized as the founder of analytical and philosophical anatomy. One of the most important contributions to teratological literature is the monograph of G. J. Fisher, M.D., of Sing Sing, N. Y., entitled *Diploteratology; an Essay on Compound Human Monsters*. This writer classifies monstrous foetal growths into their genera and species, accompanying the cases with reflections suggested by their peculiarities. Following St. Hilaire, he divides the history of the subject into the fabulous, the positive, and the scientific periods.

It suffices for our purpose to say that in the present state of scientific opinion two points are considered as established: 1, that the maternal, mental condition has no influence in the production of monstrosities; 2, that most varieties of monstrosity may be accounted for on the theory of *arrest* and *retardation* of development. Says Fisher, "By a careful study of the laws of development and the order in which the various organs are evolved in the embryo, it has been observed that monsters by defect or arrest of development, are, to a certain extent, permanent embryos. The abnormal organs merely represent the primitive condition of formation as it existed in an early stage of embryonic or foetal life."\* With physiology in so confessedly chaotic a state as it is at present, it seems a little like hardihood in any teratologist, however great his achievements in anatomy, histology, or embryology, to take so dangerous a position as that the mother has no influence

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\* "Transactions of the Medical Society of N. Y.," 1865-6-7.

upon her offspring. While the microscopes of Haller and Prolik, Dareste and Laraboulet have disclosed to us many interesting facts concerning the single or double primitive traces on the vitelline membrane, what remains undiscovered about embryology by modern science appears greater still. If we grant that monstrosities are the result of an arrest of development — nay, if we go farther, and concede that the foetal future may be prognosticated from the vitelline tracings, where will the teratologists take us to learn the *antecedent* psychological cause of either? Dr. Fisher may have carefully studied some hundreds of cases, and feel himself authorized to construct a new classification of their genera and species; but facts are facts, and outside the field of his observation it appears, even if we judge but by our own personal experience, in various countries, that there are abundant attainable proofs that the violent maternal emotions are often reflected in tangible, visible, and permanent disfigurements of the child. And the cases in question seem, moreover, to contradict Dr. Fisher's assertion that monstrous growths are due to causes traceable to "the early stages of embryonic or foetal life." One case was that of a Judge of an Imperial Court at Saratow, Russia, who always wore a bandage to cover a mouse-mark on the left side of his face. It was a perfectly-formed mouse, whose body was represented in high relief upon the cheek, and the tail ran upward across the temple and was lost in his hair. The body seemed glossy, gray, and quite natural. According to his own account, his mother had an unconquerable repugnance to



mice, and her labor was prematurely brought on by seeing a mouse jump out from her workbox.

In another instance, of which the writer was a witness, a pregnant lady, within two or three weeks of her accouchement, saw a bowl of raspberries, and was seized with an irresistible longing for some, but denied. She excitedly clasped her right hand to her neck in a somewhat theatrical manner, and exclaimed that she *must* have them. The child born under our eyes, three weeks later, had a perfectly-defined raspberry on the right side of his neck; to this day, when that fruit ripens, his birth-mark becomes of a deep crimson, while, during the winter, it is quite pale.

Such cases as these, which are familiar to many mothers of families, either in their personal experience or that of friends, carry conviction, despite the theories of all the teratologists of Europe and America. Because, forsooth, animals and plants are observed to produce malformations of their species as well as human beings, Magendie and his school infer that the human malformations of an identical character are not at all due to maternal imagination, *since the former are not*. If physical causes produce physical effects in the subordinate kingdoms, the inference is that the same rule must hold with ourselves.

But an entirely original theory was broached by Professor Armor, of the Long Island Medical College, in the course of a discussion recently held in the Detroit Academy of Medicine. In opposition to the orthodox views which Dr. Fisher represents, Professor Armor says that malformations result

from either one of two causes — 1, a deficiency or abnormal condition in the generative matter from which the *foetus in utero*. He maintains that the generative matter represents in its composition every tissue, structure, and form, and that there may be such a transmission of *acquired* structural peculiarities as would make the generative matter incapable of producing a healthy and equally-developed offspring. On the other hand, the generative matter may be perfect in itself, but being subjected to morbid influences during the process of gestation, the offspring will, of necessity, be monstrous.

To be consistent, this theory must account for diploteratological cases (double-headed or double-membered monsters), which seems difficult. We might, perhaps, admit that in defective generative matter, the head of the embryo might not be represented, or any other part of the body be deficient; but, it hardly seems as if there could be two, three, or more representatives of a single member. Again, if the generative matter have hereditary taint, it seems as if *all* the resulting progeny should be equally monstrous; whereas the fact is that in many cases the mother has given birth to a number of healthy children before the monster made its appearance, all being the progeny of one father. Numerous cases of this kind are quoted by Dr. Fisher; among others he cites the case of Catherine Corcoran,\* a "very healthy woman, thirty years of age and who, previously to giving birth to this

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\* "Dublin Quarterly Journal of Medical Science," vol. xv., p. 263, 1853.

monster had born five well-formed children, no two of which were twins . . . it had a head at either extremity, two chests, with arms complete, two abdominal and two pelvic cavities united end to end, with four legs placed two at either side, where the union between the two occurred." Certain parts of the body, however, were not duplicated, and therefore this cannot be claimed as a case of the growing together of twins.

Another instance is that of Maria Teresa Parodi.\* This woman, who had previously given birth to eight well-formed children, was delivered of a female infant the upper part of which only was double. Instances in which *before* and *after* the production of a monster the children were perfectly healthy are numerous, and if, on the other hand, the fact that monstrosities are as common with animals as they are with mankind is a generally-accepted argument against the popular theory that these malformations are due to the imagination of the mother; and that other fact — that there is no difference between the ovarian cell of a mammifer and man, be admitted, what becomes of Professor Armor's theory? In such a case an instance of an animal-malformation is as good as that of a human monster; and this is what we read in Dr. Samuel L. Mitchell's paper *On two-headed Serpents*: "A female snake was killed, together with her whole brood of young ones, amounting to 120, of these *three were monsters*. One with two distinct heads; one with a double head and only three eyes; and one with a double skull, furnished with

three eyes, and a single lower jaw; this last had two bodies."† Surely the *generative matter* which produced these *three monsters* was identical with that which produced the other 117? Thus the *Armor* theory is as imperfect as all the rest.

The trouble proceeds from the defective method of reasoning usually adopted — *Induction*; a method which claims to collect by *experiment* and observation all the facts *within* its reach, the former being rather that of collecting and examining experiments and drawing conclusions therefrom; and, according to the author of *Philosophical Inquiry*, "as this conclusion cannot be extended beyond what is warranted by the experiments, the Induction is an instrument of proof and *limitation*." Notwithstanding this limitation is to be found in every scientific inquiry, it is rarely confessed, but hypotheses are constructed for us as though the experimenters had found them to be mathematically-proved theorems, while they are, to say the most, simple approximations.

For a student of occult philosophy, who rejects in his turn the method of induction on account of these perpetual limitations, and fully adopts the Platonic division of causes — namely, the Efficient, the Formal, the Material, and the Final, as well as the Eleatic method of examining any given proposition, it is but natural to reason from the following stand-point of the Neo-platonic school: 1. The subject either is as it is supposed or *is not*. Therefore we will inquire: Does the universal ether, known by the kabalists as the "astral light,"

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\* "*Recherches d'Anatomie transcendante et Pathologique, etc.*," Paris, 1832.

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† "*Silliman's Journal of Science and Art*," vol. x., p. 48.

contain electricity and magnetism, or does it not? The answer must be in the affirmative, for "exact science" herself teaches us that these two convertible agents saturating both the air and the earth, there is a constant interchange of electricity and magnetism between them. The question No. 1 being settled, we will have now to examine *what happens* — 1st. To it with respect to *itself*. 2d. To *it* with respect to *all other* things. 3d. With all *other things*, with respect to *it*. 4th. To all *other things* with respect to *themselves*.

ANSWERS: 1st. With respect to *itself*. That inherent properties previously latent in electricity, become active under favoring conditions; and that at one time the form of magnetic force is assumed by the subtle, all-pervading agent; at another, the form of electric force is assumed.

2d. With respect to all other things. By all other things for which it has an affinity, it is attracted, by all others repelled.

3d. With all other things with respect to it. It happens that whenever they come in contact with electricity, they receive its impress in proportion to their conductivity.

4th. To all other things with respect to themselves. That under the impulse received from the electric force, and in proportion to its intensity, their molecules change their relations with each other; that either they are wrenched asunder, so as to destroy the object — organic or inorganic — which they formed, or, if previously disturbed, are brought into equilibrium (as in cases of disease); or the disturbance may be but superficial, and the object may be stamped with

the image of some other object encountered by the fluid before reaching them. To apply the above propositions to the case in point: There are several well-recognized principles of science, as, for instance, that a pregnant woman is physically and mentally in a highly impressible state. Physiology tells us that her intellectual faculties are weakened, and that she is affected to an unusual degree by the most trifling events. Her pores are opened, and she exudes a peculiar cutaneous perspiration; she seems to be in a receptive condition for all the influences in nature. Reichenbach's disciples assert that her *odic* condition is very intense. Du Potet warns against incautiously mesmerizing her, for fear of affecting the offspring. Her diseases are imparted to it, and often it absorbs them entirely to itself; her pains and pleasures react upon its temperament as well as its health; great men proverbially have great mothers, and *vice versa*. "It is true that her imagination has an influence upon the *fœtus*," admits Magendie, thus contradicting what he asserts in another place; and he adds that "sudden terror may cause the death of the *fœtus*, or retard its growth."\*

In the case recently reported in the American papers, of a boy who was killed by a stroke of lightning, upon stripping the body, there was found imprinted upon his breast the faithful picture of a tree which grew near the window which he was facing at the time of the catastrophe, and which was also felled by the lightning. Now, this electrical photography,

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\* "Precis Elementaire de Physiologie," p. 520.

which was accomplished by the blind forces of nature, furnishes an analogy by which we may understand how the mental images of the mother are transmitted to the unborn child. Her *pores* are opened; she exudes an odic emanation which is but another form of the *akasa*, the electricity, or life-principle, and which, according to Reichenbach, produces mesmeric sleep, and consequently is *magnetism*. Magnetic currents develop themselves into electricity upon their exit from the body. An object making a violent impression on the mother's mind, its image is instantly projected into the astral light, or the universal ether, which Jevons and Babbage, as well as the authors of the *Unseen Universe*, tell us is the repository of the *spiritual* images of all forms, and even human thoughts. Her magnetic emanations attract and unite themselves with the descending current which already bears the image upon it. It rebounds, and re-percussing more or less violently, impresses itself upon the fœtus, according to the very formula of physiology which shows how every maternal feeling reacts on the offspring. Is this kabalistic theory more *hypothetical* or incomprehensible than the teratological doctrine taught by the disciples of Geoffroi St. Hilaire? The doctrine, of which Magendie so justly observes, "is found convenient and easy from its *vagueness* and obscurity," and which "pretends to nothing less than the creation of a new science, the theory of which reposes on certain laws not very intelligible, as that of *arresting*, that of

*retarding*, that of *similar* or *eccentric* position, especially the *great law*, as it is called, of *self for self*."\*

Eliphas Levi, who is certainly one of the best authorities on certain points among kabalists, says: "Pregnant women are, more than others, under the influence of the astral light, which assists in the formation of their child, and constantly presents to them the reminiscences of forms with which it is filled. It is thus that very virtuous women deceive the malignity of observers by equivocal resemblances. They often impress upon the fruit of their marriage an image which has struck them in a dream, and thus are the same physiognomies perpetuated from age to age.

"The kabalistic use of the pentagram can therefore determine the countenance of unborn infants, and an initiated woman might give to her son the features of Nereus or Achilles, as well as those of Louis XV. or Napoleon."†

If it should confirm another theory than that of Dr. Fisher, he should be the last to complain, for as he himself makes the confession, which his own example verifies:‡ "One of the most formidable obstacles to the advancement of science . . . has ever been a *blind submission to authority*. . . To untrammel the mind from the influence of mere authority, that it may have free scope in the investigation of facts and laws which

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\* *Ibid.*, p. 521.

† "*Dogme et Rituel de la Haute Magie*," p. 175.

‡ "*Transactions of Medical Society, etc.*," p. 246.

exist and are established in nature, is the grand antecedent necessary to scientific discovery and permanent progress."

If the maternal imagination can stunt the growth or destroy the life of the foetus, why cannot it influence its physical appearance? There are some surgeons who have devoted their lives and fortunes to find the cause for these malformations, but have only reached the opinion that they are mere "coincidences." It would be also highly unphilosophical to say that animals are not endowed with imagination; and, while it might be considered the acme of metaphysical speculation to even formulate the idea that members of the vegetable kingdom — say the *mimosas* and the group of insect-catchers — have an instinct and even rudimentary imagination of their own, yet the idea is not without its advocates. If great physicists like Tyndall are forced to confess that even in the case of intelligent and speaking man they are unable to bridge the chasm between mind and matter, and define the powers of the imagination, how much greater must be the mystery about what takes place in the brain of a dumb animal.

What is imagination? *Psychologists tell us that it is the plastic or creative power of the soul;* but materialists confound it with fancy. The radical difference between the two, was however, so thoroughly indicated by Wordsworth, in the preface to his *Lyrical Ballads*, that it is no longer excusable to interchange the words. Imagination, Pythagoras maintained to be the remembrance of precedent spiritual, mental, and physical

states, while fancy is the disorderly production of the material brain.

From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination — the abstract outlining and preparing the model for the concrete form — is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity; for it is highly unphilosophical to imagine inert matter, solely moved by blind force, and directed by intelligence, forming itself spontaneously into a universe of such admirable harmony. If the soul of man is really an outcome of the essence of this universal soul, an infinitesimal fragment of this first creative principle, it must of necessity partake in degree of all the attributes of the demiurgic power. As the creator, breaking up the chaotic mass of dead, inactive matter, shaped it into form, so man, if he knew his powers, could, to a degree, do the same. As Pheidias, gathering together the loose particles of clay and moistening them with water, could give plastic shape to the sublime idea evoked by his creative faculty, so the mother who knows her power can fashion the coming child into whatever form she likes. Ignorant of his powers, the sculptor produces only an inanimate though ravishing figure of inert matter; while the soul of the mother, violently affected by her imagination, blindly projects into the astral light an image of the object which impressed it, and, by re-percussion, that is stamped upon the foetus. Science tells us that the law of gravitation assures us that any displacement

which takes place in the very heart of the earth will be felt throughout the universe, "and we may even imagine that the same thing will hold true of those molecular motions which accompany thought."\* Speaking of the transmission of energy throughout the universal ether or astral light, the same authority says: "Continual photographs of all occurrences are thus produced and retained. A large portion of the energy of the universe may thus be said to be invested in such pictures."

Dr. Fournié, of the National Deaf and Dumb Institute of France, in chapter ii. of his work,† in discussing the question of the fœtus, says that the most powerful microscope is unable to show us the slightest difference between the ovarian cell of a mammifer and a man; and, respecting the first or last movement of the ovule, asks: "What is it? has it particular characters which distinguish it from every other ovule?" and justly answers thus: "Until now, science has not replied to these questions, and, without being a pessimist, I do not think *that she ever will reply*; from the day when her methods of investigation will permit her to surprise the hidden mechanism of the conflict of the principle of life with matter, she will know life itself, and be able to produce it." If our author had read the sermon of Pere Felix, how appropriately he might utter his Amen! to the priest's exclamation — MYSTERY! MYSTERY!

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\* Fournié, "*Physiologie du Système Nerveux, Cerebro-spinal*," Paris, 1872.

† Ibid.

Let us consider the assertion of Magendie in the light of recorded instances of the power of imagination in producing monstrous deformities, where the question does not involve pregnant women. He admits that these occur daily in the offspring of the lower animals; how does he account for the hatching of chickens with hawk-heads, except upon the theory that the appearance of the hereditary enemy acted upon the hen's imagination, which, in its turn, imparted to the matter composing the germ a certain motion which, before expanding itself, produced the monstrous chicks? We know of an analogous case, where a tame dove, belonging to a lady of our acquaintance, was frightened daily by a parrot, and in her next brood of young there were two squabs with parrots' heads, the resemblance even extending to the color of the feathers. We might also cite Columella, Youatt, and other authorities, together with the experience of all animal breeders, to show that by exciting the imagination of the mother, the external appearance of the offspring can be largely controlled. These instances in no degree affect the question of heredity, for they are simply special variations of type artificially caused.

Catherine Crowe discusses at considerable length the question of the power of the mind over matter, and relates, in illustration, many well-authenticated instances of the same.‡ Among others, that most curious phenomenon called the *stigmata* have a decided bearing upon this point. These marks

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‡ "*Night-Side of Nature*," by Catherine Crowe, p. 434, *et seq.*

come upon the bodies of persons of all ages, and always as the result of exalted imagination. In the cases of the Tyrolese ecstatic, Catherine Emmerich, and many others, the wounds of the crucifixion are said to be as perfect as nature. A certain Mme. B. von N. dreamed one night that a person offered her a red and a white rose, and that she chose the latter. On awaking, she felt a burning pain in her arm, and by degrees there appeared the figure of a rose, perfect in form and color; it was rather raised above the skin. The mark increased in intensity till the eighth day, after which it faded away, and by the fourteenth, was no longer perceptible. Two young ladies, in Poland, were standing by an open window during a storm; a flash of lightning fell near them, and the gold necklace on the neck of one of them was melted. A perfect image of it was impressed upon the skin, and remained throughout life. The other girl, appalled by the accident to her companion, stood transfixed with horror for several minutes, and then fainted away. Little by little the same mark of a necklace as had been instantaneously imprinted upon her friend's body, appeared upon her own, and remained there for several years, when it gradually disappeared.

Dr. Justinus Kerner, the distinguished German author, relates a still more extraordinary case. "At the time of the French invasion, a Cossack having pursued a Frenchman into a *cul-de-sac*, an alley without an outlet, there ensued a terrible conflict between them, in which the latter was severely wounded. A person who had taken refuge in this close, and could not get away, was so dreadfully frightened, that when

he reached home there broke out on his body the very same wounds that the Cossack had inflicted on his enemy!"

In this case, as in those where organic disorders, and even physical death result from a sudden excitement of the mind reacting upon the body, Magendie would find it difficult to attribute the effect to any other cause than the imagination; and if he were an occultist, like Paracelsus, or Van Helmont, the question would be stripped of its mystery. He would understand the power of the human will and imagination — the former conscious, the latter involuntary — on the universal agent to inflict injury, physical and mental, not only upon chosen victims, but also, by reflex action, upon one's self and unconsciously. It is one of the fundamental principles of magic, that if a current of this subtile fluid is not impelled with sufficient force to reach the objective point, it will react upon the individual sending it, as an India-rubber ball rebounds to the thrower's hand from the wall against which it strikes without being able to penetrate it. There are many cases instanced where *would-be sorcerers* fell victims themselves. Van Helmont says: "The imaginative power of a woman vividly excited produces an idea, which is the connecting medium between the body and spirit. This transfers itself to the being with whom the woman stands in the most immediate relation, and impresses upon it that image which the most agitated herself."

Deleuze has collected, in his *Bibliothèque du Magnetisme Animal*, a number of remarkable facts taken from Van Helmont, among which we will content ourselves with

quoting the following as pendants to the case of the bird-hunter, Jacques Pelissier. He says that "men by looking steadfastly at animals *oculis intentis* for a quarter of an hour may cause their death; which Rousseau confirms from his own experience in Egypt and the East, as having killed several toads in this manner. But when he at last tried this at Lyons, the toad, finding it could not escape from his eye, turned round, blew itself up, and stared at him so fiercely, without moving its eyes, that a weakness came over him even to fainting, and he was for some time thought to be dead."

But to return to the question of teratology. Wierus tells, in his *De Præstigiis Demonum*, of a child born of a woman who not long before its birth was threatened by her husband, he saying that she had the devil in her and that he would kill him. The mother's fright was such that her offspring appeared "well-shaped from the middle downward, but upward spotted with blackened red spots, with eyes in his forehead, a mouth like a Satyr, ears like a dog, and bended horns on its head like a goat." In a demonological work by Peramatus, there is a story of a monster born at St. Lawrence, in the West Indies, in the year 1573, the genuineness of which is certified to by the Duke of Medina-Sidonia. The child, "besides the horrible deformity of its mouth, ears, and nose, had two horns on the head, like those of young goats, long hair on his body, a fleshy girdle about his middle, double, from whence hung a piece of flesh like a purse, and a bell of flesh in his left hand like those the Indians use when they

dance, white boots of flesh on his legs, doubled down. In brief, the whole shape was horrid and diabolical, and conceived to proceed from some fright the mother had taken from the antic dances of the Indians."\* Dr. Fisher rejects all such instances as unauthenticated and fabulous.

But we will not weary the reader with further selections from the multitude of teratological cases to be found recorded in the works of standard authors; the above suffice to show that there is reason to attribute these aberrations of physiological type to the mutual reaction of the maternal mind and the universal ether upon each other. Lest some should question the authority of Van Helmont, as a man of science, we will refer them to the work of Fournié, the well-known physiologist, where (at page 717) the following estimate of his character will be found: "Van Helmont was a highly distinguished chemist; he had particularly studied æriform fluids, and gave them the name of *gaz*; at the same time he pushed his piety to mysticism, abandoning himself exclusively to a contemplation of the divinity. . . . Van Helmont is distinguished above all his predecessors by connecting *the principle of life*, directly and in some sort experimentally, as he tells us, with the most minute movements of the body. It is the incessant action of this entity, in no way associated by him with the material elements, but forming a distinct individuality, that we cannot

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\* Henry More, "*Immortality of the Soul*," p. 399.



understand. Nevertheless, it is upon this entity that a famous school has laid its principal foundation."

Van Helmont's "principle of life," or *archæus*, is neither more nor less than the astral light of all the kabalists, and the universal ether of modern science. If the more unimportant signatures of the foetus are not due to the imagination of the mother, to what other cause would Magendie attribute the formation of horny scales, the horns of goats and the hairy coats of animals, which we have seen in the above instances marking monstrous progeny? Surely there were no latent germs of these distinguishing features of the animal kingdom capable of being developed under a sudden impulse of the maternal fancy. In short, the only possible explanation is the one offered by the adepts in the occult sciences.

Before leaving the subject, we wish to say a few words more respecting the cases where the head, arm, and hand were instantly dissolved, though it was evident that in each instance the entire body of the child had been perfectly formed. Of what is a child's body composed at its birth? The chemists will tell us that it comprises a dozen pounds of solidified gas, and a few ounces of ashy residuum, some water, oxygen, hydrogen, nitrogen, carbonic acid, a little lime, magnesia, phosphorus, and a few other minerals; that is all! Whence came they? How were they gathered together? How were these particles which Mr. Proctor tells us are drawn in from "the depths of space surrounding us on all sides," formed and fashioned into the human being? We have seen that it is useless to ask the dominant school of which

Magendie is an illustrious representative; for he confesses that they know nothing of the nutrition, digestion, or circulation of the foetus; and physiology teaches us that while the ovule is enclosed in the Graafian vesicle it participates — forms an integral part of the general structure of the mother. Upon the rupture of the vesicle, it becomes almost as independent of her for what is to build up the body of the future being as the germ in a bird's egg after the mother has dropped it in the nest. There certainly is very little in the demonstrated facts of science to contradict the idea that the relation of the embryonic child to the mother is much different from that of the tenant to the house, upon whose shelter he depends for health, warmth, and comfort.

According to Demokritus, the soul\* results from the aggregation of atoms, and Plutarch describes his philosophy as follows: "That there are substances infinite in number, indivisible, undisturbed, which are without differences, without qualities, and which move in space, where they are disseminated; that when they approach each other, they unite, interlock, and form by their aggregation water, fire, a plant, or a man. That all these substances, which he calls *atoms* by reason of their solidity, can experience neither change nor alteration. But," adds Plutarch, "we cannot make a color of that which is colorless, nor a substance or soul of that

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\* By the word *soul*, neither Demokritus nor the other philosophers understood the *nous* or *pneuma*, the divine *immaterial* soul, but the *psyche*, or astral body; that which Plato always terms the second *mortal* soul.

which is without soul and without quality." Professor Balfour Stewart says that this doctrine, in the hands of John Dalton, "has enabled the human mind to lay hold of the laws which regulate chemical changes, as well as to picture to itself what is there taking place." After quoting, with approbation, Bacon's idea that men are perpetually investigating the extreme limits of nature, he then erects a standard which he and his brother philosophers would do well to measure their behavior by. "Surely we ought," says he, "to be very cautious before we dismiss any branch of knowledge or train of thought as essentially unprofitable."\*

Brave words, these. But how many are the men of science who put them into practice?

Demokritus of Abdera shows us space crammed with atoms, and our contemporary astronomers allow us to see how these atoms form into worlds, and afterward into the races, our own included, which people them. Since we have indicated the existence of a power in the human will, which, by concentrating currents of those atoms upon an objective point, can create a child corresponding to the mother's fancy, why is it not perfectly credible that this same power put forth by the mother, can, by an intense, albeit unconscious reversal of those currents, dissipate and obliterate any portion or even the whole of the body of her unborn child? And here comes in the question of false pregnancies, which have so often completely puzzled both physician and patient. If the head,

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\* Balfour Stewart, LL.D., F.R.S., "*The Conservation of Energy*," p. 133.

arm, and hand of the three children mentioned by Van Helmont could disappear, as a result of the emotion of horror, why might not the same or some other emotion, excited in a like degree, cause the entire extinction of the fœtus in so-called false pregnancy? Such cases are rare, but they do occur, and moreover baffle science completely. There certainly is no chemical solvent in the mother's circulation powerful enough to dissolve her child, without destroying herself. We commend the subject to the medical profession, hoping that as a class they will not adopt the conclusion of Fournie, who says: "In this succession of phenomena we must confine ourselves *to the office of historian*, as we have not even tried to explain the whys and wherefores of these things, for there lie the inscrutable mysteries of life, and in proportion as we advance in our exposition, we will be obliged to recognize that this is to us *forbidden ground*."†

Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable or inviolable.

No student of Hermetic philosophy, nor any spiritualist, will object to the abstract principle laid down by Hume that a *miracle* is impossible; for to suppose such a possibility would make the universe governed through special instead of general laws. This is one of the fundamental contradictions between science and theology. The former, reasoning upon

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† Fournié, "*Physiologie du Système Nerveux*," p. 16.

universal experience, maintains that there is a general uniformity of the course of nature, while the latter assumes that the Governing Mind can be invoked to suspend general law to suit special emergencies. Says John Stuart Mill,\* "If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself, considered merely as an extraordinary fact, may be satisfactorily certified by our senses or by testimony; but nothing can ever prove that it is a miracle.

There is still another possible hypothesis, that of its being the result of some unknown natural cause; and this possibility cannot be so completely shut out as to leave no alternative but that of admitting the existence and intervention of a being superior to nature."

This is the very point which we have sought to bring home to our logicians and physicists. As Mr. Mill himself says, "We cannot admit a proposition as a law of nature, and yet believe a fact in real contradiction to it. We must disbelieve the alleged fact, or believe that we were mistaken in admitting the supposed law." Mr. Hume cites the "firm and *unalterable* experience" of mankind, as establishing the laws whose operation *ipso facto* makes miracles impossible. The difficulty lies in his use of the adjective which is italicized, for this is an assumption that our experience will never change, and that, as a consequence, we will always have the same experiments and observations upon which to base our judgment. It also

assumes that all philosophers will have the same facts to reflect upon. It also entirely ignores such collected accounts of philosophical experiment and scientific discovery as we may have been temporarily deprived of. Thus, by the burning of the Alexandrian Library and the destruction of Nineveh, the world has been for many centuries without the necessary data upon which to estimate the real knowledge, esoteric and exoteric, of the ancients. But, within the past few years, the discovery of the Rosetta stone, the Ebers, d'Aubigny, Anastasi, and other *papyri*, and the exhumation of the tile-libraries, have opened a field of archaeological research which is likely to lead to radical changes in this "firm and unalterable experience." The author of *Supernatural Religion* justly observes that "a person who believes anything contradictory to a complete induction, merely on the strength of an assumption which is incapable of proof, is simply credulous; but such an assumption cannot affect the real evidence for that thing."

In a lecture delivered by Mr. Hiram Corson, Professor of Anglo-Saxon Literature at the Cornell University, Ithaca, N. Y., before the alumni of St. John's College, Annapolis, in July, 1875, the lecturer thus deservedly rebukes science:

"There are things," he says, "which Science can never do, and which it is arrogant in attempting to do. There was a time when Religion and the Church went beyond their legitimate domain, and invaded and harried that of Science, and imposed a burdensome tribute upon the latter; but it would seem that their former relations to each other are undergoing

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\* "A System of Logic." Eighth ed., 1872, vol. ii., p. 165.

an entire change, and Science has crossed its frontiers and is invading the domain of Religion and the Church, and instead of a Religious Papacy, we are in danger of being brought under a Scientific Papacy — we are in fact already brought under such a Papacy; and as in the sixteenth century a protest was made, in the interests of intellectual freedom, against a religious and ecclesiastical despotism, so, in this nineteenth century, the spiritual and eternal interests of man demand that a protest should be made against a rapidly-developing scientific despotism, and that Scientists should not only keep within their legitimate domain of the phenomenal and the conditioned, but should 'reëxamine their stock in trade, so that we may make sure how far the stock of bullion in the cellar — on the faith of whose existence so much paper has been circulating — is really the solid gold of Truth.'

"If this is not done in science as well as in ordinary business, scientists are apt to put their capital at too high a figure, and accordingly carry on a dangerously-inflated business. Even since Prof. Tyndall delivered his Belfast Address, it has been shown, by the many replies it has elicited, that the capital of the Evolution-School of Philosophy to which he belongs, is not nearly so great as it was before vaguely supposed to be by many of the non-scientific but intelligent portion of the world. It is quite surprising to a non-scientific person to be made aware of the large purely hypothetical domain which surrounds that of established science, and of which scientists often boast, as a part of their settled and available conquests."

Exactly; and at the same time denying the same privilege to others. They protest against the "miracles" of the Church, and repudiate, with as much logic, modern phenomena. In view of the admission of such scientific authorities as Dr. Youmans and others that modern science is passing through a transitional period, it would seem that it is time that people should cease to consider certain things incredible only because they are marvellous, and because they seem to oppose themselves to what we are accustomed to consider universal laws. There are not a few well-meaning men in the present century who, desiring to avenge the memory of such martyrs of science as Agrippa, Palissy, and Cardan, nevertheless fail, through lack of means, to understand their ideas rightly. They erroneously believe that the Neoplatonists gave more attention to transcendental philosophy than to exact science.

"The failures that Aristotle himself so often exhibits," remarks Professor Draper, "are no proof of the unreliability of his method, but rather of its trustworthiness. They are failures arising from want of a sufficiency of facts."\*

What facts? we might inquire. A man of science cannot be expected to admit that these facts can be furnished by occult science, since he does not believe in the latter. Nevertheless, the future may demonstrate this verity. Aristotle has bequeathed his inductive method to our scientists; but until they supplement it with "the universals of Plato," they will

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\* Draper, "Conflict between Religion and Science," p. 22.

experience still more "failures" than the great tutor of Alexander. The universals are a matter of faith only so long as they cannot be demonstrated by reason and based on uninterrupted experience. Who of our present-day philosophers can prove by this same inductive method that the ancients did *not* possess such demonstrations as a consequence of their esoteric studies? Their own negations, unsupported as they are by proof, sufficiently attest that they do not always pursue the inductive method they so much boast of. Obligated as they are to base their theories, *volens volens*, on the groundwork of the ancient philosophers, their modern discoveries are but the shoots put forth by the germs planted by the former. And yet even these discoveries are generally incomplete, if not abortive. Their cause is involved in obscurity and their ultimate effect unforeseen. "We are not," says Professor Youmans, "to regard past theories as mere exploded errors, nor present theories as final. The living and growing body of truth has only mantled its old integuments in the progress to a higher and more vigorous state."\* This language, applied to modern chemistry by one of the first philosophical chemists and most enthusiastic scientific writers of the day, shows the transitional state in which we find modern science; but what is true of chemistry is true of all its sister sciences.

Since the advent of spiritualism, physicians and pathologists are more ready than ever to treat great

philosophers like Paracelsus and Van Helmont as superstitious quacks and charlatans, and to ridicule their notions about the *archæus*, or *anima mundi*, as well as the importance they gave to a knowledge of the machinery of the stars. And yet, how much of substantial progress has medicine effected since the days when Lord Bacon classed it among the *conjectural* sciences?

Such philosophers as Demokritus, Aristotle, Euripides, Epicurus, or rather his biographer, Lucretius, Æschylus, and other ancient writers, whom the materialists so willingly quote as authoritative opponents of the dreamy Platonists, were only theorists, not adepts. The latter, when they did write, either had their works burned by Christian mobs or they worded them in a way to be intelligible only to the initiated. Who of their modern detractors can warrant that he knows all about what they knew? Diocletian alone burned whole libraries of works upon the "secret arts"; not a manuscript treating on the art of making gold and silver escaped the wrath of this unpolished tyrant. Arts and civilization had attained such a development at what is now termed the archaic ages that we learn, through Champollion, that Athothi, the *second* king of the *first* dynasty, wrote a work on anatomy, and the king Necho on astrology and astronomy. Blantasus and Cynchrus were two learned geographers of those pre-Mosaic days. Ælian speaks of the Egyptian Iachus, whose memory was venerated for centuries for his wonderful achievements in medicine. He stopped the progress of several epidemics, merely with certain

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\* Edward L. Youmans, M.D., "A Class-book of Chemistry," p. 4.

*fumigations*. A work of Apollonides, surnamed Orapios, is mentioned by Theophilus, patriarch of Antioch, entitled the *Divine Book*, and giving the secret biography and origin of all the gods of Egypt; and Ammianus Marcellinus speaks of a secret work in which was noted the *precise age of the bull Apis* — a key to many a mystery and cyclic calculation. What has become of all these books, and who knows the treasures of learning they may have contained? We know but one thing for a certainty, and that is, that Pagan and Christian Vandals destroyed such literary treasures *wherever they could find them*; and that the emperor Alexander Severus went all over Egypt to collect the sacred books on mysticism and mythology, pillaging every temple; and that the Ethiopians — old as were the Egyptians in arts and sciences — claimed a priority of antiquity as well as of learning over them; as well they might, for they were known in India at the earliest dawn of history. We also know that Plato learned more secrets in Egypt than he was allowed to mention; and that, according to Champollion, all that is really good and scientific in Aristotle's works — so prized in our day by our modern inductionists — is due to his *divine* Master; and that, as a logical sequence, Plato having imparted the profound secrets he had learned from the priests of Egypt to his initiated disciples orally — who in their turn passed it from one generation to another of adepts — the latter *know more* of the occult powers of nature than our philosophers of the present day.

And here we may as well mention the works of Hermes Trismegistus. Who, or how many have had the opportunity to read them as they were in the Egyptian sanctuaries? In his *Egyptian Mysteries*, Iamblichus attributes to Hermes 1,100 books, and Seleucus reckons no less than 20,000 of his works before the period of Menes. Eusebius saw but forty-two of these "in his time," he says, and the last of the six books on medicine treated on that art as practiced in the darkest ages;\* and Diodorus says that it was the oldest of the legislators Mnevis, the third successor of *Menes*, who received them from Hermes.

### THE PSYCHOLOGICAL DOMAIN CONFESSEDLY UNEXPLORED

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\* Sprengel, in his "*History of Medicine*," makes Van Helmont appear as if disgusted with the charlatanry and ignorant presumption of Paracelsus. "The works of this latter," says Sprengel, "which he (Van Helmont) had attentively read, aroused in him the spirit of reformation; but they alone did not suffice for him, because his erudition and judgment were infinitely superior to those of that author, and he *despised* this *mad egoist*, this ignorant and ridiculous vagabond, who often seemed to have fallen into insanity." This assertion is perfectly false. We have the writings of Helmont himself to refute it. In the well-known dispute between two writers, Goclenius, a professor in Marburg, who supported the great efficacy of the sympathetic salve discovered by Paracelsus, for the cure of every wound, and Father Robert, a Jesuit, who condemned all these cures, as he attributed them to the Devil, Van Helmont undertook to settle the dispute. The reason he gave for interfering was that all such disputes "affected Paracelsus as their discoverer and *himself as his disciple*" (see "*De Magnetica Vulner.*," and 1. c., p. 705).

Of such manuscripts as have descended to us, most are but Latin retranslations of Greek translations, made principally by the Neo-platonists from the original books preserved by some adepts. Marcilius Ficinus, who was the first to publish them in Venice, in 1488, has given us mere extracts, and the most important portions seemed to have been either overlooked, or purposely omitted as too dangerous to publish in those days of *Auto da fé*. And so it happens now, that when a kabalist who has devoted his whole life to studying occultism, and has conquered the great secret, ventures to remark that the *Kabala* alone leads to the knowledge of the Absolute in the Infinite, and the Indefinite in the Finite, he is laughed at by those who because they know the impossibility of squaring the circle as a physical problem, deny the possibility of its being done in the metaphysical sense.

Psychology, according to the greatest authorities on the subject, is a department of science hitherto almost unknown. Physiology, according to Fournié, one of its French authorities, is in so bad a condition as to warrant his saying in the preface to his erudite work *Physiologie du Système Nerveux*, that "we perceive at last that not only is the physiology of the brain not worked out, but also that *no physiology whatever of the nervous system exists.*" Chemistry has been entirely remodelled within the past few years; therefore, like all new sciences, the infant cannot be considered as very firm on its legs. Geology has not yet been able to tell anthropology how long man has existed. Astronomy, the most *exact* of sciences,

is still speculating and bewildered about cosmic energy, and many other things as important. In anthropology, Mr. Wallace tells us, there exists a wide difference of opinion on some of the most vital questions respecting the nature and origin of man. Medicine has been pronounced by various eminent physicians to be nothing better than scientific guesswork. Everywhere incompleteness, nowhere perfection. When we look at these earnest men groping around in the dark to find the missing links of their broken chains, they seem to us like persons starting from a common, fathomless abyss by divergent paths. Each of these ends at the brink of a chasm which they cannot explore.

On the one hand they lack the means to descend into its hidden depths, and on the other they are repulsed at each attempt by jealous sentries, who will not let them pass. And so they go on watching the lower forces of nature and from time to time initiating the public into their *great* discoveries. Did they not actually pounce upon vital force and catch her playing in her game of correlation with chemical and physical forces? Indeed they did. But if we ask them whence this vital force? How is it that they who had so firmly believed, but a short time since, that matter was destructible and passed out of existence, and now have learned to believe as firmly that it does not, are unable to tell us more about it? Why are they forced in this case as in many others to return to a doctrine taught by Demokritus twenty-four centuries ago?\* Ask them,

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\* Demokritus said that, as from nothing, nothing could be produced, so there was not anything that could ever be reduced to *nothing*.

and they will answer: "Creation or destruction of matter, increase or diminution of matter, lies *beyond the domain of science* . . . her domain is confined entirely to the changes of matter . . . the domain of science lies within the limits of these changes — creation and annihilation lie outside of her domain."\* Ah! no, they lie only outside the grasp of materialistic *scientists*. But why affirm the same of science? And if they say that "force is incapable of destruction, except by the same power which created it," then they tacitly admit the existence of such a *power*, and have therefore *no right* to throw obstacles in the way of those who, bolder than themselves, try to penetrate *beyond*, and find that they can only do so by *lifting the Veil of Isis*.

But, surely among all these inchoate branches of science, there must be some one at least complete! It seems to us that we heard a great clamor of applause, "as the voice of many waters," over the discovery of protoplasm. But, alas! when we turned to read Mr. Huxley, the learned parent of the newborn infant is found saying: "In perfect strictness, it is true that chemical investigation can tell us *little* or *nothing*, directly, of the composition of living matter, and . . . it is also in strictness, true, that WE KNOW NOTHING about the composition of any body whatever, as it is!"

This is a sad confession, indeed. It appears, then, that the Aristotelian method of induction is a failure in some cases,

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\* J. Le Conte, "*Correlation of Vital with Chemical and Physical Forces*," appendix.

after all. This also seems to account for the fact that this model philosopher, with all his careful study of particulars before rising to universals, taught that the earth was *in the centre* of the universe; while Plato, who lost himself in the maze of Pythagorean "vagaries," and started from general principles, was perfectly versed in the heliocentric system. We can easily prove the fact, by availing ourselves of the said inductive method for Plato's benefit. We know that the *Sodalian* oath of the initiate into the Mysteries prevented his imparting his knowledge to the world in so many plain words. "It was the dream of his life," says Champollion, "to write a work and record in it in full the doctrines taught by the Egyptian hierophants; he often talked of it, but found himself compelled to abstain on account of the 'solemn oath.'"

And now, judging our modern-day philosophers on the *vice versa* method — namely, arguing from *universals* to *particulars*, and laying aside scientists as individuals to merely give our opinion of them, viewed as a whole — we are forced to suspect this highly respectable association of extremely petty feelings toward their elder, ancient, and archaic brothers. It really seems as if they bore always in mind the adage, "Put out the *sun*, and the *stars* will shine."

We have heard a French Academician, a man of profound learning, remark, that he would gladly sacrifice his own reputation to have the record of the many ridiculous mistakes and failures of his colleagues obliterated from the public memory. But these failures cannot be recalled *too* often in considering our claims and the subject we advocate. The time



will come when the children of men of science, unless they inherit the soul-blindness of their skeptical parents, will be ashamed of the degrading materialism and narrow-mindedness of their fathers. To use an expression of the venerable William Howitt, "They hate new truths as the owl and the thief hate the sun. . . . Mere intellectual enlightenment cannot recognize the spiritual. As the sun puts out a fire, so spirit puts out the eyes of mere intellect."

It is an old, old story. From the days when the preacher wrote, "the eye is not satisfied with seeing, nor the ear filled with hearing," scientists have deported themselves as if the saying were written to describe their own mental condition. How faithfully Lecky, himself a rationalist, unconsciously depicts this propensity in men of science to deride all new things, in his description of the manner in which "educated men" receive an account of a miracle having taken place! "They receive it," says he, "with an absolute and even derisive incredulity, which dispenses with all examination of the evidences!" Moreover, so saturated do they become with the fashionable skepticism after once having fought their way into the Academy, that they turn about and enact the role of persecutors in their turn. "It is a curiosity of science," says Howitt, "that Benjamin Franklin, who had himself experienced the ridicule of his countrymen for his attempts to identify lightning and electricity, should have been one of the Committee of Savants, in Paris, in 1778, who examined the

claims of mesmerism, and condemned it as absolute quackery!"\*

If men of science would confine themselves to the discrediting of new discoveries, there might be some little excuse for them on the score of their tendency to a conservatism begotten of long habits of patient scrutiny; but they not only set up claims to originality not warranted by fact, but contemptuously dismiss all allegations that the people of ancient times knew as much and even more than themselves. Pity that in each of their laboratories there is not suspended this text from *Ecclesiastes*: "Is there anything whereof it may be said, See, this *is* new? it hath been already of old time, which was before us."† In the verse which follows the one here quoted, the wise man says, "There is no remembrance of former things"; so that this utterance may account for every new denial. Mr. Meldrum may exact praise for his meteorological observation of Cyclones in the Mauritius, and Mr. Baxendell, of Manchester, talk learnedly of the convection-currents of the earth, and Dr. Carpenter and Commander Maury map out for us the equatorial current, and Professor Henry show us how the moist wind deposits its burden to form rivulets and rivers, only to be again rescued from the ocean and returned to the hill-tops — but hear what Koheleth says: "The wind goeth toward the south,

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\* The date is incorrect; it should be 1784.

† *Ecclesiastes* i. 10.

and *turneth about* unto the north; it *whirleth about* continually, and the wind returneth again according to his circuits."\*

"All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, *thither they return again*."†

The philosophy of the distribution of heat and moisture by means of ascending and descending currents between the equator and the poles, has a very recent origin; but here has the hint been lying unnoticed in our most familiar book, for nearly three thousand years. And even now, in quoting it, we are obliged to recall the fact that Solomon was a kabalist, and in the above texts, simply repeats what was written thousands of years before his time.

Cut off as they are from the accumulation of facts in one-half of the universe, and that the most important, modern scholars are naturally unable to construct a system of philosophy which will satisfy themselves, let alone others. They are like men in a coal mine, who work all day and emerge only at night, being thereby unable to appreciate or understand the beauty and glory of the sunshine. Life to them measures the term of human activity, and the future presents to their intellectual perception only an abyss of darkness. No hope of an eternity of research, achievement, and consequent pleasure, softens the asperities of present existence; and no reward is offered for exertion but the bread-earning of to-day,

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\* Ibid., i. 6.

† Ibid., i. 7.

and the shadowy and profitless fancy that their names may not be forgotten for some years after the grave has closed over their remains. Death to them means extinction of the flame of life, and the dispersion of the fragments of the lamp over boundless space. Said Berzelius, the great chemist, at his last hour, as he burst into tears: "Do not wonder that I weep. You will not believe me a weak man, nor think I am alarmed by what the doctor has to announce to me. I am prepared for all. But I have *to bid farewell to science*; and you ought not to wonder that it costs me dear."‡

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‡ Siljeström, "*Minnesfest öfver Berzelius*," p. 79.

## DESPAIRING REGRETS OF BERZELIUS

How bitter must be the reflections of such a great student of nature as this, to find himself forcibly interrupted midway toward the accomplishment of some great study, the construction of some great system, the discovery of some mystery which had baffled mankind for ages, but which the dying philosopher had dared hope that he might solve! Look at the world of science to-day, and see the atomic theorists, patching the tattered robes which expose the imperfections of their separate specialties! See them mending the pedestals upon which to set up again the idols which had fallen from the places where they had been worshipped before this revolutionary theory had been exhumed from the tomb of Demokritus by John Dalton! In the ocean of material science they cast their nets, only to have the meshes broken when some unexpected and monstrous problem comes their way. Its water is like the Dead Sea — bitter to the taste; so dense, that they can scarcely immerse themselves in it, much less dive to its bottom, having no outlet, and no life beneath its waves, or along its margin. It is a dark, forbidding, trackless waste; yielding nothing worth the having, because what it yields is without life and without soul.

There was a period of time when the learned Academics made themselves particularly merry at the simple enunciation of some marvels which the ancients gave as having occurred under their own observations. What poor dolts — perhaps liars, these appeared in the eyes of an

enlightened century! Did not they actually describe horses and other animals, the feet of which presented some resemblance to the hands and feet of men? And in A.D. 1876, we hear Mr. Huxley giving learned lectures in which the *protohippus*, rejoicing in a quasi-human fore-arm, and the *orohippus* with his four toes and Eocene origin, and the hypothetical *pedactyl equus*, maternal grand-uncle of the present horse, play the most important part. The marvel is corroborated! Materialistic Pyrrhonists of the nineteenth century avenge the assertions of superstitious Platonists; the antediluvian *gobe-mouches*. And before Mr. Huxley, Geoffroi St. Hilaire has shown an instance of a horse which positively had fingers separated by membranes.\* When the ancients spoke of a pigmy race in Africa, they were taxed with falsehood. And yet, pigmies like these were seen and examined by a French scientist during his voyage in the Tenda Maia, on the banks of the Rio Grande in 1840;† by Bayard Taylor at Cairo, in 1874; and by M. Bond, of the Indian Trigonometrical Survey, who discovered a wild dwarfish race, living in the hill-jungles of the western Galitz, to the southwest of the Palini Hills, a race, though often heard of, no trace of which had previously been found by the survey. "This is a new pigmy race, resembling the African Obongos of du Chaillu, the Akkas of Schweinfurth, and the Dokos of Dr. Krapf, in their size, appearance, and habits."†

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\* "*Seance de l'Academie de Paris*," 13 Aout, 1807.

† Mollien, "*Voyage dans l'interieur de l'Afrique*," tome ii., p. 210.

Herodotus was regarded as a lunatic for speaking of a people *who he was told* slept during a night which lasted six months. If we explain the word "slept" by an easy misunderstanding it will be more than easy to account for the rest as an allusion to the night of the Polar Regions.\* Pliny has an abundance of facts in his work, which until very recently, were rejected as fables. Among others, he mentions a race of small animals, the *males* of which *suckle their young ones*. This assertion afforded much merriment among our *savants*. In his *Report of the Geological Survey of the Territories*, for 1872, Mr. C. H. Merriam describes a rare and wonderful species of rabbit (*Lepus Bairdi*) inhabiting the pine-regions about the headwaters of the Wind and Yellowstone Rivers, in Wyoming.† Mr. Merriam secured five specimens of this animal, "which . . . are the first individuals of the species that have been brought before the scientific world. One very curious fact is that *all the males have teats, and take part in suckling their young!* . . . Adult males had large teats full of milk, and the hair around the nipple of one was wet, and stuck to it, showing that, when taken, he had been engaged in nursing his young." In the Carthaginian account of the early voyages of Hanno,‡ was found a long description of "savage people . . . whose bodies were hairy and whom the interpreters called *gorillæ*"; α[νqrwποι α[grioi, as the text reads, clearly implying thereby that these wild men were monkeys. Until our present

\* "The Popular Science Monthly," May, 1876, p. 110.

† Malte-Brun, pp. 372, 373; Herodotus.

‡ "The Popular Science Monthly," Dec., 1874, p. 252, New York.

century, the statement was considered an idle story, and Dodwell rejected altogether the authenticity of the manuscript and its contents.§ The celebrated *Atlantis* is attributed by the latest modern commentator and translator of Plato's works to one of Plato's "noble lies."\*\* Even the frank admission of the philosopher, in the *Timæus*, that "*they say, that in their time . . . the inhabitants of this island (Poseidon) preserved a tradition handed down by their ancestors concerning the existence of the Atlantic island of a prodigious magnitude . . . etc.*"†† does not save the great teacher from the imputation of falsehood, by the "infallible modern school."

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§ The original was suspended in the temple of Saturn, at Carthage. Falconer gave two dissertations on it, and agrees with Bougainville in referring it to the sixth century before the Christian era. See Cory's "*Ancient Fragments.*"

\*\* Professor Jowett.

†† "*On the Atlantic Island (from Marcellus) Ethiopic History.*"

## TURNING A RIVER INTO BLOOD A VEGETABLE PHENOMENON

Among the great mass of peoples plunged deep in the superstitious ignorance of the mediæval ages, there were but a few students of the Hermetic philosophy of old, who, profiting by what it had taught them, were enabled to forecast discoveries which are the boast of our present age; while at the same time the ancestors of our modern high-priests of the temple of the Holy Molecule, were yet discovering the hoof-tracks of Satan in the simplest natural phenomenon. Says Professor A. Wilder: "Roger Bacon (thirteenth century), in his treatise on the *Admirable Force of Art and Nature*, devotes the first part of his work to natural facts. He gives us hints of gunpowder and predicts the use of steam as a propelling power. The hydraulic press, the diving bell and kaleidoscope are all described."\* The ancients speak of waters metamorphosed *into blood*; of blood-rain, of snow-storms during which the earth was covered to the extent of many miles with snow *of blood*. This fall of crimson particles has been proved, like everything else, to be but a natural phenomenon. It has occurred at different epochs, but the cause of it remains a puzzle until the present day.

De Candolle, one of the most distinguished botanists of this century, sought to prove in 1825, at the time when the waters of the lake of Morat had apparently turned into a thick

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\* "*Alchemy, or the Hermetic Philosophy.*"

blood, that the phenomenon could be easily accounted for. He attributed it to the development of myriads of those half-vegetable, half-infusory animals which he terms *Oscillatoria rubescens*, and which form the link between animal and vegetable organisms.† Elsewhere we give an account of the red snow which Captain Ross observed in the Arctic regions. Many memoirs have been written on the subject by the most eminent naturalists, but no two of them agree in their hypotheses. Some call it "pollen powder of a species of pine"; others, small insects; and Professor Agardt confesses very frankly that he is at a loss to either account for the cause of such phenomena, or to explain the nature of the red substance.‡

The unanimous testimony of mankind is said to be an irrefutable proof of truth; and about what was ever testimony more unanimous than that for thousands of ages among civilized people as among the most barbarous, there has existed a firm and unwavering belief in magic? The latter implies a contravention of the laws of nature only in the minds of the ignorant; and if such ignorance is to be deplored in the ancient uneducated nations, why do not our civilized and *highly*-educated classes of fervent Christians, deplore it also in themselves? The mysteries of the Christian religion have been no more able to stand a crucial test than biblical miracles. Magic alone, in the true sense of the word, affords a clew to the wonders of Aaron's rod, and the feats of the magi

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† See "*Revue Encyclopédique*," vol. xxxiii., p. 676.

‡ "*Bulletin de la Soc. Geograph.*," vol. vi., pp. 209-220.

of Pharaoh, who opposed Moses; and it does that without either impairing the general truthfulness of the authors of the *Exodus*, or claiming more for the prophet of Israel than for others, or allowing the possibility of a single instance in which a "miracle" can happen in contravention of the laws of nature. Out of many "miracles," we may select for our illustration that of the "river turned into blood." The text says: "Take thy *rod* and stretch out thine hand (with the *rod* in it) upon the waters, streams, etc. . . . that they may become blood."

We do not hesitate to say that we have seen the same thing repeatedly done on a small scale, the experiment not having been applied to a river in these cases. From the time of Van Helmont, who, in the seventeenth century, despite the ridicule to which he exposed himself, was willing to give the true directions for the so-called production of eels, frogs, and infusoria of various kinds, down to the champions of spontaneous generation of our own century, it has been known that such a quickening of germs is possible without calling in the aid of miracle to contravene natural law. The experiments of Pasteur and Spallanzani, and the controversy of the panspermists with the heterogenists — disciples of Buffon, among them Needham — have too long occupied public attention to permit us to doubt that beings may be called into existence whenever there is air and favorable conditions of moisture and temperature. The records of the

official meetings of the Academy of Sciences of Paris\* contain accounts of frequent appearances of such showers of blood-red snow and water. These blood-spots were called *lepra vestuum*, and were but these lichen-infusoria. They were first observed in 786 and 959, in both of which years occurred great plagues. Whether these *zoocarps* were plants or animals is undetermined to this day, and no naturalist would risk stating as a certainty to what division of the organic kingdom of nature they belong. No more can modern chemists deny that such germs can be quickened, in a congenial element, in an incredibly short space of time. Now, if chemistry has, on the one hand, found means of depriving the air of its floating germs, and under opposite conditions can develop, or allow these organisms to develop, why could not the magicians of Egypt do so "with their *enchantments*"? It is far easier to imagine that Moses, who, on the authority of Manetho, had been an Egyptian priest, and had learned all the secrets of the land of *Chemia*, produced "miracles" according to natural laws, than that God Himself violated the established order of His universe.

We repeat that we have seen this sanguification of water produced by Eastern adepts. It can be done in either of two ways: In one case the experimenter employed a magnetic *rod* strongly electrified, which he passed over a quantity of water in a metallic basin, following a prescribed process, which we have no right to describe more fully at present; the water

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\* See "*Revue Encyclopédique*," vols. xxxiii. and xxxiv., pp. 676-395.

threw up in about ten hours a sort of reddish froth, which after two hours more became a kind of lichen, like the *lepraria kermasina* of Baron Wrangel. It then changed into a blood-red jelly, which made of the water a crimson liquid that, twenty-four hours later, swarmed with living organisms. The second experiment consisted in thickly strowing the surface of a sluggish brook, having a muddy bottom, with the powder of a plant that had been dried in the sun and subsequently pulverized. Although this powder was seemingly carried off by the stream, some of it must have settled to the bottom, for on the following morning the water thickened at the surface and appeared covered with what de Candolle describes as *Oscillatoria rubescens*, of a crimson-red color, and which he believes to be the connecting link between vegetable and animal life.

Taking the above into consideration, we do not see why the learned alchemists and physicists — *physicists*, we say — of the Mosaic period should not also have possessed the natural secret of developing in a few hours myriads of a kind of these bacteria, whose spores are found in the air, the water, and most vegetable and animal tissues. The *rod* plays as important a part in the hands of Aaron and Moses as it did in all so-called "magic mummeries" of kabalist-magicians in the middle ages, that are now considered superstitious foolery and charlatanism. The rod of Paracelsus (his kabalistic trident) and the famous wands of Albertus Magnus, Roger Bacon, and Henry Kunrath, are no more to be ridiculed than the graduating-rod of our electro-magnetic physicians.

Things which appeared preposterous and impossible to the ignorant quacks and even learned scientists of the last century, now begin to assume the shadowy outlines of probability, and in many cases are accomplished facts. Nay, some learned quacks and ignorant scientists even begin to admit this truth.

In a fragment preserved by Eusebius, Porphyry, in his *Letter to Anebo*, appeals to Chœremon, the "hierogrammatist," to prove that the doctrine of the magic arts, whose adepts "could terrify even the gods," was really countenanced by Egyptian sages.\* Now, bearing in mind the rule of historical evidence propounded by Mr. Huxley, in his Nashville address, two conclusions present themselves with irresistible force: First, Porphyry, being in such unquestioned repute as a highly moral and honorable man, not given to exaggeration in his statements, was incapable of telling a lie about this matter, and *did not* lie; and second, that being so learned in every department of human knowledge about which he treats,† it was most unlikely that he should be imposed upon as regards the magic "arts," and he was *not* imposed upon. Therefore, the doctrine of chances supporting the theory of

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\* Porphyry, "*Epistola ad Anebo.*, ap. Euseb. *Præp. Evangel.*" v. 10; Iamblichus, "*De Mysteriis Ægypt.*"; Porphyrii, "*Epistola ad Anebonem Ægyptium.*"

† "Porphyry," says the "Classical Dictionary" of Lemprière, "was a man of universal information, and, according to the testimony of the ancients, he excelled his contemporaries in the knowledge of history, mathematics, music, and *philosophy.*"

Professor Huxley, compels us to believe, 1, That there was really such a thing as magic "arts"; and, 2, That they were known and practiced by the Egyptian magicians and priests, whom even Sir David Brewster concedes to have been men of profound scientific attainments.

## CHAPTER XII

"You never hear the really philosophical defenders of the doctrine of uniformity speaking of *impossibilities* in nature. They never say what they are constantly charged with saying, that it is impossible for the Builder of the universe to alter his work. . . . No theory upsets them (the English clergy). . . . Let the most destructive hypothesis be stated *only in the language current among gentlemen*, and they look it in the face."

TYNDALL, *Lecture on the Scientific Use of the Imagination*

"The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism*."

TYNDALL, *Fragments of Science*

"But first on earth as vampires sent  
Thy corpse shall from its tomb be rent. . . .  
And suck the blood of all thy race."

LORD BYRON, *Giaour*

### CONFESSIONS OF IGNORANCE BY MEN OF SCIENCE

WE are now approaching the hallowed precincts of that Janus-god — the molecular Tyndall. Let us enter them barefoot. As we pass the sacred adyta of the temple of learning, we are nearing the blazing sun of the Huxleyocentric system. Let us cast down our eyes, lest we be blinded.



We have discussed the various matters contained in this book, with such moderation as we could command in view of the attitude which the scientific and theological world have maintained for centuries toward those from whom they have inherited the broad foundations of all the actual knowledge which they possess. When we stand at one side, and, as a spectator, see how much the ancients knew, and how much the moderns think they know, we are amazed that the unfairness of our contemporary schoolmen should pass undetected.

Every day brings new admissions of scientists themselves, and the criticisms of well-informed lay observers. We find the following illustrative paragraph in a daily paper:

"It is curious to note the various opinions which prevail among scientific men in regard to some of the most ordinary natural phenomena. The aurora is a notable case in point. Descartes considered it a meteor falling from the upper regions of the atmosphere. Halley attributed it to the magnetism of the terrestrial globe, and Dalton agreed with this opinion. Coates supposed that the aurora was derived from the fermentation of a matter emanating from the earth. Marion held it to be a consequence of a contact between the bright atmosphere of the sun and the atmosphere of our planet. Euler thought the aurora proceeded from the vibrations of the ether among the particles of the terrestrial atmosphere. Canton and Franklin regarded it as a purely electrical phenomenon, and Parrot attributed it to the conflagration of hydrogen-carbonide escaping from the earth

in consequence of the putrefaction of vegetable substances, and considered the shooting stars as the initial cause of such conflagration. De la Rive and Oersted concluded it to be an electro-magnetic phenomenon, but purely terrestrial. Olmsted suspected that a certain nebulous body revolved around the sun in a certain time, and that when this body came into the neighborhood of the earth, a part of its gaseous material mixed with our atmosphere, and that this was the origin of the phenomenon of the aurora." And so we might say of every branch of science.

Thus, it would seem that even as to the most ordinary natural phenomena, scientific opinion is far from being unanimous. There is not an experimentalist or theologian, who, in dealing with the subtle relations between mind and matter, their genesis and ultimate, does not draw a magical circle, the plane of which he calls *forbidden ground*. Where faith permits a clergyman to go, he goes; for, as Tyndall says, "they do not lack the positive element — namely, the love of truth; but the negative element, the fear of error, preponderates." But the trouble is, that their dogmatic creed weighs down the nimble feet of their intellect, as the ball and chain does the prisoner in the trenches.

As to the advance of scientists, their very learning, moreover, is impeded by these two causes — their constitutional incapacity to understand the spiritual side of nature, and their dread of public opinion. No one has said a sharper thing against them than Professor Tyndall, when he remarks, "in fact, the greatest cowards of the present day are

not to be found among the clergy, but within the pale of science itself."\* If there had been the slightest doubt of the applicability of this degrading epithet, it was removed by the conduct of Professor Tyndall himself; for, in his Belfast address, as President of the British Association, he not only discerned in matter "*the promise and potency of every form and quality of life,*" but pictured science as "wresting from theology the entire domain of cosmological theory"; and then, when confronted with an angry public opinion, issued a revised edition of the address in which he had modified his expression, substituting for the words "*every form and quality of life,*" *all terrestrial life*. This is more than cowardly — it is an ignominious surrender of his professed principles. At the time of the Belfast meeting, Mr. Tyndall had two pet aversions — Theology and Spiritualism. What he thought of the former has been shown; the latter he called "a degrading belief." When hard pressed by the Church for alleged atheism, he made haste to disclaim the imputation, and sue for peace; but, as his agitated "nervous centres" and "cerebral molecules" had to equilibrate by expanding their force in some direction, he turns upon the helpless, because pusillanimous, spiritualists, and in his *Fragments of Science* insults their belief after this fashion: "The world will have a religion of some kind, even though it should fly for it to the intellectual *whoredom of Spiritualism*." What a monstrous anomaly, that some millions of intelligent persons should permit themselves to be thus reviled by a leader in science,

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\* "*On the Scientific Use of the Imagination.*"

who, himself, has told us that "the thing to be repressed both in science and out of it is 'dogmatism!'" "

We will not encroach upon space by discussing the etymological value of the epithet. While expressing the hope that it may not be adopted in future ages by science as a *Tyndallism*, we will simply remind the benevolent gentleman of a very characteristic feature in himself. One of our most intelligent, honorable, and erudite spiritualists, an author of no small renown,† has pointedly termed this feature as "his (Tyndall's) simultaneous coquetry with opposite opinions." If we are to accept the epithet of Mr. Tyndall in all its coarse signification, it applies less to spiritualists, who are faithful to their belief, than to the atheistical scientist who quits the loving embraces of materialism to fling himself in the arms of a despised theism; only because he finds his profit in it.

We have seen how Magendie frankly confesses the ignorance of physiologists as to some of the most important problems of life, and how Fournie agrees with him. Professor Tyndall admits that the evolution-hypothesis does not solve, does not profess to solve, the ultimate mystery.

We have also given as much thought as our natural powers will permit to Professor Huxley's celebrated lecture *On the Physical Basis of Life*, so that what we may say in this volume as to the tendency of modern scientific thought may be free from ignorant misstatement. Compressing his theory within the closest possible limits, it may be formulated thus:

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† Epes Sargent. See his pamphlet, "*Does Matter Do It All?*"

Out of cosmic matter all things are created; dissimilar forms result from different permutations and combinations of this matter; matter has "devoured spirit," hence spirit does not exist; thought is a property of matter; existing forms die that others may take their place; the dissimilarity in organism is due only to varying chemical action in the same life-matter — all protoplasm being identical.

As far as chemistry and microscopy goes, Professor Huxley's system may be faultless, and the profound sensation caused throughout the world by its enunciation can be readily understood. But its defect is that the thread of his logic begins nowhere, and ends in a void. He has made the best possible use of the available material. Given a universe crowded with molecules, endowed with active force, and containing in themselves the principle of life, and all the rest is easy; one set of inherent forces impel to aggregate into worlds, and another to evolve the various forms of plant and animal organism. But what gave the first impulse to those molecules and endowed them with that mysterious faculty of life? What is this occult property which causes the protoplasm of man, beast, reptile, fish, or plant, to differentiate, each ever evolving its own kind, and never any other? And after the physical body gives up its constituents to the soil and air, "whether fungus or oak, worm or man," what becomes of the life which once animated the frame?

Is the law of evolution, so imperative in its application to the method of nature, from the time when cosmic molecules are floating, to the time when they form a human brain, to be

cut short at that point, and not allowed to develop more perfect entities out of this "preëxistent law of form"? Is Mr. Huxley prepared to assert the impossibility of man's attainment to a state of existence after physical death, in which he will be surrounded with new forms of plant and animal life, the result of new arrangements of now sublimated matter?\*

He acknowledges that he knows nothing about the phenomena of gravitation; except that, in all human experience, as "stones, unsupported, have fallen to the ground, there is no reason for believing that any stone so circumstanced will not fall to the ground." But, he utterly repels any attempt to change this probability into a necessity, and in fact says: "I utterly repudiate and anathematize the intruder. Facts I know, and Law I know; but what is this necessity, save an empty shadow of my own mind's throwing?" It is this, only, that everything which happens in nature is the result of necessity, and a law once operative will continue to so operate indefinitely until it is neutralized by an

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\* In his *"Essay on Classification"* (sect. xvii., pp. 97-99), Louis Agassiz, the great zoölogist, remarks, "Most of the arguments in favor of the immortality of man apply equally to the permanency of this principle in other living beings. May I not add that a future life in which man would be deprived of that great source of enjoyment and intellectual and moral improvement, which results from the contemplation of the harmonies of an organic world would involve a lamentable loss? And may we not look to a spiritual concert of the combined worlds and *all* their inhabitants in the presence of their creator as the highest conception of paradise?"

opposing law of equal potency. Thus, it is natural that the stone should fall to the ground in obedience to one force, and it is equally natural that it should not fall, or that having fallen, it should rise again, in obedience to another force equally potent; which Mr. Huxley may, or may not, be familiar with. It is natural that a chair should rest upon the floor when once placed there, and it is equally natural (as the testimony of hundreds of competent witnesses shows) that it should rise in the air, untouched by any visible, mortal hand. Is it not Mr. Huxley's duty to first ascertain the reality of this phenomenon, and then invent a new scientific name for the force behind it?

### THE PANTHEON OF NIHILISM

"Facts I know," says Mr. Huxley, "and Law I know." Now, by what means did he become acquainted with Fact and Law? Through his own senses, no doubt; and these vigilant servants enabled him to discover enough of what he considers truth to construct a system which he himself confesses "appears almost shocking to common sense." If his testimony is to be accepted as the basis for a general reconstruction of religious belief, when they have produced only a theory after all, why is not the cumulative testimony of millions of people as to the occurrence of phenomena which undermine its very foundations, worthy of a like respectful consideration? Mr. Huxley is *not interested* in these phenomena, but these millions are; and while he has been digesting his "bread and mutton-protoplasms," to gain

strength for still bolder metaphysical flights, they have been recognizing the familiar handwriting of those they loved the best, traced by spiritual hands, and discerning the shadowy simulacra of those who, having lived here, and passed through the change of death, give the lie to his pet theory.

So long as science will confess that her domain lies *within* the limits of these changes of matter; and that chemistry will certify that matter, by changing its form "from the solid or liquid, to the gaseous condition," only changes from the visible to the *invisible*; and that, amid all these changes, the same quantity of matter remains, she has *no right* to dogmatize. She is incompetent to say either yea or nay, and must abandon the ground to persons more intuitional than her representatives.

High above all other names in his Pantheon of Nihilism, Mr. Huxley writes that of David Hume. He esteems that philosopher's great service to humanity to be his irrefragable demonstration of "the limits of philosophical inquiry," outside which lie the fundamental doctrines "of spiritualism," and other "*isms*." It is true that the tenth chapter of Hume's *Enquiry Concerning Human Understanding* was so highly esteemed by its author, that he considered that "with the wise and learned" it would be an "everlasting check to all kinds of superstitious delusion," which with him was simply a convertible term to represent a belief in some phenomena previously unfamiliar and by him arbitrarily classified as miracle. But, as Mr. Wallace justly observes, Hume's apothegm, that "a miracle is a violation of the laws of nature,"

is imperfect; for in the first place it assumes that we know all the laws of nature; and, second, that an unusual phenomenon is a miracle. Mr. Wallace proposes that a miracle should be defined as: "any act or event necessarily implying the existence and agency of superhuman intelligences." Now Hume himself says that "a uniform experience amounts to a proof," and Huxley, in this famous essay of his, admits that all we can know of the existence of the law of gravitation is that since, in all human experience, stones unsupported have fallen to the ground, there is no reason for believing that the same thing will not occur again, under the same circumstances, but, on the contrary, every reason to believe that it will.

If it were certain that the limits of human experience could never be enlarged, then there might be some justice in Hume's assumption that he was familiar with all that could happen under natural law, and some decent excuse for the contemptuous tone which marks all of Huxley's allusions to spiritualism. But, as it is evident from the writings of both these philosophers, that they are ignorant of the possibilities of psychological phenomena, too much caution cannot be used in according weight to their dogmatic assertions. One would really suppose that a person who should permit himself such rudeness of criticism upon spiritualistic manifestations had qualified himself for the office of censor by an adequate course of study; but, in a letter addressed to the London Dialectical Society, Mr. Huxley, after saying that he had no time to devote to the subject, and that it does not

interest him, makes the following confession, which shows us upon what slight foundation modern scientists sometimes form very positive opinions. "*The only case of spiritualism*," he writes, "*I ever had the opportunity of examining into for myself, was as gross an imposture as ever came under my notice.*"

What would this protoplasmic philosopher think of a spiritualist who, having had but one opportunity to look through a telescope, and upon that sole occasion had had some deception played upon him by a tricky assistant at the observatory, should forthwith denounce astronomy as a "degrading belief"? This fact shows that scientists, as a rule, are useful only as collectors of physical facts; their generalizations from them are often feebler and far more illogical than those of their lay critics. And this also is why they misrepresent ancient doctrines.

Professor Balfour Stewart pays a very high tribute to the philosophical intuition of Herakleitus, the Ephesian, who lived five centuries before our era; the "crying" philosopher who declared that "fire was the great cause, and that all things were in a perpetual flux." "It seems clear," says the professor, "that Herakleitus must have had a vivid conception of the innate restlessness and energy of the universe, a conception allied in character to, and *only less precise* than that of modern philosophers who regard matter as essentially dynamical." He considers the expression *fire* as very vague; and quite naturally, for the evidence is wanting to show that either Prof. Balfour Stewart (who seems less inclined to materialism than some of his colleagues) or any of his

contemporaries understand in what sense the word fire was used.

### TRIPLE COMPOSITION OF FIRE

His opinions about the origin of things were the same as those of Hippocrates. Both entertained the same views of a supreme power,\* and, therefore, if their notions of primordial fire, regarded as a material force, in short, as one akin to Leibnitz's dynamism, were "less precise" than those of modern philosophers, a question which remains to be settled yet, on the other hand their metaphysical views of it were far more philosophical and rational than the one-sided theories of our present-day scholars. Their ideas of fire were precisely those of the later "fire-philosophers," the Rosicrucians, and the earlier Zoroastrians. They affirmed that the world was created of fire, the *divine spirit* of which was an omnipotent and omniscient GOD. Science has condescended to corroborate their claims as to the physical question.

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2d. Invisible, or astral fire — invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3d. Spirit. They applied

the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the "partition-world of the knowable, across and out on the other side into the unknowable," as he traces the disembodied human spirit, "vital spark of heavenly flame," into the Æthereum, beyond the grave.†

This point is too important to be passed by without a few words of comment. The attitude of physical science toward the spiritual half of the cosmos is perfectly exemplified in her gross conception of fire. In this, as in every other branch of science, their philosophy does not contain one sound plank: every one is honeycombed and weak. The works of their own authorities teeming with humiliating confessions, give us the right to say that the floor upon which they stand is so unstable, that at any moment some new discovery, by one of their own number, may knock away the props and let them all fall in a heap together. They are so anxious to drive spirit out of their conceptions that, as Balfour Stewart says: "There is a tendency to rush into the opposite extreme, and to work

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\* "*Diog. in Vita.*"

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† See the works of Robertus de Fluctibus; and the "*Rosicrucians*," by Hargrave Jennings.

physical conceptions to an excess." He utters a timely warning in adding: "Let us be cautious that, in avoiding Scylla, we do not rush into Charybdis. For the universe has more than one point of view, and there are possibly regions which will not yield their treasures to the most determined physicists, armed only with kilogrammes and meters and standard clocks."\* In another place he confesses: "We know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

As to the other great question — we find in Macaulay, a still more unreserved declaration: "The question what becomes of man after death — we do not see that a highly educated European, left to his unassisted reason, is more likely to be in the right than a Blackfoot Indian. Not a single one of the many sciences in which we surpass the Blackfoot Indians throws the smallest light on the state of the soul after the animal life is extinct. In truth, all the philosophers, ancient and modern, who have attempted, without the help of revelation, to prove the immortality of man, from Plato down to Franklin, appear to us to have failed deplorably."

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were

nearer to truth, for they were nearer to the spirit of nature — the only aspect under which the Deity will allow itself to be viewed and understood — and their demonstrations, are rejected. Their speculations — if we must believe the modern thinkers — are but the expression of a redundancy of the unsystematic opinions of men unacquainted with the scientific method of the present century. They foolishly based the little they knew of physiology on well-demonstrated psychology, while the scholar of our day bases psychology — of which he confesses himself utterly ignorant — on physiology, which to him is as yet a closed book, and has not even a method of its own, as Fournie tells us. As to the last objection in Macaulay's argument, it was answered by Hippocrates centuries ago: "All knowledge, all arts are to be found in nature," he says ; "if we question her properly she will reveal to us the truths to pertain to each of these and to ourselves. What is nature in operation but the very divinity itself manifesting its presence ? How are we to interrogate her ; and how is she to answer us? We must proceed with faith, with the firm assurance of discovering at last the whole of the truth ; and nature will let us know her answer, through our inner sense, which with the help of our knowledge of a certain art or science, reveals to us the truth so clearly that further doubt becomes impossible."†

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\* Professor B. Stewart, "*Conservation of Energy*."

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† Cabanis, "*Histoire de la Medecine*."

## INSTINCT AND REASON DEFINED

Thus, in the case in hand, the instinct of Macaulay's Blackfoot Indian is more to be trusted than the most instructed and developed reason, as regards man's inner sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it automatic, as in the lowest species, or instinctive, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the divine instinct in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of

themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic ; but it must have either within the animal which possesses it or without, something's or some one's intelligence to guide it.

This belief, instead of clashing with the doctrine of evolution and gradual development held by eminent men of our day, simplifies and completes it, on the contrary. It can readily dispense with special creation for each species; for, where the first place must be allowed to form less spirit, form and material substance are of a secondary importance. Each perfected species in the physical evolution only affords more scope to the directing intelligence to act within the improved nervous system.

The artist will display his waves of harmony better on a royal Erard than he could have done on a spinet of the sixteenth century. Therefore whether this *instinctive* impulse was directly impressed upon the nervous system of the first insect, or each species has gradually had it developed in itself by instinctively mimicking the acts of its like, as the more perfected doctrine of Herbert Spencer has it, is immaterial to the present subject. The question concerns *spiritual* evolution only. And if we reject this hypothesis as unscientific and undemonstrated, then will the physical aspect of evolution have to follow it to the ground in its turn, because the one is as undemonstrated as the other, and the spiritual intuition of man is not allowed to dovetail the two, under the pretext that it is "unphilosophical." Whether we wish it or not, we will have to fall back on the old query of Plutarch's *Symposiacs*,



whether it was the bird or the egg which first made its appearance.

Now that the Aristotelean authority is shaken to its foundations with that of Plato; and our men of science reject every authority — nay hate it, except each his own; and the general estimate of human collective wisdom is at the lowest discount, mankind, headed by science itself, is still irrepressibly drawing back to the starting-point of the oldest philosophies. We find our idea perfectly expressed by a writer in the *Popular Science Monthly*. "The gods of sects and specialities," says Osgood Mason, "may perhaps be failing of their accustomed reverence, but, in the mean time, there is dawning on the world, with a softer and serener light, the conception, imperfect though it still may be, of a conscious, originating, all-pervading active soul — the 'Over-Soul,' the Cause, the Deity; unrevealed through human form or speech, but filling and inspiring every living soul in the wide universe according to its measure: *whose temple is Nature*, and whose worship is admiration." This is pure Platonism, Buddhism, and the exalted but just views of the earliest Aryans in their deification of nature. And such is the expression of the ground-thought of every theosophist, kabalist, and occultist in general; and if we compare it with the quotation from Hippocrates, which precedes the above, we will find in it exactly the same thought and spirit.

To return to our subject. The child lacks reason, it being as yet latent in him; and meanwhile he is inferior to the animal as to instinct proper. He will burn or drown himself before he

learns that fire and water destroy and are dangerous for him; while the kitten will avoid both instinctively. The little instinct the child possesses fades away as reason, step by step, develops itself. It may be objected, perhaps, that instinct cannot be a spiritual gift, because animals possess it in a higher degree than man, and animals have *no souls*. Such a belief is erroneous and based upon very insecure foundations. It came from the fact that the inner nature of the animal could be fathomed still less than that of man, who is endowed with speech and can display to us his psychological powers.

But what proofs other than negative have we that the animal is without a surviving, if not immortal, soul? On strictly scientific grounds we can adduce as many arguments *pro* as *contra*. To express it clearer, neither man nor animal can offer either proof or disproof of the survival of their souls after death. And from the point of view of scientific experience, it is impossible to bring that which has no objective existence under the cognizance of any exact law of science. But Descartes and Bois-Raymond have exhausted their imaginations on the subject, and Agassiz could not realize such a thing as a future existence not shared by the animals we loved, and even the vegetable kingdom which surrounds us. And it is enough to make one's feelings revolt against the claimed justice of the First Cause to believe that while a heartless, cold-blooded villain has been endowed with an immortal spirit, the noble, honest dog, often self-denying unto death; that protects the child or master he loves

at the peril of his life; that never forgets him, but starves himself on his grave; the animal in whom the sense of justice and generosity are sometimes developed to an amazing degree, will be annihilated! No, away with the civilized reason which suggests such heartless partiality. Better, far better to cling to one's *instinct* in such a case, and believe with the Indian of Pope, whose "untutored mind" can only picture to himself a heaven where

". . . admitted to that equal sky, His faithful dog  
shall bear him company."

Space fails us to present the speculative views of certain ancient and mediæval occultists upon this subject. Suffice it that they antedated Darwin, embraced more or less all his theories on natural selection and the evolution of species, and largely extended the chain at both ends. Moreover, these philosophers were explorers as daring in psychology as in physiology and anthropology. They never turned aside from the double parallel-path traced for them by their great master Hermes. "As above, so below," was ever their axiom; and their physical evolution was traced out simultaneously with the spiritual one.

On one point, at least, our modern biologists are quite consistent: unable, as yet, to demonstrate the existence of a distinct individual soul in animals, they deny it to man. Reason has brought them to the brink of Tyndall's "impassable chasm," between mind and matter; instinct alone can teach them to bridge it. When in their despair of ever being able to fathom the mystery of life, they will have come

to a dead stop, their instinct may reassert itself, and take them across the hitherto fathomless abyss. This is the point which Professor John Fiske and the authors of the *Unseen Universe* seem to have reached; and Wallace, the anthropologist and ex-materialist, to have been the first to courageously step over. Let them push boldly on till they discover that it is not spirit that dwells in matter, but *matter* which clings temporarily to spirit; and that the latter alone is an eternal, imperishable abode for all things visible and invisible.

Esoteric philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit, they said, and matter from the beginning. "In the beginning was the word . . . and the word was God." While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the double-sexed and hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered, for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in the latent state; the evolution of our visible universe must have had a beginning. To our feeble

intellect, this beginning may seem so remote as to appear to us eternity itself — a period inexpressible in figures or language. Aristotle argued that the world was eternal, and that it will always be the same; that one generation of men has always produced another, without ever having had a beginning that could be determined by our intellect. In this, his teaching, in its exoteric sense, clashed with that of Plato, who taught that "there was a time when mankind did not perpetuate itself"; but in spirit both the doctrines agreed, as Plato adds immediately: "This was followed by the *earthly human* race, in which the primitive history was gradually forgotten and man sank deeper and deeper"; and Aristotle says: "If there has been a first man he must have been born without father or mother — which is repugnant to nature. For there could not have been a first egg to give a beginning to birds, or there should have been a first bird which gave a beginning to eggs; for a bird comes from an egg." The same he held good for all species, believing, with Plato, that everything before it appeared on earth had first its being in spirit.

## PHILOSOPHY OF THE HINDU JAINS

This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is coëternal with spirit, that matter is certainly not our visible, tangible, and divisible matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved

out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings? Darwin begins his evolution of species at the lowest point and traces upward. His only mistake may be that he applies his system at the wrong end. Could he remove his quest from the visible universe into the invisible, he might find himself on the right path. But then, he would be following in the footsteps of the Hermetists.

That our philosophers — positivists — even the most learned among them, never understood the spirit of the mystic doctrines taught by the old philosophers — Platonists — is evident from that most eminent modern work, *Conflict between Religion and Science*. Professor Draper begins his fifth chapter by saying that "the Pagan Greeks and Romans believed that the *spirit* of man resembles his bodily form, varying its appearance with his variations, and growing with his growth." What the ignorant masses thought is a matter of little consequence, though even they could never have indulged in such speculations taken *a la lettre*. As to Greek and Roman philosophers of the Platonic school, they believed no such thing of the *spirit* of man, but applied the above doctrine to his soul, or psychical nature, which, as we have previously shown, is not the divine spirit.

Aristotle, in his philosophical deduction *On Dreams*, shows this doctrine of the twofold soul, or soul and spirit, very plainly. "It is necessary for us to ascertain in *what portion* of the soul dreams appear," he says. All the ancient Greeks believed not only a double, but even a *triple* soul to exist in

man. And even Homer we find terming the animal soul, or the astral soul, called by Mr. Draper "spirit," quvmo" , and the *divine* one nou" — the name by which Plato also designated the higher spirit.

The Hindu Jainas conceive the soul, which they call *Jiva*, to have been united from all eternity to even two sublimated ethereal bodies, one of which is invariable and consists of the divine powers of the *higher* mind; the other variable and composed of the grosser passions of man, his sensual affections, and terrestrial attributes. When the soul becomes purified after death it joins its *Vaycarica*, or divine spirit, and becomes a god. The followers of the *Vedas*, the learned Brahmins, explain the same doctrine in the *Vedanta*. The soul, according to their teaching, as a portion of the divine universal spirit or immaterial mind, is capable of uniting itself with the essence of its highest Entity. The teaching is explicit; the *Vedanta* affirms that whoever attains the thorough *knowledge of his god* becomes a god while yet in his mortal body, and acquires supremacy over all things.

Quoting from the Vedaic theology the verse which says: "There is in truth but one Deity, the Supreme Spirit; he is of the same nature as the soul of man," Mr. Draper shows the Buddhistic doctrines as reaching Eastern Europe through Aristotle. We believe the assertion unwarranted, for Pythagoras, and after him Plato, taught them long before Aristotle. If subsequently the later Platonists accepted in their dialectics the Aristotelean arguments on emanation, it was merely because his views coincided in some respect with

those of the Oriental philosophers. The Pythagorean number of harmony and Plato's esoteric doctrines on creation are inseparable from the Buddhistic doctrine of emanation; and the great aim of the Pythagorean philosophy, namely, to free the astral soul from the fetters of matter and sense, and make it thereby fit for an eternal contemplation of spiritual things, is a theory identical with the Buddhistic doctrine of final absorption. It is the Nirvana, interpreted in its right sense; a metaphysical tenet that just begins to be suspected now by our latest Sanscrit scholars.

If the doctrines of Aristotle have exercised on the later Neo-platonists such a "dominating influence," how is it that neither Plotinus, nor Porphyry, nor Proclus ever accepted his theories on dreams and prophetic soul-visions? While Aristotle held that most of those who prophesy have "diseases of madness"\* — thus furnishing some American plagiarists and specialists with a few reasonable ideas to disfigure — the views of Porphyry, hence those of Plotinus, were quite the reverse. In the most vital questions of metaphysical speculations Aristotle is constantly contradicted by the Neo-platonists. Furthermore, either the Buddhistic Nirvana is not the nihilistic doctrine, as it is now represented to be, or the Neo-platonists did not accept it in this sense. Surely Mr. Draper will not take upon himself to affirm that either Plotinus, Porphyry, Iamblichus, or any other philosopher of their mystic school, did not believe in the

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\* "*De Vatribus in Problemate*," sect. 21.

soul's immortality? To say that either of them sought ecstasy as a "foretaste of absorption into the universal mundane soul," in the sense in which the Buddhist Nirvana is understood by every Sanscrit scholar, is to wrong these philosophers. Nirvana is *not*, as Mr. Draper has it, a "reabsorption in the *Universal Force*, eternal rest, and bliss"; but, when taken literally by the said scholars, means the blowing out, *the extinction, complete annihilation*, and not absorption.\* No one, so far as we know, has ever taken upon himself to ascertain the *true* metaphysical meaning of this word, which is not to be found, even in the *Lankâvatâra*,<sup>†</sup> which gives the different interpretations of the Nirvana by the Brahmans-Tirthakas. Therefore, for one who reads this passage in Mr. Draper's work, and bears in mind but the usually-accepted meaning of the Nirvana, will naturally suppose that Plotinus and Porphyry were *nihilists*. Such a page in the *Conflict* gives us a certain right to suppose that either 1, the learned author desired to place Plotinus and Porphyry on the same plane with Giordano Bruno, of whom he makes, very erroneously, an atheist; or, 2, that he never took the trouble of studying the lives of these philosophers and their views.

### DELIBERATE MISREPRESENTATIONS OF LEMPRIERE

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\* See Max Müller, "*The Meaning of Nirvana*."

† "*The Lankâvatâra*," transl. by Burnouf, p. 514.

Now, for one who knows Professor Draper, even by reputation, the latter supposition is simply absurd. Therefore, we must think, with deep regret, that his desire was to misrepresent their religious aspirations. It is decidedly an awkward thing for modern philosophers, whose sole aim seems to be the elimination of the ideas of God and the immortal spirit from the mind of humanity, to have to treat with historical impartiality the most celebrated of the Pagan Platonists. To have to admit, on the one hand, their profound learning, their genius, their achievements in the most abstruse philosophical questions, and therefore their sagacity; and, on the other, their unreserved adhesion to the doctrine of immortality, of the final triumph of spirit over matter, and their implicit faith in God and the gods, or spirits; in the return *of the dead*, apparitions, and other "spiritual" matters, is a dilemma from which academical human nature could not reasonably be expected to extricate itself so easily.

The plan resorted to by Lemprière,‡ in such an emergency as the above, is coarser than Professor Draper's, but equally effective. He charges the ancient philosophers with deliberate falsehood, trickery, and credulity. After painting to his readers Pythagoras, Plotinus, and Porphyry as marvels of learning, morality, and accomplishments; as men eminent for personal dignity, purity of lives, and self-abnegation in the pursuit of divine truths, he does not hesitate to rank "this celebrated philosopher" (Pythagoras) among impostors; while

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‡ "*Classical Dictionary*."

to Porphyry he attributes "credulity, lack of judgment, and dishonesty." Forced by the facts of history to give them their just due in the course of his narrative, he displays his bigoted prejudice in the parenthetical comments which he allows himself. From this antiquated writer of the last century we learn that a man may be honest, and at the same time an impostor; pure, virtuous, and a great philosopher, and yet dishonest, a liar, and a fool!

### MAN'S ASTRAL SOUL NOT IMMORTAL

We have shown elsewhere that the "secret doctrine" does not concede immortality to all men alike. "The eye would never see the sun, if it were not of the nature of the sun," said Plotinus. Only "through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him, the true knowledge and insight," writes Porphyry. If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our *personal* God, then it becomes difficult for the gross and sensual man to survive for a great length of time his physical death. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of

reaggregation. Upon the occurrence of such a catastrophe, the individual ceases to exist; his glorious Augoeides has left him. During the intermediary period between his bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed — to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the individual man, or rather, his personal *ego*, cannot die. "After death," says Proclus, "the soul (the spirit) continueth to linger in the aërial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a *second dying* the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with *the soul*, and which is *immortal, luminous, and star-like*."

But, we will now turn from our digression to further consider the question of *reason* and *instinct*. The latter, according to the ancients, proceeded from the divine, the former from the purely human. One (the instinct) is the product of the senses, a sagaciousness shared by the lowest

animals, even those who have no reason — it is the *ais zhtikon* ; the other is the product of the reflective faculties — *nohtikovn* , denoting judiciousness and human intellectuality. Therefore, an animal devoid of reasoning powers has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter — itself materialized spirit. In the Jewish *Kabala*, the second and third chapters of *Genesis* are explained thus: When the second Adam is created "out of the dust," matter has become so gross that it reigns supreme. Out of its lusts evolves a woman, and Lilith has the best of spirit. The Lord God, "walking in the garden in *the cool of the day*" (the sunset of spirit, or divine light obscured by the shadows of matter) curses not only them who have committed the sin, but even the ground itself, and all living things — the tempting serpent-matter above all.

Who but the kabalists are able to explain this seeming act of injustice? How are we to understand this cursing of all created things, innocent of any crime? The allegory is evident. The curse inheres in matter itself. Henceforth, it is doomed to struggle against its own grossness for purification; the latent spark of divine spirit, though smothered, is still there; and its invincible attraction upward compels it to struggle in pain and labor to free itself. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The latent mentality which, in the lower kingdoms is recognized as semi-

consciousness, consciousness, and instinct, is largely subdued in man. Reason, the outgrowth of the physical brain, develops at the expense of instinct — the flickering reminiscence of a once divine omniscience — spirit. Reason, the badge of the sovereignty of physical man over all other physical organisms, is often put to shame by the instinct of an animal. As his brain is more perfect than that of any other creature, its emanations must naturally produce the highest results of mental action; but reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists — intuition the unerring guide of the seer. Instinct teaches plant and animal their seasons for the procreation of their species, and guides the dumb brute to find his appropriate remedy in the hour of sickness. Reason — the pride of man — fails to check the propensities of his matter, and brooks no restraint upon the unlimited gratification of his senses. Far from leading him to be his *own* physician, its subtile sophistries lead him too often to his own destruction.

Nothing is more demonstrable than the proposition that the perfection of matter is reached at the expense of instinct. The zoophyte attached to the submarine rock, opening its mouth to attract the food that floats by, shows, proportionately with its physical structure, more instinct than the whale. The ant, with its wonderful architectural, social, and political abilities, is inexpressibly higher in the scale than

the subtle royal tiger watching its prey. "With awe and wonder," exclaims du Bois-Raymond, "must the student of nature regard that microscopic molecule of nervous substance which is the seat of the laborious, constructive, orderly, loyal, dauntless soul of the ant!"

Like everything else which has its origin in psychological mysteries, instinct has been too long neglected in the domain of science. "We see what indicated the way to man to find relief for all his physical ailings," says Hippocrates. "It is the instinct of the earlier races, when cold reason had not as yet obscured man's inner vision. . . . Its indication must never be disdained, for it is to instinct alone that we owe our first remedies."\* Instantaneous and unerring cognition of an omniscient mind, instinct is in everything unlike the finite reason; and in the tentative progress of the latter, the god-like nature of man is often utterly engulfed, whenever he shuts out from himself the divine light of intuition. The one crawls, the other flies; reason is the power of the man, intuition the prescience of the woman!

Plotinus, the pupil of the great Ammonius Saccas, the chief founder of the Neo-platonic school, taught that human knowledge had three ascending steps: opinion, science, and *illumination*. He explained it by saying that "the means or instrument of opinion is sense, or perception; of science, dialectics; of illumination, *intuition* (or divine instinct). To the

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\* See Cabanis, "*Histoire de la Medecine*."

last, *reason is subordinate*; it is absolute knowledge founded on the identification of the mind with the object known."

Prayer opens the spiritual sight of man, for prayer is desire, and desire develops WILL; the magnetic emanations proceeding from the body at every effort — whether mental or physical — produce self-magnetization and ecstasy. Plotinus recommended solitude for prayer, as the most efficient means of obtaining what is asked; and Plato advised those who prayed to "remain silent in the presence of the divine ones, till they remove the cloud from thy eyes, and enable thee to see *by the light which issues from themselves*." Apollonius always isolated himself from men during the "conversation" he held with God, and whenever he felt the necessity for divine contemplation and prayer, he wrapped himself, head and all, in the drapery of his white woolen mantle. "When thou prayest *enter into thy closet*, and when thou hast shut thy door, pray to thy Father in secret," says the Nazarene, the pupil of the Essenes.

Every human being is born with the rudiment of the inner sense called *intuition*, which may be developed into what the Scotch know as "second sight." All the great philosophers, who, like Plotinus, Porphyry, and Iamblichus employed this faculty, taught the doctrine. "There is a faculty of the human mind," writes Iamblichus, "which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, to being transported beyond the scenes of this world, and to partaking the higher life and peculiar powers of the heavenly ones."



Were there no *inner sight* or intuition, the Jews would never have had their *Bible*, nor the Christians Jesus. What both Moses and Jesus gave to the world was the fruit of their intuition or illumination. What their subsequent elders and teachers allowed the world to understand was — dogmatic misrepresentations, too often blasphemy.

To accept the Bible as a "revelation" and nail belief to a literal translation, is worse than absurdity — it is a blasphemy against the Divine majesty of the "Unseen." If we had to judge of the Deity, and the world of spirits, by its human interpreters, now that philology proceeds with giant-strides on the fields of comparative religions, belief in God and the soul's immortality could not withstand the attacks of *reason* for one century more. That which supports the faith of man in God and a spiritual life to come is *intuition*; that divine outcome of our inner-self, which defies the mummeries of the Roman Catholic priest, and his ridiculous idols; the thousand and one ceremonies of the Brahman and his idols; and the jeremiads of the Protestant preacher, and his desolate and arid creed, with no idols, but a boundless hell and damnation hooked on at the end. Were it not for this intuition, undying though often wavering because so clogged with matter, human life would be a parody and humanity a fraud. This ineradicable feeling of the presence of some one *outside* and *inside* ourselves is one that no dogmatic contradictions, nor external form of worship can destroy in humanity, let scientists and clergy do what they may. Moved by such thoughts of the boundlessness and impersonality of the

Deity, Gautama-Buddha, the Hindu Christ, exclaimed: "As the four rivers which fall in the Ganges lose their names as soon as they mingle their waters with the holy river, so all who believe in Buddha cease to be Brahmans, Kshatriyas, Vaisyas, and Sudras!"

The *Old Testament* was compiled and arranged from oral tradition; the masses never knew its real meaning, for Moses was ordered to impart the "hidden truths" but to his seventy elders on whom the "Lord" put of the *spirit* which was upon the legislator. Maimonides, whose authority and whose knowledge of the sacred history can hardly be rejected, says: "Whoever shall find out the true sense of *the book of Genesis* ought to take care not to divulge it. . . . If a person should discover *the true meaning of it* by himself, or by the aid of another, then he ought to be silent; or, if he speaks of it, he ought to speak of it but obscurely and in an enigmatical manner."

This confession, that what is written in the Holy Writ is but an allegory, was made by other Jewish authorities besides Maimonides; for we find Josephus stating that Moses "*philosophized*" (spoke riddles in figurative allegory), when writing the book of *Genesis*. Therefore modern science, by neglecting to unriddle the true sense of the *Bible*, and by allowing the whole of Christendom to go on believing in the dead letter of the Jewish theology, tacitly constitutes herself the confederate of the fanatical clergy. She has no right to ridicule the records of a people who never wrote them with the idea that they would receive such a strange interpretation

at the hands of an inimical religion. That their holiest texts should be turned against them and that the dead men's bones could have smothered the spirit of truth, is the saddest feature of Christianity!

"The gods exist," says Epicurus, "but they are *not* what the rabble, hoi polloi, suppose them to be." And yet Epicurus, judged as usual by superficial critics, is set down and paraded as a materialist.

But neither the great First Cause nor its emanation — human, immortal spirit — have left themselves "without a witness." Mesmerism and modern spiritualism are there to attest the great truths. For over fifteen centuries, thanks to the blindly-brutal persecutions of those great vandals of early Christian history, Constantine and Justinian, ancient WISDOM slowly degenerated until it gradually sank into the deepest mire of monkish superstition and ignorance. The Pythagorean "knowledge of things that are"; the profound erudition of the Gnostics; the world and time-honored teachings of the great philosophers; all were rejected as doctrines of Antichrist and Paganism, and committed to the flames. With the last seven wise men of the Orient, the remnant group of the Neo-platonists, Hermias, Priscianus, Diogenes, Eulalius, Damaskius, Simplicius and Isidorus, who fled from the fanatical persecutions of Justinian, to Persia, the reign of wisdom closed. The books of Thoth, or (Hermes Trismegistus), which contain within their sacred pages the spiritual and physical history of the creation and progress of our world, were left to mould in oblivion and contempt for

ages. They found no interpreters in Christian Europe; the Philaletheians, or wise "lovers of the truth," were no more; they were replaced by the light-fleers, the tonsured and hooded monks of Papal Rome, who dread truth, in whatever shape and from whatever quarter it appears, if it but clashes in the least with their dogmas.

### THE REINCARNATION OF BUDDHA

As to skeptics — this is what Professor Alexander Wilder remarks of them and their followers, in his sketches on *Neo-platonism and Alchemy*: "A century has passed since the compilers of the French *Encyclopædia* infused skepticism into the blood of the civilized world, and made it disreputable to believe in the actual existence of anything that cannot be tested in crucibles or demonstrated by critical reasoning. Even now, it requires candor as well as courage to venture to treat upon a subject which has been for many years discarded and contemned, because it has not been well or correctly understood. The person must be bold who accounts the Hermetic philosophy to be other than a pretense of science, and so believing, demands for its enunciation a patient hearing. Yet its professors were once the princes of learned investigation, and heroes among common men. Besides, nothing is to be despised which men have reverently believed; and disdain for the earnest convictions of others is itself the token of ignorance, and of an ungenerous mind."

And now, encouraged by these words from a scholar who is neither a fanatic nor a conservative, we will recall a few

things reported by travellers as having been seen by them in Thibet and India, and which are treasured by the natives as practical proofs of the truth of the philosophy and science handed down by their forefathers.

First we may consider that most remarkable phenomenon as seen in the temples of Thibet and the accounts of which have reached Europe from eye-witnesses other than Catholic missionaries — whose testimony we will exclude for obvious reasons. Early in the present century a Florentine scientist, a skeptic and a correspondent of the French Institute, having been permitted to penetrate in disguise to the hallowed precincts of a Buddhist temple, where the most solemn of all ceremonies was taking place, relates the following as having been seen by himself. An altar is ready in the temple to receive the resuscitated Buddha, found by the initiated priesthood, and recognized by certain secret signs to have reincarnated himself in a new-born infant. The baby, but a few days old, is brought into the presence of the people and reverentially placed upon the altar. Suddenly rising into a sitting posture, the child begins to utter in a loud, manly voice, the following sentences: "I am Buddha, I am his spirit; and I, Buddha, your Dalai-Lama, have left my old, decrepit body, at the temple of . . . and selected the body of this young babe as my next earthly dwelling." Our scientist, being finally permitted by the priests to take, with due reverence, the baby in his arms, and carry it away to such a distance from them as to satisfy him that no ventriloquial deception is being practiced, the infant looks at the grave academician with eyes

that "make his flesh creep," as he expresses it, and repeats the words he had previously uttered. A detailed account of this adventure, attested with the signature of this eye-witness, was forwarded to Paris, but the members of the Institute, instead of accepting the testimony of a scientific observer of acknowledged credibility, concluded that the Florentine *was either suffering under an attack of sunstroke, or had been deceived by a clever trick of acoustics.*

Although, according to Mr. Stanislas Julien, the French translator of the sacred Chinese texts, there is a verse in the *Lotus\** which says that "A Buddha is as difficult to be found as the flowers of Udumbara and Palâça," if we are to believe several eye-witnesses, such a phenomenon does happen. Of course its occurrence is rare, for it happens but on the death of every great Dalai-Lama; and these venerable old gentlemen live proverbially long lives.

The poor Abbé Huc, whose works of travel in Thibet and China are so well-known, relates the same fact of the resuscitation of Buddha. He adds, furthermore, the curious circumstance that the baby-oracle makes good his claim to being an old mind in a young body by giving to those who ask him, "and who knew him in his past life, the most exact details of his anterior earthly existence."

It is worthy of notice, that des Mousseaux, who expatiates at length on the phenomenon, attributing it as a matter of course to the Devil, gravely remarks of the Abbé himself, that

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\* "*Le Lotus de la bonne Loi*," by E. Burnouf, translated from the Sanscrit.

the fact that he had been unfrocked (*defroqué*) "is an accident which I (he) confess scarcely tends to strengthen our confidence." In our humble opinion this little circumstance strengthens it all the more.

The Abbé Huc had his work placed on the *Index* for the truth he told about the similarity of the Buddhistical rites with the Roman Catholic ones. He was moreover suspended in his missionary work for being too *sincere*.

If this example of infant prodigy stood alone, we might reasonably indulge in some hesitation as to accepting it; but, to say nothing of the Camisard prophets of 1707, among whom was the boy of fifteen months described by Jacques Dubois, who spoke in good French "as though God were speaking through his mouth"; and of the Cevennes babies, whose speaking and prophesying were witnessed by the first savants of France — we have instances in modern times of quite as remarkable a character. *Lloyd's Weekly Newspaper*, for March, 1875, contained an account of the following phenomenon: "At Saar-Louis, France, a child was born. The mother had just been confined, the midwife was holding forth garrulously 'on the blessed little creature,' and the friends were congratulating the father on his luck, when somebody asked what time it was. Judge of the surprise of all, on hearing the new-born babe reply distinctly 'Two o'clock!' But this was nothing to what followed. The company were looking on the infant, with speechless wonder and dismay, when it opened its eyes, and said: 'I have been sent into the world to tell you that 1875 will be a good year, but

that 1876 will be a year of blood.' Having uttered this prophecy it turned on its side and expired, aged half-an-hour."

We are not aware that this prodigy has received official authentication by the civil authority — of course we should look for none from the clergy, since no profit or honor was to be derived from it — but even if a respectable British commercial journal was not responsible for the story, the result has given it special interest. The year 1876, just passed (we write in February, 1877) was emphatically, and, from the standpoint of March, 1875, unexpectedly — a year of blood. In the Danubian principalities was written one of the bloodiest chapters of the history of war and rapine — a chapter of outrages of Moslem upon Christian that has scarcely been paralleled since Catholic soldiers butchered the simple natives of North and South America by tens of thousands, and Protestant Englishmen waded to the Imperial throne of Delhi, step by step, through rivers of blood. If the Saar-Louis prophecy was but a mere newspaper sensation, still the turn of events elevated it into the rank of a fulfilled prediction; 1875 *was* a year of great plenty, and 1876, to the surprise of everybody, a year of carnage.

But even if it should be found that the baby-prophet never opened its lips, the instance of the Jencken infant still remains to puzzle the investigator. This is one of the most surprising cases of mediumship. The child's mother is the famous Kate Fox, its father H. D. Jencken, M.R.I., Barrister-at-law, in London. He was born in London, in 1873, and before he was

three months old showed evidences of spirit-mediumship. Rappings occurred on his pillow and cradle, and also on his father's person, when he held the child in his lap and Mrs. Jencken was absent from home. Two months later, a communication of twenty words, exclusive of signature, was written through his hand. A gentleman, a Liverpool solicitor, named J. Wason, was present at the time, and united with the mother and nurse in a certificate which was published in the *London Medium and Daybreak* of May 8th, 1874. The professional and scientific rank of Mr. Jencken make it in the highest degree improbable that he would lend himself to a deception. Moreover, the child was within such easy reach of the Royal Institution, of which his father is a member, that Professor Tyndall and his associates had no excuse for neglecting to examine and inform the world about this psychological phenomenon.

The sacred baby of Thibet being so far away, they find their most convenient plan to be a flat denial, with hints of sunstroke and acoustical machinery. As for the London baby, the affair is still easier; let them wait until the child has grown up and learned to write, and then deny the story point-blank!

In addition to other travellers, the Abbé Huc gives us an account of that wonderful tree of Thibet called the *Kounboum*; that is to say, the tree of the 10,000 images and characters. It will grow in no other latitude, although the experiment has sometimes been tried; and it cannot even be multiplied from cuttings. The tradition is that it sprang from the hair of one of the Avatars (the Lama Son-Ka-pa) one of the incarnations of

Buddha. But we will let the Abbé Huc tell the rest of the story: "Each of its leaves, in opening, bears either a letter or a religious sentence, written in sacred characters, and these letters are, of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them. Open the leaves, which vegetation is about to unroll, and you will there discover, on the point of appearing, the letters or the distinct words which are the marvel of this unique tree! Turn your attention from the leaves of the plant to the bark of its branches, and new characters will meet your eyes! Do not allow your interest to flag; raise the layers of this bark, and still OTHER CHARACTERS will show themselves below those whose beauty had surprised you. For, do not fancy that these superposed layers repeat the same *printing*. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can we suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion."

We will add to M. Huc's narrative the statement that the characters which appear upon the different portions of the Kounboum are in the Sansar (or language of the Sun), characters (ancient Sanscrit); and that the sacred tree, in its various parts, contains *in extenso* the whole history of the creation, and in substance the sacred books of Buddhism. In this respect, it bears the same relation to Buddhism as the pictures in the Temple of Dendera, in Egypt, do to the ancient faith of the Pharaohs. The latter are briefly described by

Professor W. B. Carpenter, President of the British Association, in his Manchester Lecture on *Egypt*. He makes it clear that the Jewish book of *Genesis* is nothing more than an expression of the early Jewish ideas, based upon the pictorial records of the Egyptians among whom they lived. But he does not make it clear, except inferentially, whether he believes either the Dendera pictures or the Mosaic account to be an allegory or a pretended historical narrative. How a scientist who had devoted himself to the most superficial investigation of the subject can venture to assert that the ancient Egyptians had the same ridiculous notions about the world's instantaneous creation as the early Christian theologians, passes comprehension! How can he say that because the Dendera picture happens to represent their cosmogony in one allegory, they intended to show the scene as occurring in six minutes or six millions of years? It may as well indicate allegorically six successive epochs or æons, or eternity, as six days. Besides, the *Books of Hermes* certainly give no color to the charge, and the *Avesta* specifically names six periods, each embracing thousands of years, instead of days. Many of the Egyptian hieroglyphics contradict Dr. Carpenter's theory, and Champollion has avenged the ancients in many particulars. From what is gone before, it will, we think, be made clear to the reader that the Egyptian philosophy had no room for any such crude speculations, if the Hebrews themselves ever believed them; their cosmogony viewed man as the result of evolution, and his progress to be

marked by immensely lengthened cycles. But to return to the wonders of Thibet.

## MAGICAL SUN AND MOON PICTURES OF THIBET

Speaking of pictures, the one described by Huc as hanging in a certain Lamasery may fairly be regarded as one of the most wonderful in existence. It is a simple canvas without the slightest mechanical apparatus attached, as the visitor may prove by examining it at his leisure. It represents a moon-lit landscape, but the moon is not at all motionless and dead; quite the reverse, for, according to the abbé, one would say that our moon herself, or at least her living double, lighted the picture. Each phase, each aspect, each movement of our satellite, is repeated in her *fac-simile*, in the movement and progress of the moon in the sacred picture. "You see this planet in the painting ride as a crescent, or full, shine brightly, pass behind the clouds, peep out or set, in a manner corresponding in the most extraordinary way with the real luminary. It is, in a word, a most servile and resplendent reproduction of the pale queen of the night, which received the adoration of so many people in the days of old."

When we think of the astonishment that would inevitably be felt by one of our self-complacent academicians at seeing such a picture — and it is by no means the only one, for they have them in other parts of Thibet and Japan also, which represent the sun's movements — when we think, we say, of his embarrassment at knowing that if he ventured to tell the unvarnished truth to his colleagues, his fate would probably be like that of poor Huc, and he flung out of the academical

chair as a liar or a lunatic, we cannot help recalling the anecdote of Tycho-Brahe, given by Humboldt in his *Cosmos*.\*

"One evening," says the great Danish astronomer, "as, according to my usual habit, I was considering the celestial vault, to my indescribable amazement, I saw, close to the zenith, in Cassiopea, a radiant star of extraordinary size. Struck with astonishment, I knew not whether I could believe my own eyes. Some time after that, I learned that in Germany, cartmen, and other persons of the lower classes had repeatedly warned the scientists that a great apparition could be seen in the sky; which fact afforded both the press and public one more opportunity to indulge in their usual raillery against the men of science, who, in the cases of several antecedent comets, had not predicted their appearance."

From the days of the earliest antiquity, the Brahmans were known to be possessed of wonderful knowledge in every kind of magic arts. From Pythagoras, the first philosopher who studied wisdom with the Gymnosophists, and Plotinus, who was initiated into the mystery of uniting one's self with the Deity through abstract contemplation, down to the modern adepts, it was well known that in the land of the Brahmans and Gautama-Buddha the sources of "hidden" wisdom are to be sought after. It is for future ages to discover this grand truth, and accept it as such, whereas now it is degraded as a low superstition. What did any one, even the

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\* "*Cosmos*," vol. iii., part i., p. 168.

greatest scientists, know of India, Thibet, and China, until the last quarter of this century? That most untiring scholar, Max Müller, tells us that before then not a single original document of the Buddhist religion had been accessible to European philologists; that fifty years ago "there was not a single scholar who could have translated a line of the *Veda*, a line of the *Zend-Avesta*, or a line of the Buddhist *Tripitaka*," let alone other dialects or languages. And even now, that science is in possession of various sacred texts, what they have are but very incomplete editions of these works, and *nothing*, positively nothing of the secret sacred literature of Buddhism. And the little that our Sanscrit scholars have got hold of, and which at first was termed by Max Müller a dreary "jungle of religious literature — the most excellent hiding-place for Lamas and Dalai-Lamas," is now beginning to shed a faint light on the primitive darkness. We find this scholar stating that that which appeared at the first glance into the labyrinth of the religions of the world, all darkness, self-deceit, and vanity begin to assume another form. "It sounds," he writes, "like a degradation of the very name of religion, to apply it to the wild ravings of Hindu Yogins, and the blank blasphemies of Chinese Buddhists. . . . But, as we slowly and patiently wend our way through the dreary prisons, our own eyes seem to expand, *and we perceive a glimmer of light*, where all was darkness at first."\*

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\* "Lecture on the Vedas."

As an illustration of how little even the generation which directly preceded our own was competent to judge the religions and beliefs of the several hundred million Buddhists, Brahmans, and Parsees, let the student consult the advertisement of a scientific work published in 1828 by a Professor Dunbar, the first scholar who has undertaken to demonstrate that the *Sanscrit is derived from the Greek*. It appeared under the following title:

*"An Inquiry into the structure and affinity of the Greek and Latin languages; with occasional comparisons of the Sanscrit and Gothic; with an Appendix, in which THE DERIVATION OF THE SANSKRIT FROM THE GREEK is endeavoured to be established. By George Dunbar, F.R.S.E., and Professor of Greek in the University of Edinburgh. Price, 18s."*†

Had Max Müller happened to fall from the sky at that time, among the scholars of the day, and with his present knowledge, we would like to have compiled the epithets which would have been bestowed by the learned academicians upon the daring innovator! One who, classifying languages genealogically, says that "Sanskrit, as compared to Greek and Latin, is an elder sister . . . the earliest deposit of Aryan speech."

And so, we may naturally expect that in 1976, the same criticisms will be justly applied to many a scientific discovery, now deemed conclusive and final by our scholars. That which is now termed the superstitious *verbiage* and gibberish of

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† "The Classical Journal," vol. iv., pp. 107, 348.



mere heathens and savages, composed many thousands of years ago, may be found to contain the master-key to all religious systems. The cautious sentence of St. Augustine, a favorite name in Max Müller's lectures, which says that "there is no false religion which does not contain some elements of truth," may yet be triumphantly proved correct; the more so as, far from being original with the Bishop of Hippo, it was borrowed by him from the works of Ammonius Saccas, the great Alexandrian teacher.

This "god-taught" philosopher, the *theodidaktos*, had repeated these same words to exhaustion, in his numerous works some 140 years before Augustine. Acknowledging Jesus as "an excellent man, and the friend of God," he always maintained that his design was not to abolish the intercourse with gods and demons (spirits), but simply to purify the ancient religions; that "the religion of the multitude went hand in hand with philosophy, and with her had shared the fate of being by degrees corrupted and obscured with mere human conceits, superstition, and lies: that it ought therefore to be brought back to its *original purity* by purging it of this dross and expounding it upon philosophical principles; and that the whole which Christ had in view was to reinstate and restore to its primitive integrity the wisdom of the ancients."\*

It was Ammonius who first taught that every religion was based on one and the same truth; which is the wisdom found in the Books of Thoth (Hermes Trismegistus), from which

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\* See "*Mosheim*."

books Pythagoras and Plato had learned all their philosophy. And the doctrines of the former he affirmed to have been identical with the earliest teachings of the Brahmans — now embodied in the oldest *Vedas*. "The name Thoth," says Professor Wilder, "means a college or assembly,"† and "it is not improbable that the books were so named as being the collected oracles and doctrines of the sacerdotal fraternity of Memphis. Rabbi Wise had suggested a similar hypothesis in relation to the divine utterances recorded in the Hebrew Scripture. But the Indian writers assert, that during the reign of king Kansa, *Yadus* (*Judeans*?) or sacred tribe left India and migrated to the West, carrying the four *Vedas* with them. There was certainly a great resemblance between the philosophical doctrines and religious customs of the Egyptians and Eastern Buddhists; but whether the Hermetic books and the four *Vedas* were identical, is not now known."

But one thing is certainly known, and that is, that before the word philosopher was first pronounced by Pythagoras at the court of the king of the Philasians, the "secret doctrine" or wisdom was identical in every country. Therefore it is in the oldest texts — those least polluted by subsequent forgeries — that we have to look for the truth. And now that philology has possessed itself of Sanscrit texts which may be boldly affirmed to be documents by far antedating the Mosaic Bible, it is the duty of the scholars to present the world with truth, and *nothing but the truth*. Without regard to either skeptical or

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† "*New Platonism and Alchemy*."

theological prejudice, they are bound to impartially examine both documents — the oldest *Vedas* and the *Old Testament*, and then decide which of the two is the original *Sruti* or *Revelation*, and which but the *Smriti*, which, as Max Müller shows, only means recollection or *tradition*.

Origen writes that the Brahmans were always famous for the wonderful cures which they performed by certain words;\* and in our own age we find Orioli, a learned corresponding member of the French Institute,† corroborating the statement of Origen in the third century, and that of Leonard de Vair of the sixteenth, in which the latter wrote: "There are also persons, who upon pronouncing a certain sentence — a *charm*, walk bare-footed on red, burning coals, and on the points of sharp *knives* stuck in the ground; and, once poised on them, *on one toe*, they will lift up in the air a heavy man or any other burden of considerable weight. They will tame wild horses likewise, and the most furious bulls, with a single word."‡

This *word* is to be found in the *Mantras* of the Sanscrit *Vedas*, say some adepts. It is for the philologists to decide for themselves whether there is such a word in the *Vedas*. So far as human evidence goes, it would seem that such magic words *do* exist.

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\* Origen, "*Contra Celsum*."

† "*Fatti relativi al Mesmerismo*," pp. 88, 93, 1842.

‡ "*Leonard de Vair*," 1. ii., ch. ii.; "*La Magie au 19me Siècle*," p. 332.

It appears that the reverend fathers of the Order of Jesuits have picked up many such tricks in their missionary travels. Baldinger gives them full credit for it. The *tschamping* — a Hindu word, from which the modern word *shampooing* is derived — is a well-known magical manipulation in the East Indies. The native *sorcerers* use it with success to the present day, and it is from them that the father Jesuits derived their wisdom.

Camerarius, in his *Horæ Subscecivæ*, narrates that once upon a time there existed a great rivalry of "miracles" between the Austin Friars and the Jesuits. A disputation having taken place between the father-general of the Austin Friars, who was very learned, and the general of the Jesuits, who was very *unlearned*, but full of *magical* knowledge, the latter proposed to settle the question by trying their subordinates, and finding out which of them would be the readiest to obey his superiors. Thereupon, turning to one of his Jesuits, he said: "Brother Mark, our companions are cold; I command you, in virtue of the holy obedience you have sworn to me, to bring here instantly out of the kitchen fire, and in your hands, some burning coals, that they may warm themselves over your hands." Father Mark instantly obeyed, and brought in both his hands a supply of red, burning coals, and held them till the company present had all warmed themselves, after which he took them back to the kitchen hearth. The general of the Austin Friars found himself crestfallen, for none of his subordinates would obey him so far as that. The triumph of the Jesuits was thus accomplished.

If the above is looked upon as an anecdote unworthy of credence, we will inquire of the reader what we must think of some modern "mediums," who perform the same while *entranced*. The testimony of several highly respectable and trustworthy witnesses, such as Lord Adair and Mr. S. C. Hall, is unimpeachable. "Spirits," the spiritualists will argue. Perhaps so, in the case of American and English *fire-proof* mediums; but not so in Thibet and India. In the West a "sensitive" has to be entranced before being rendered invulnerable by the presiding "guides," and we defy any "medium," in his or her normal physical state to bury the arms to the elbows in glowing coals. But in the East, whether the performer be a holy lama or a mercenary sorcerer (the latter class being generally termed "jugglers") he needs no preparation or abnormal state to be able to handle fire, red-hot pieces of iron, or melted lead. We have seen in Southern India these "jugglers" keep their hands in a furnace of burning coals until the latter were reduced to cinders. During the religious ceremony of Siva-Râtri, or the vigil-night of Siva, when the people spend whole nights in watching and praying, some of the Sivaites called in a Tamil juggler, who produced the most wonderful phenomena by simply summoning to his help a spirit whom they call *Kutti-Sâtta*n — the little *demon*. But, far from allowing people to think he was *guided* or "controlled" by this gnome — for it was a gnome, if it was anything — the man, while crouching over his fiery pit, proudly rebuked a Catholic missionary, who took his opportunity to inform the bystanders that the miserable

sinner "had sold himself to Satan." Without removing his hands and arms from the burning coals within which he was coolly refreshing them, the Tamil only turned his head and gave one arrogant look at the flushed missionary. "My father and my father's father," he said, "had this 'little one' at their command. For two centuries the *Kutti* is a faithful servant in our home, and now, Sir, you would make people believe that *he* is my master! But they know better." After this, he quietly withdrew his hands from the fire, and proceeded with other performances.

As for the wonderful powers of prediction and clairvoyance possessed by certain Brahmans, they are well known to every European resident of India. If these upon their return to "civilized" countries, laugh at such stories, and sometimes even deny them outright, they only impugn their good faith, not the fact. These Brahmans live principally in "sacred villages," and secluded places, principally on the western coast of India. They avoid populated cities, and especially Europeans, and it is but rarely that the latter can succeed in making themselves intimate with the "seers." It is generally thought that the circumstance is due to their religious observance of the caste; but we are firmly convinced that in many cases this is not so. Years, perhaps centuries, will roll away before the real reason is ascertained.

As to the lower castes, some of which are termed by the missionaries devil-worshippers, notwithstanding the pious efforts on the part of the Catholic missionaries to spread in Europe heart-rending reports of the misery of these people

"sold to the Arch-Enemy"; and like efforts, perhaps only a trifle less ridiculous and absurd, of Protestant missionaries, the word devil, in the sense understood by Christians, is a nonentity for them. They believe in good and bad spirits; but they neither worship nor dread the Devil. Their "worship" is simply a ceremonial precaution against "terrestrial" and *human* spirits, whom they dread far more than the millions of elementals of various forms. They use all kinds of music, incense, and perfumes, in their efforts to drive away the "bad spirits" (the elementary). In this case, they are no more to be ridiculed than the well-known scientist, a firm spiritualist, who suggested the keeping of vitriol and powdered nitre in the room to keep away "unpleasant spirits"; and no more than he, are they wrong in so doing; for the experience of their ancestors, extending over many thousands of years has taught them how to proceed against this vile "spiritual horde." That they are *human* spirits is shown by the fact that very often they try to humor and propitiate the "larvae" of their own daughters and relatives, when they have reason to suspect that the latter did not die in the odor of sanctity and chastity. Such spirits they name "Kanni," *bad virgins*. The case was noticed by several missionaries; Rev. E. Lewis,\* among others. But these pious gentlemen usually insist upon it that they worship devils, whereas, they do nothing of the sort; for they merely try to remain on good terms with them in order to be left unmolested. They offer them cakes and fruit, and various kinds of food which they liked while alive, for many

of them have experienced the wickedness of these returning "dead ones," whose persecutions are sometimes dreadful. On this principle likewise they act toward the spirits of all wicked men. They leave on their tombs, if they were buried, or near the place where their remains were burnt, food and liquors, with the object of keeping them near these places, and with the idea that these vampires will be prevented thereby from returning to their homes. This is no worship; it is rather a *spiritualism* of a practical sort. Until 1861, there prevailed a custom among the Hindus of mutilating the feet of executed murderers, under the firm belief that thereby the disembodied soul would be prevented from wandering and doing more mischief. Subsequently, they were prohibited, by the police, from continuing the practice.

Another good reason why the Hindus should not worship the "Devil" is that they have no word to convey such a meaning. They call these spirits "*pûttâm*," which answers rather to our "spook," or malicious imp; another expression they use is "*pey*" and the Sanscrit *pesâsu*, both meaning ghosts or "returning ones" — perhaps goblins, in some cases. The *pûttâm* are the most terrible, for they are literally "*haunting* spooks," who return on earth to torment the living. They are believed to visit generally the places where their bodies were burnt. The "fire" or "Siva-spirits" are identical with the Rosicrucian *gnomes* and *salamanders*; for they are pictured as dwarfs of a fiery appearance, living in earth and fire. The Ceylonese demon called *Dewel* is a stout smiling female

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\* "*The Tinnevelly Shanars*," p. 43.

figure with a white Elizabethan frill around the neck and a red jacket.

As Dr. Warton justly observes: "There is no character more strictly Oriental than the dragons of romance and fiction; they are intermixed with every tradition of early date and of themselves confer a species of illustrative evidence of origin." In no writings are these characters more marked, than in the details of Buddhism; these record particulars of the *Nagas*, or kingly snakes, inhabiting the cavities under the earth, corresponding with the abodes of Tiresias and the Greek seers, a region of mystery and darkness, wherein revolves much of the system of divination and oracular response, connected with inflation, or a sort of possession, designating the spirit of Python himself, the dragon-serpent slain by Apollo. But the Buddhists no more believe in the devil of the Christian system — that is, an entity as distinct from humanity as the Deity itself — than the Hindus. Buddhists teach that there are inferior gods who have been men either on this or another planet, but still who were *men*. They believe in the *Nagas*, who had been *sorcerers* on earth, *bad people*, and who give the power to other bad and yet living men to blight all the fruit they look upon, and even human lives. When a Cinghalese has the reputation that if he looks on a tree or on a person both will wither and die, he is said to have the Naga-Raja, or king-serpent on him. The whole endless catalogue of bad spirits are not *devils* in the sense the Christian clergy wants us to understand, but merely *spiritually incarnated* sins, crimes, and human thoughts, if we

may so express it. The blue, green, yellow, and purple god-demons, like the inferior gods of Jugandere, are more of the kind of presiding genii, and many are as good and beneficent as the Nat deities themselves, although the Nats reckon in their numbers, giants, evil genii, and the like which inhabit the desert of Mount Jugandere.

The true doctrine of Buddha says that the demons, when nature produced the sun, moon, and stars, *were human beings*, but, on account of their sins, they fell from the state of felicity. If they commit greater sins, they suffer greater punishments, and condemned men are reckoned by them among the *devils*; while, on the contrary, *demons who die* (elemental spirits) and are born or incarnated as men, and commit no more sin, can arrive at the state of celestial felicity. Which is a demonstration, remarks Edward Upham, in his *History and Doctrine of Buddhism*, that all beings, divine as well as human, are subject to the laws of transmigration, which are operative on all, according to a scale of moral deeds. This faith then, is a complete test of a code of moral enactments and motives, applied to the regulation and government of man, an experiment, he adds, "which renders the study of Buddhism an important and curious subject for the philosopher."

### VAMPIRISM — ITS PHENOMENA EXPLAINED

The Hindus believe, as firmly as the Servians or Hungarians, in vampires. Furthermore, their doctrine is that of Pierart, the famous French spiritist and mesmerizer, whose school flourished some dozen years ago. "The fact of a spectre

returning to suck human blood," says this Doctor,\* "is not so inexplicable as it seems, and here we appeal to the spiritualists who admit the phenomenon of *bicorporeity* or *soul-duplication*. The hands which we have pressed . . . these 'materialized' limbs, so palpable . . . prove clearly *how much is possible for astral spectres under favorable conditions*."

The honorable physician expresses the theory of the kabalists. The *Shadim* are the lowest of the spiritual orders. Maimonides, who tells us that his countrymen were *obliged* to maintain an intimate intercourse with their departed ones, describes the feast of blood they held on such occasions. They dug a hole, and *fresh blood* was poured in, over which was placed a table; after which the "spirits" came and answered all their questions. †

Pierart, whose doctrine was founded on that of the theurgists, exhibits a warm indignation against the superstition of the clergy which requires, whenever a corpse is suspected of vampirism, that a stake should be driven through the heart. So long as the astral form is not entirely liberated from the body there is a liability that it may be forced by magnetic attraction to reënter it. Sometimes it will be only half-way out, when the corpse, which presents the appearance of death, is buried. In such cases the terrified astral soul violently reënters its casket; and then, one of two things happens — either the unhappy victim will writhe in

the agonizing torture of suffocation, or, if he had been grossly material, he becomes a vampire. The bicorporeal life begins; and these unfortunate buried cataleptics sustain their miserable lives by having their astral bodies rob the life-blood from living persons. The ethereal form can go wherever it pleases; and so long as it does not break the link which attaches it to the body, it is at liberty to wander about, either visible or invisible, and feed on human victims. "According to all appearance, this 'spirit' then transmits through a mysterious and invisible cord of connection, which perhaps, some day may be explained, the results of the suction to the material body which lies inert at the bottom of the tomb, aiding it, in a manner, to perpetuate the state of catalepsy." ‡

Brierre de Boismont gives a number of such cases, fully authenticated, which he is pleased to term "hallucinations." A recent inquest, says a French paper, "has established that in 1871 two corpses were submitted to the infamous treatment of popular superstition, at the instigation of the clergy . . . O blind prejudice!" But Dr. Pierart, quoted by des Mousseaux, who stoutly adheres to vampirism, exclaims: "Blind, you say? Yes, blind, as much as you like. But whence sprang these prejudices? Why are they perpetuated in all ages, and in so many countries? After a crowd of facts of vampirism so often proved, should we say that there are no more and that they never had a foundation? Nothing comes of nothing. Every belief, every custom springs from facts and causes which

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\* Pierart, "*Revue Spiritualiste*," chapter on "Vampirism."

† Maimonides, "*Abodah Sarah*," 12 Absh, 11 Abth.

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‡ Pierart, "*Revue Spiritualiste*."

gave it birth. If one had never seen appear, in the bosom of families of certain countries, beings clothing themselves in the shape of the familiar dead, coming thus to suck the blood of one or of several persons, and if the death of the victims by emaciation had not followed, they would never have gone to disinter the corpses in cemeteries; we would never have had attested the incredible fact of persons buried for several years being found with the corpse soft, flexible, the eyes open, with rosy complexions, the mouth and nose full of blood, and of the blood running in torrents under blows, from wounds, and when decapitated."\*

One of the most important examples of vampirism figures in the private letters of the philosopher, the Marquis d'Argens; and, in the *Revue Britannique*, for March, 1837, the English traveller Pashley describes some that came under his notice in the island of Candia. Dr. Jobard, the anti-Catholic and anti-spiritual Belgian *savant*, testifies to similar experiences.†

"I will not examine," wrote the Bishop d'Avranches Huet, "whether the facts of vampirism, which are constantly being reported, are true, or the fruit of a popular error; but it is certain that they are testified to by so many authors, able and trustworthy, and by so many eye-witnesses, that no one ought to decide upon the question without a good deal of caution."‡

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\* Dr. Pierart, "*Revue Spiritualiste*," vol. iv., p. 104.

† See "*Hauts Phen.*," p. 199.

‡ "*Huetiana*," p. 81.

The chevalier, who went to great pains to collect materials for his demonological theory, brings the most thrilling instances to prove that all such cases are produced by the Devil, who uses graveyard corpses with which to clothe himself, and roams at night sucking people's blood. Methinks we could do very well without bringing this dusky personage upon the scene. If we are to believe at all in the return of spirits, there are plenty of wicked sensualists, misers, and sinners of other descriptions — especially suicides, who could have rivalled the Devil himself in malice in his best days. It is quite enough to be actually forced to believe in what we do see, and *know to be a fact*, namely spirits, without adding to our Pantheon of ghosts the Devil — whom nobody ever saw.

Still, there are interesting particulars to be gathered in relation to vampirism, since belief in this phenomenon has existed in all countries, from the remotest ages. The Slavonian nations, the Greeks, the Wallachians, and the Servians would rather doubt the existence of their enemies, the Turks, than the fact that there are vampires. The *broucolâk*, or *vourdalak*, as the latter are called, are but too familiar guests at the Slavonian fireside. Writers of the greatest ability, men as full of sagacity as of high integrity, have treated of the subject and believed in it. Whence, then, such a *superstition*? Whence that unanimous credence throughout the ages, and whence that identity in details and similarity of description as to that one particular phenomenon which we find in the testimony — generally sworn evidence — of peoples foreign to each other and differing widely in matters concerning other *superstitions*.

"There are," says Dom Calmet, a skeptical Benedictine monk of the last century, "two different ways to destroy the belief in these pretended ghosts. . . . The first would be to *explain the* prodigies of vampirism by physical causes. The second way is to *deny totally* the truth of all such stories; and the latter plan would be undoubtedly the most certain, as the most wise."\*

The first way — that of explaining it by physical, though occult causes, is the one adopted by the Pierart school of mesmerism. It is certainly not the spiritualists who have a right to doubt the plausibility of this explanation. The second plan is that adopted by scientists and skeptics. They deny point-blank. As des Mousseaux remarks, there is no better or surer way, and none exacts less of either philosophy or science.

The spectre of a village herdsman, near Kodom, in Bavaria, began appearing to several inhabitants of the place, and either in consequence of their fright or some other cause, every one of them died during the following week. Driven to despair, the peasants disinterred the corpse, and pinned it to the ground with a long stake. The same night he appeared again, plunging people into convulsions of fright, and suffocating several of them. Then the village authorities delivered the body into the hands of the executioner, who carried it to a neighboring field and burned it. "The corpse,"

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\* Dom Calmet, "Apparitions," etc. Paris, 1751, vol. ii., p. 47; "Hauts Phen. de la Magie," 195.

says des Mousseaux, quoting Dom Calmet, "howled like a madman, kicking and tearing as if he had been alive. When he was run through again with sharp-pointed stakes, he uttered piercing cries, and vomited masses of crimson blood. The apparitions of this spectre ceased only after the corpse had been reduced to ashes."†

Officers of justice visited the places said to be so haunted; the bodies were exhumed, and in nearly every case it was observed that the corpse suspected of vampirism looked healthy and rosy, and the flesh was in no way decaying. The objects which had belonged to these ghosts were observed moving about the house without any one touching them. But the legal authorities generally refused to resort to cremation and beheading before they had observed the strictest rules of legal procedure. Witnesses were summoned to appear, and evidence was heard and carefully weighed. After that the exhumed corpses were examined; and if they exhibited the unequivocal and characteristic signs of vampirism, they were handed over to the executioner.

"But," argues Dom Calmet,‡ "the principal difficulty consists in learning *how* these vampires can quit their tombs, and how they reënter them, without appearing to *have disturbed the earth in the least*; how is it that they are seen with their usual clothing; how can they go about, and walk, and eat? . . . If this is all imagination on the part of those who

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† "Hauts Phen.," p. 196.

‡ Ibid.



believe themselves molested by such vampires, how happens it that the accused ghosts are subsequently found in their graves . . . exhibiting no signs of decay, full of blood, supple and fresh? How explain the cause of *their feet found muddy and covered with dirt on the day following the night they had appeared and frightened their neighbors, while nothing of the sort was ever found on other corpses buried in the same cemetery?*\* How is it again that once burned they never reappear? and that these cases should happen *so often* in this country that it is found impossible to cure people from this prejudice; for, instead of being destroyed, daily experience only fortifies the superstition in the people, and increases belief in it."†

There is a phenomenon in nature unknown, and therefore rejected by physiology and psychology in our age of unbelief. This phenomenon is a state of *half-death*. Virtually, the body is dead; and, in cases of persons in whom matter does not predominate over spirit and wickedness not so great as to destroy spirituality, if left alone, their astral soul will disengage itself by gradual efforts, and, when the last link is broken, it finds itself separated forever from its earthly body. Equal magnetic polarity will violently repulse the ethereal man from the decaying organic mass. The whole difficulty lies in that 1, the ultimate moment of separation between the two is believed to be that when the body is declared *dead* by

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\* See the same sworn testimony in official documents, "*De l'Inspir. des Camis*," H. Blanc, 1859. Plon, Paris.

† Dom Calmet, "*Apparit.*," vol. ii., chap. xliv., p. 212.

science; and 2, a prevailing unbelief in the existence of either soul or spirit in man, by the same science.

Pierart tries to demonstrate that in every case it is dangerous to bury people too soon, even though the body may show undoubted signs of putrefaction. "Poor dead cataleptics," says the doctor, "buried as if *quite* dead, in cold and dry spots where *morbid causes are incapable to effect the destruction of their bodies*, their (astral) spirit enveloping itself with a *fluidic* body (ethereal) is prompted to quit the precincts of its tomb, and to exercise on living beings acts peculiar to physical life, especially that of *nutrition*, the result of which, by a mysterious link between soul and body, which spiritualistic science will explain some day, is forwarded to the material body lying still in its tomb, and the latter thus helped to perpetuate its vital existence."‡ These spirits, in their ephemeral bodies, have been often seen *coming out from the graveyard*; they are known to have clung to their living neighbors, and have sucked their blood. Judicial inquiry has established that from this resulted an emaciation of the victimized persons, which often terminated in death.

Thus, following the pious advice of Dom Calmet, we must either go on denying, or, if human and legal testimonies are worth anything, accept the only explanation possible. "That souls departed are embodied in aerial or ætherial vehicles is most fully and plainly proved by those excellent men, Dr. C. and Dr. More," says Glanvil, "and they have largely shown

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‡ Pierart, "*Revue Spiritualiste*," vol. iv., p. 104.

that this was the doctrine of the greatest philosophers and most ancient and aged fathers."\*

Görres, the German philosopher, says to the same effect, that "God never created man as a dead corpse, but as an animal *full of life*. Once He had thus produced him, finding him ready to receive the immortal breath, He breathed him in the face, and thus man became a double masterpiece in His hands. It is in the centre of life itself that this mysterious insufflation took place in the first man (race?); and thence were united the *animal soul* issued from earth, and the *spirit* emanating from heaven."†

Des Mousseaux, in company with other Roman Catholic writers, exclaims: "This proposition is utterly anti-Catholic! Well, and suppose it is? It may be archi-anti-Catholic, and still be logic, and offer a solution for many a psychological puzzle. The sun of science and philosophy shines for every one; and if Catholics, who hardly number one-seventh part of the population of the globe, do not feel satisfied, perhaps the many millions of people of other religions who outnumber them, will.

And now, before parting with this repulsive subject of vampirism, we will give one more illustration, without other voucher than the statement that it was given to us by apparently trustworthy witnesses.

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\* "*Sadducismus Triumphatus*," vol. ii., p. 70.

† Görres, "*Complete Works*," vol. iii., ch. vii., p. 132.

About the beginning of the present century, there occurred in Russia, one of the most frightful cases of vampirism on record. The governor of the Province of Tch— — was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing any one except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths, threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river; and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when all had retired, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open, and the unhappy woman was found lying on her bed, in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight

puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning, the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge.

The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night, the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep; and every morning the young victim would be found bruised, bleeding, and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the following

morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was finally driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the spectre-carriage at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God, and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councillor of State and Governor, C— —!" At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient, to resort to the time-honored plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high into the air. The archbishop pronounced the usual exorcism, the body was reinterred, and from that time no more was heard of the vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale.

As to the statement found in medical books that there are frequent cases of inhumation while the subjects are but in a cataleptic state, and the persistent denials of specialists that such things happen, except very rarely, we have but to turn to the daily press of every country to find the horrid fact substantiated. The Rev. H. R. Haweis, M.A., author of *Ashes to Ashes*,\* enumerates in his work, written in advocacy of cremation, some very distressing cases of premature burial. On page forty-six occurs the following dialogue: "But do you know of many cases of premature burial?" "Undoubtedly I do. I will not say that in our temperate climate they are frequent, but they do occur. Hardly a graveyard is opened but coffins are found containing bodies not only turned, but skeletons contorted in the last hopeless struggle for life underground. The turning may be due to some clumsy shaking of the coffin, *but not the contortion.*"

After this he proceeds to give the following recent cases: "At Bergerac (Dordogne), in 1842, the patient took a sleeping draught . . . but he woke not. . . . They bled him, and he woke not. . . . At last they declared him to be dead, and buried him. After a few days, remembering the sleeping draught, they opened the grave. The body had turned and *struggled.*"

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\* *Ashes to Ashes*," London: Daldy, Isbister & Co., 1875.

"The *Sunday Times*, December 30, 1838, relates that at Tonneins, Lower Garonne, a man was buried, when an indistinct noise proceeded from the coffin; the reckless grave-digger fled. . . . The coffin was hauled up and burst open. A face stiffened in terror and despair, a torn winding-sheet, contorted limbs, told the sad truth — *too late.*"

"The *Times*, May, 1874, states that in August of 1873, a young lady died soon after her marriage. . . . Within a year the husband married again, and the mother of his first bride resolved to remove her daughter's body to Marseilles. They opened the vault and found the poor girl's body prostrate, her hair dishevelled, her shroud torn to pieces."† As we will have to refer to the subject once more in connection with Bible miracles, we will leave it for the present, and return to magical phenomena. If we were to give a full description of the various manifestations which take place among adepts in India and other countries, we might fill volumes, but this would be profitless, as there would remain no space for explanation. Therefore we select in preference such as either find their parallels in modern phenomena or are authenticated by legal inquiry. Horst tried to present an idea of certain Persian spirits to his readers, and failed; for the bare mention of some of them is calculated to set the brains of a believer in a whirl. There are the Devs and their specialities; the Darwands and their gloomy tricks; the Shadim and Djinnas; the whole vast legion of spirits, demons, goblins, and

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† The author refers all those who may doubt such statements to G. A. Walker's "*Gatherings from Graveyards*," pp. 84-193, 194, etc.

elves of the Persian calendar; and, on the other hand, the Jewish Seraphim, Cherubim, Izeds, Amshaspands, Sephiroth, Malachim, Elohim; and, adds Horst, "the millions of astral and elementary spirits, of intermediary spirits, ghosts, and imaginary beings of all races and colors."\*

## BENGALESE JUGGLERY

But the majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter repudiate such an accusation and leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers*, not as intelligences.

As we always like to strengthen our arguments by testimonies other than our own, it may be well to present the opinion of a daily paper, the Boston *Herald*, as to phenomena in general and mediums in particular. Having encountered sad failures with some dishonest persons, who may or may not be mediumistic, the writer went to the trouble of ascertaining as to some wonders said to be produced in India, and compares them with those of modern thaumaturgy.

"The medium of the present day," he says, "bears a closer resemblance, in methods and manipulations, to the well-known conjurer of history, than any other representative of

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\* Horst, "*Zauber Bibliothek*," vol. v., p. 52.

the magic art. How far short he still remains of the performances of his prototypes is illustrated below. In 1615 a delegation of highly-educated and distinguished men from the English East India Company visited the Emperor Jehangire. While on their mission they witnessed many most wonderful performances, almost causing them to discredit their senses, and far beyond any hint even of solution. A party of Bengalese conjurers and jugglers, showing their art before the emperor, were desired to produce upon the spot, and from seed, ten mulberry trees. They immediately planted ten seeds, which, in a few minutes produced as many trees. The ground divided over the spot where a seed was planted, tiny leaves appeared, at once followed by slender shoots, which rapidly gained elevation, putting out leaves and twigs and branches, finally spreading wide in the air, budding, blossoming and yielding fruit, which matured upon the spot, and was found to be excellent. And this before the beholder had turned away his eyes. Fig, almond, mango, and walnut trees were at the same time under like conditions produced, yielding the fruit which belonged to each. Wonder succeeded wonder. The branches were filled with birds of beautiful plumage flitting about among the leaves and singing sweet notes. The leaves turned to russet, fell from their places, branches and twigs withered, and finally the trees sank back into the earth, out of which they had all sprung within the hour.

"Another had a bow and about fifty steel-pointed arrows. He shot an arrow into the air, when, lo! the arrow became

fixed in space at a considerable height. Another and another arrow was sent off, each fixing itself in the shaft of the preceding, until all formed a chain of arrows in the air, excepting the last shot, which, striking the chain, brought the whole to the ground in detachments.

"They set up two common tents facing each other, and about a bow-shot apart. These tents were critically examined by the spectators, as are the cabinets of the mediums, and pronounced empty. The tents were fastened to the ground all around. The lookers-on were then invited to choose what animals or birds they would have issue from these tents to engage in a battle. Khaun-e-Jahaun incredulously asked to see a fight between ostriches. In a few minutes an ostrich came out from each tent rushed to combat with deadly earnestness, and from them the blood soon began to stream; but they were so nearly matched that neither could win the victory, and they were at last separated by the conjurers and conveyed within the tents. After this the varied demands of the spectators for birds and animals were exactly complied with, always with the same results.

"A large cauldron was set, and into it a quantity of rice thrown. Without the sign of fire this rice soon began to boil, and out from the cauldron was taken more than one hundred platters of cooked rice, with a stewed fowl at the top of each. This trick is performed on a smaller scale by the most ordinary fakirs of the present day.

"But space fails to give opportunity for illustrating, from the records of the past, how the miserably tame performances

— by comparison — of the mediums of the present day were pale and overshadowed by those of other days and more adroit peoples. There is not a wonderful feature in any of the so-called phenomena or manifestations which was not, nay, which is not now more than duplicated by other skilful performers, whose connection with earth, and earth alone, is too evident to be doubted, even if the fact was not supported by their own testimony."

It is an error to say that fakirs or jugglers will always claim that they are helped by spirits. In quasi-religious evocations, such as Jaccoliot's Kovindasami is described to have produced before this French gentleman, when the parties desire to see real "spiritual" manifestations, they will resort to Pitris, their disembodied ancestors, and other *pure* spirits. These they can evoke but through prayer. As to all other phenomena, they are produced by the magician and fakir at will. Notwithstanding the state of apparent abjectness in which the latter lives, he is often an initiate of the temples, and is as well acquainted with occultism as his richer brethren.

The Chaldeans, whom Cicero counts among the oldest magicians, placed the basis of all magic in the inner powers of man's soul, and by the discernment of magic properties in plants, minerals, and animals. By the aid of these they performed the most wonderful "miracles." Magic, with them, was synonymous with religion and science. It is but later that the religious myths of the Magdean dualism, disfigured by Christian theology and euhemerized by certain fathers of the Church, assumed the disgusting shape in which we find them

expounded by such Catholic writers as des Mousseaux. The objective reality of the mediæval incubus and succubus, that abominable superstition of the middle ages which cost so many human lives, advocated by this author in a whole volume, is the monstrous production of religious fanaticism and epilepsy. It can have no *objective* form; and to attribute its effects to the Devil is blasphemy: implying that God, after creating Satan, would allow him to adopt such a course. If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be reëntered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape. But to uphold, with des Mousseaux and de Mirville, that the Devil, whom the Catholics endow with a power which, in antagonism, equals that of the Supreme Deity, transforms himself into wolves, snakes, and dogs, to satisfy his lust and procreate monsters, is an idea within which lie hidden the germs of devil-worship, lunacy, and sacrilege. The Catholic Church, which not only teaches us to believe in this monstrous fallacy, but forces her missionaries to preach such a dogma, need not revolt against the devil-worship of some Parsee and South India sects. Quite the reverse; for when we hear the Yezides repeat the well-known proverb: "Keep friends with the demons; give them your property, your blood, your service, and you need not

care about God — *He will not harm you,*" we find him but consistent with his belief and reverential to the Supreme; his logic is sound and rational; he reveres God too deeply to imagine that He who created the universe and its laws is able to hurt him, poor atom; but the *demons* are there; they *are imperfect*, and therefore he has good reasons to dread them.

Therefore, the Devil, in his various transformations, can be but a fallacy. When we imagine that we see, and hear, and feel him, it is but too often the reflection of our own wicked, depraved, and polluted soul that we see, hear, and feel. Like attracts like, they say; thus, according to the mood in which our astral form oozes out during the hours of sleep, according to our thoughts, pursuits, and daily occupations, all of which are fairly impressed upon the plastic capsule called the *human soul*, the latter attracts around itself spiritual beings congenial to itself. Hence some dreams and visions that are pure and beautiful, others fiendish and beastly. The person awakes, and either hastens to the confessional, or laughs in callous indifference at the thought. In the first case, he is promised final salvation, at the cost of some indulgences (which he has to purchase from the church), and perhaps a little taste of purgatory, or even of hell. What matter? is he not safe to be eternal and immortal, do what he may? It is the Devil. Away with him, with bell, book, and holy sprinkler! But the "Devil" comes back, and often the true believer is forced to disbelieve in God, when he clearly perceives that the Devil has the best of his Creator and Master. Then he is left to the second emergency. He remains indifferent, and gives himself up

entirely to the Devil. He dies, and the reader has learned the sequel in the preceding chapters.

The thought is beautifully expressed by Dr. Ennemoser: "Religion did not here [Europe and China] strike root so deeply as among the Hindus," says he, arguing upon this superstition. "The spirit of the Greeks and Persians was more volatile. . . . The philosophical idea in the good and bad principle, and of the spiritual world . . . must have assisted tradition in forming visions of heavenly and hellish shapes, and the most frightful distortions, which in India were much more simply produced by a more enthusiastic fanaticism; there the seer *received by divine light*; here he lost himself in a multitude of outward objects, with which he confounded his own identity. Convulsions, accompanied by the mind's absence from the body, in distant countries, were here common, for the imagination was less firm, and also less spiritual.

"The outward causes are also different; the modes of life, geographical position, and artificial means producing various modifications. The mode of life in Western countries has always been very variable, and therefore disturbs and distorts the occupation of the senses, *and the outward life is therefore reflected* upon the inner dream-world. The spirits, therefore, are of endless varieties of shape, and incline men to gratify their passions, showing them the means of so doing, and descending even to the minutest particulars, *which was so far below* the elevated natures of Indian seers."

Let the student of occult sciences make his own nature as pure and his thoughts as elevated as those of these Indian seers, and he may sleep unmolested by vampire, incubus, or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall.

"Hæc murus æneus esto: nil conscire sibi, nulla pallascere culpa."



## CHAPTER XIII

"ALCHYMIST. Thou always speakest riddles. Tell me if thou art that fountain of which Bernard Lord Trevigan writ?

"MERCURY. I am not that fountain, but I am the water. The fountain compasseth me about."

SANDIVOGIUS, *New Light of Alchymy*

"All that we profess to do is this; to find out the secrets of the human frame, to know why the parts ossify and the blood stagnates, and to apply continual preventatives to the effects of time. *This is not magic*; it is the art of medicine rightly understood."

BULWER-LYTTON

"Lo, warrior! now the cross of Red  
Points to the grave of the mighty dead;  
Within it burns a wondrous light,  
To chase the spirits that love the night.  
That lamp shall burn unquenchably  
Until the eternal doom shall be."  
"No earthly flame blazed e'er so bright."

SIR WALTER SCOTT

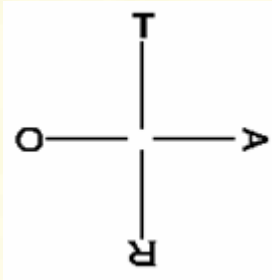
THERE are persons whose minds would be incapable of appreciating the intellectual grandeur of the ancients, even in physical science, were they to receive the most complete demonstration of their profound learning and achievements. Notwithstanding the lesson of caution which more than one

unexpected discovery has taught them, they still pursue their old plan of denying, and, what is still worse, of ridiculing that which they have no means of either proving or disproving. So, for instance, they will pooh-pooh the idea of talismans having any efficacy one way or the other. That the seven spirits of the *Apocalypse* have direct relation to the seven occult powers in nature, appears incomprehensible and absurd to their feeble intellects; and the bare thought of a magician claiming to work wonders through certain kabalistic rites convulses them with laughter. Perceiving only a geometrical figure traced upon a paper, a bit of metal, or other substance, they cannot imagine how any reasonable being should ascribe to either any occult potency. But those who have taken the pains to inform themselves know that the ancients achieved as great discoveries in psychology as in physics, and that their explorations left few secrets to be discovered.

### THE RATIONALE OF TALISMANS

For our part, when we realize that a pentacle is a synthetic figure which expresses in concrete form a profound truth of nature, we can see nothing more ridiculous in it than in the figures of Euclid, and nothing half so comical as the symbols in a modern work on chemistry. What to the uninitiated reader can appear more absurd than that the symbol  $\text{NA}_2\text{CO}_3$  — means soda! and that  $\text{C}_2\text{H}_6\text{O}$  is but another way of writing alcohol! How very amusing that the alchemists should

express their Azoth, or creative principle of nature (astral light), by the symbol



which embraces three things: 1st, The divine hypothesis; 2d, The philosophical synthesis; 3d, The physical synthesis — that is to say, a belief, an idea, and a force. But how perfectly natural that a modern chemist who wishes to indicate to the students in his laboratory the reaction of a sodic-carbonate with cream-of-tartar in solution, should employ the following symbol:



If the uninspired reader may be pardoned for looking aghast at this abracadabra of chemical science, why should not its teachers restrain their mirth until they have learned the philosophical value of the symbolism of the ancients? At least they might spare themselves from being as ridiculous as Monsieur de Mirville, who, confounding the Azoth of the Hermetic philosophers with the azote of the chemists,

asserted that the former worshipped nitrogen gas!\* Apply a piece of iron to a magnet, and it becomes imbued with its subtile principle and capable of imparting it to other iron in its turn. It neither weighs more nor appears different from what it was before. And yet, one of the most subtile potencies of nature has entered into its substance. A talisman, in itself perhaps a worthless bit of metal, a scrap of paper, or a shred of any fabric, has nevertheless been imbued by the influence of that greatest of all magnets, the human will, with a potency for good or ill just as recognizable and as real in its effects as the subtile property which the iron acquired by contact with the physical magnet. Let the bloodhound snuff an article of clothing that has been worn by the fugitive, and he will track him through swamp and forest to his hiding-place. Give one of Professor Buchanan's "psychometers" a manuscript, no matter how old, and he will describe to you the character of the writer, and perhaps even his personal appearance. Hand a clairvoyant a lock of hair or some article that has been in contact with the person of whom it is desired to know something, and she will come into sympathy with him so intimate that she may trace him through his whole life.

Breeders tell us that young animals should not be herded with old ones; and intelligent physicians forbid parents to have young children occupy their own beds. When David was old and feeble his vital forces were recruited by having a young person brought in close contact with him so that he

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\* See Eliphas Levi, "*La Science des Esprits*."

could absorb her strength. The late Empress of Russia, the sister of the present German Emperor, was so feeble the last years of her life that she was seriously advised by her physicians to keep in her bed at night a robust and healthy young peasant-girl. Whoever has read the description given by Dr. Kerner of the Seeress of Prevorst, Mme. Hauffe, must well remember her words. She repeatedly stated that she supported life merely on the atmosphere of the people surrounding her and their *magnetic emanations*, which were quickened in an extraordinary way by her presence. The seeress was very plainly a magnetic vampire, who absorbed by drawing to herself the life of those who were strong enough to spare her their vitality in the shape of *volatilized* blood. Dr. Kerner remarks that these persons were all more or less affected by this forcible loss.

With these familiar illustrations of the possibility of a subtle fluid communicated from one individual to another, or to substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

A magnetic emanation, unconsciously produced, is sure to be overpowered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect on the *Akâsa*.

Upon one occasion, we witnessed in Bengal an exhibition of will-power that illustrates a highly interesting phase of the subject. An adept in magic made a few passes over a piece of common tin, the inside of a dish-cover, that lay conveniently by, and while regarding it attentively for a few moments, seemed to grasp the imponderable fluid by handfuls and throw it against the surface. When the tin had been exposed to the full glare of light for about six seconds, the bright surface was suddenly covered as with a film. Then patches of a darker hue began coming out on its surface; and when in about three minutes the tin was handed back to us, we found imprinted upon it a picture, or rather a photograph, of the landscape that stretched out before us; faithful as nature itself, and every color perfect. It remained for about forty-eight hours and then slowly faded away.

This phenomenon is easily explained. The will of the adept condensed upon the tin a film of *akâsa* which made it for the time being like a sensitized photographic plate. Light did the rest.

Such an exhibition as this of the potency of the will to effect even objective physical results, will prepare the student to comprehend its efficacy in the cure of disease by imparting the desired virtue to inanimate objects which are placed in contact with the patient. When we see such psychologists as Maudsley\* quoting, without contradiction, the stories of some miraculous cures effected by Swedenborg's father —

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\* Henry Maudsley, "*Body and Mind*."

stories which do not differ from hundreds of other cures by other "fanatics" — as he calls them — magicians, and natural healers, and, without attempting to explain their facts, stooping to laugh at the intensity of their faith, without asking himself whether the secret of that healing potency were not in the control given by that faith over occult forces — we grieve that there should be so much learning and so little philosophy, in our time.

Upon our word, we cannot see that the modern chemist is any less a magician than the ancient theurgist or Hermetic philosopher, except in this: that the latter, recognizing the duality of nature, had twice as wide a field for experimental research as the chemist. The ancients animated statues, and the Hermetists called into being, out of the elements, the shapes of salamanders, gnomes, undines, and sylphs, which they did not pretend to create, but simply to make visible by holding open the door of nature, so that, under favoring conditions, they might step into view. The chemist brings into contact two elements contained in the atmosphere, and by developing a latent force of affinity, creates a new body — water. In the spheroidal and diaphanous pearls which are born of this union of gases, come the germs of organic life, and in their molecular interstices lurk heat, electricity, and light, just as they do in the human body. Whence comes this life into the drop of water just born of the union of two gases? And what is the water itself? Have the oxygen and hydrogen undergone some transformation which obliterates their qualities simultaneously with the obliteration of their form?

Here is the answer of modern science: "Whether the oxygen and hydrogen exist as such, in the water, or whether they are produced by some unknown and unconceived transformation of its substance, is a question about which we may speculate, but in regard to which we have no knowledge."\* Knowing nothing about so simple a matter as the molecular constitution of water, or the deeper problem of the appearance of life within it, would it not be well for Mr. Maudsley to exemplify his own principle, and "maintain a *calm acquiescence in ignorance until light comes*"?†

The claims of the friends of esoteric science, that Paracelsus produced, chemically, *homunculi* from certain combinations as yet unknown to exact science, are, as a matter of course, relegated to the storehouse of exploded humbugs. But why should they? If the *homunculi* were not made by Paracelsus they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula*. A few years ago, an English gentleman, Andrew Crosse, of Somersetshire produced *acari* in the following manner: "Black flint burned to redness and reduced to powder was mixed with carbonate of potash, and exposed to a strong heat for fifteen minutes; and the mixture was poured into a blacklead crucible in an air furnace. It was reduced to powder while warm, mixed with boiling water; kept boiling for some minutes, and then

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\* Josiah Cooke, Jr., "The New Chemistry."

† Henry Maudsley, "The Limits of Philosophical Inquiry," p. 266.

hydrochloric acid was added to supersaturation. After being exposed to voltaic action for twenty-six days, a perfect insect of the *acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results." A Mr. Weeks also produced the *acari* in ferrocyanide of potassium.

This discovery produced a great excitement. Mr. Crosse was now accused of impiety and aiming at creation. He replied, denying the implication and saying he considered "*to create was to form a something out of a nothing.*"\*

Another gentleman, considered by several persons as a man of great science, has told us repeatedly that he was on the eve of proving that even unfructified eggs could be hatched by having a negative electric current caused to pass through them.

The mandrakes (*dudim* or love-fruit) found in the field by Reuben, Jacob's son, which excited the fancy of Rachel, was the kabalistic *mandragora*, notwithstanding denial; and the verses which refer to it belong to the *crudest* passages, in their esoteric meaning, of the whole work. The mandrake is a plant having the rudimentary shape of a human creature; with a head, two arms, and two legs forming roots. The superstition that when pulled out of the ground it cries with a human voice, is not utterly baseless. It does produce a kind of squeaking sound, on account of the resinous substance of its root, which it is rather difficult to extract; and it has more

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\* "*Scientific American*," August 12, 1868.

than one hidden property in it perfectly unknown to the botanist.

## UNEXPLAINED MYSTERIES

The reader who would obtain a clear idea of the commutation of forces and the resemblance between the life-principles of plants, animals, and human beings, may profitably consult a paper on the correlation of nervous and mental forces by Professor Alexander Bain, of the University of Aberdeen. This mandragora seems to occupy upon earth the point where the vegetable and animal kingdoms touch, as the zoophytes and polypi do in the sea; the boundary being in each case so indistinct as to make it almost imperceptible where the one ceases and the other begins. It may seem improbable that there should be *homunculi*, but will any naturalist, in view of the recent expansion of science, dare say it is impossible? "Who," says Bain, "is to limit the possibilities of existence?"

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of

nature to manifest themselves in what is termed a "supernatural manner." Wherever Pliny, the naturalist, Ælian, and even Diodorus, who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.

It has been the speculation of men of science from time immemorial what this vital force or life-principle is. To our mind the "secret doctrine" alone is able to furnish the clew. Exact science recognizes only five powers in nature — one *molar*, and four *molecular*; kabalists, seven; and in these two additional ones is enwrapped the whole mystery of life. One of these is immortal spirit, whose reflection is connected by invisible links even with inorganic matter; the other, we leave to every one to discover for himself. Says Professor Joseph Le Conte: "What is the nature of the difference between the living organism and the dead organism? We can detect *none*, physical or chemical. All the physical and chemical forces withdrawn from the common fund of nature, and embodied in the living organism, seem to be still embodied in the dead, until little by little it is returned by decomposition. Yet the difference is immense, is inconceivably great. What is the nature of this difference expressed in the formula of material science? What is that that is gone, and whither is it gone? There is something here that science cannot yet understand.

Yet it is just this loss which takes place in death, and before decomposition, which is in the highest sense vital force!"

## MAGICAL EXPERIMENT IN BENGAL

Difficult, nay impossible, as it seems to science to find out the invisible, universal motor of all — *Life*, to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for true and firm believers in a spiritual world. To the simple believer, unblest with a personal organism, the delicate, nervous sensitiveness of which would enable him — as it enables a seer — to perceive the visible universe reflected as in a clear glass in the Invisible one, and, as it were, objectively, there remains divine *faith*. The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtle casuistry of one creed fell to the ground the crafty reasoning of another one; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages — God and immortal spirit.

Every animal is more or less endowed with the faculty of perceiving, if not spirits, at least something which remains for the time being invisible to common men, and can only be discerned by a clairvoyant. We have made hundreds of experiments with cats, dogs, monkeys of various kinds, and, once, with a tame tiger. A round black mirror, known as the "magic crystal," was strongly mesmerized by a native Hindu

gentleman, formerly an inhabitant of Dindigul, and now residing in a more secluded spot, among the mountains known as the Western Ghauts. He had tamed a young cub, brought to him from the Malabar coast, in which part of India the tigers are proverbially ferocious; and it is with this interesting animal that we made our experiments.

Like the ancient Marsi and Psylli, the renowned serpent-charmers, this gentleman claimed to be possessed of the mysterious power of taming any kind of animal. The tiger was reduced to a chronic *mental numbness*, so to say; he had become as inoffensive and harmless as a dog. Children could tease and pull him by the ears, and he would only shake himself and howl like a dog. But whenever forced to look into the "magic mirror," the poor animal was instantly excited to a sort of frenzy. His eyes became full of a *human* terror; howling in despair, unable to turn away from the mirror to which his gaze seemed riveted as by a magnetic spell, he would writhe and tremble till he convulsed with fear at some vision which to us remained unknown. He would then lie down, feebly groaning but still gazing in the glass. When it was taken away from him, the animal would lie panting and seemingly prostrated for about two hours. What did he see? What spirit-picture from his own invisible, *animal-world*, could produce such a terrific effect on the wild and naturally ferocious and daring beast? Who can tell? Perhaps *he* who produced the scene.

The same effect on animals was observed during spiritual *seances* with some holy mendicants; the same when a Syrian,

half-heathen and half-Christian, from Kunankulam (Cochin State), a reputed sorcerer, who was invited to join us for the sake of experimenting.

We were nine persons in all — seven men and two women, one of the latter a native. Besides us, there were in the room, the young tiger, intensely occupied on a bone; a *wânderoo*, or lion-monkey, which, with its black coat and snow-white goatee and whiskers, and cunning, sparkling eyes, looked the personification of mischief; and a beautiful golden oriole, quietly cleaning its radiant-colored tail on a perch, placed near a large window of the veranda. In India, "spiritual" seances are not held in the dark, as in America; and no conditions, but perfect silence and harmony, are required. It was in the full glare of daylight streaming through the opened doors and windows, with a far-away buzz of life from the neighboring forests, and jungles sending us the echo of myriads of insects, birds, and animals. We sat in the midst of a garden in which the house was built, and instead of breathing the stifling atmosphere of a seance-room, we were amid the fire-colored clusters of the erythrina — the coral tree — inhaling the fragrant aromas of trees and shrubs, and the flowers of the bignonia, whose white blossoms trembled in the soft breeze. In short, we were surrounded with light, harmony, and perfumes. Large nosegays of flowers and shrubs, sacred to the native gods, were gathered for the purpose, and brought into the rooms. We had the sweet basil, the Vishnu-flower, without which no religious ceremony in Bengal will ever take place; and the branches of the *Ficus*

*religiosa*, the tree dedicated to the same bright deity, intermingling their leaves with the rosy blossoms of the sacred lotos and the Indian tuberose, profusely ornamented the walls.

While the "blessed one" — represented by a very dirty, but, nevertheless, really holy fakir — remained plunged in self-contemplation, and some spiritual wonders were taking place under the direction of his will, the monkey and the bird exhibited but few signs of restlessness. The tiger alone visibly trembled at intervals, and stared around the room, as if his phosphorically-shining green orbs were following some invisible presence as it floated up and down. That which was as yet unperceived by human eyes, must have therefore been *objective* to him. As to the *wânderoo*, all its liveliness had fled; it seemed drowsy, and sat crouching and motionless. The bird gave few, if any, signs of uneasiness. There was a sound as of gently-flapping wings in the air; the flowers went travelling about the room, displaced by invisible hands; and, as a glorious azure-tinted flower fell on the folded paws of the monkey, it gave a nervous start, and sought refuge under its master's white robe. These displays lasted for an hour, and it would be too long to relate all of them; the most curious of all, being the one which closed that season of wonders. Somebody complaining of the heat, we had a shower of delicately-perfumed dew. The drops fell fast and large, and conveyed a feeling of inexpressible refreshment, drying the instant after touching our persons.



When the fakir had brought his exhibition of *white* magic to a close, the "sorcerer," or conjurer, as they are called, prepared to display his power. We were treated to a succession of the wonders that the accounts of travellers have made familiar to the public; showing, among other things, the fact that animals naturally possess the clairvoyant faculty, and even, it would seem, the ability to discern between the good and the bad spirits. All of the sorcerer's feats were preceded by fumigations. He burned branches of resinous trees and shrubs, which sent up volumes of smoke. Although there was nothing about this calculated to affright an animal using only his natural eyes, the tiger, monkey, and bird exhibited an indescribable terror. We suggested that the animals might be frightened at the blazing brands, the familiar custom of burning fires round the camp to keep off wild beasts, recurring to our mind. To leave no doubt upon this point, the Syrian approached the crouching tiger with a branch of the Bael-tree\* (sacred to Siva), and waved it several times over his head, muttering, meanwhile, his incantations. The brute instantly displayed a panic of terror beyond description. His eyes started from their sockets like blazing fire-balls; he foamed at the mouth; he flung himself upon the floor, as if seeking some hole in which to hide himself; he uttered scream after scream, that awoke a hundred responsive echoes from the jungle and the woods. Finally, taking a last look at the spot from which his eyes had never wandered, he made a desperate plunge, which snapped his

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\* The wood-apple.

chain, and dashed through the window of the veranda, carrying a piece of the frame-work with him. The monkey had fled long before, and the bird fell from the perch as though paralyzed. We did not ask either the fakir or sorcerer for an explanation of the method by which their respective phenomena were effected. If we had, unquestionably they would have replied as did a fakir to a French traveller, who tells his story in a recent number of a New York newspaper, called the *Franco-American*, as follows: "Many of these Hindu jugglers who live in the silence of the pagodas perform feats far surpassing the prestidigitations of Robert Houdin, and there are many others who produce the most curious phenomena in magnetism and catalepsy upon the first objects that come across their way, that I have often wondered whether the Brahmans, with their occult sciences, have not made great discoveries in the questions which have recently been agitated in Europe.

"On one occasion, while I and others were in a café with Sir Maswell, he ordered his dobochy to introduce the charmer. In a few moments a lean Hindu, almost naked, with an ascetic face and bronzed color entered. Around his neck, arms, thighs, and body were coiled serpents of different sizes. After saluting us, he said, 'God be with you, I am Chibh-Chondor, son of Chibh-Gontnalh-Mava.'

" 'We desire to see what you can do,' said our host.

" 'I obey the orders of Siva, who has sent me here,' replied the fakir, squatting down on one of the marble slabs.

"The serpents raised their heads and hissed, but without showing any anger. Then taking a small pipe, attached to a wick in his hair, he produced scarcely audible sounds, imitating the *tailapaca*, a bird that feeds upon bruised cocoanuts. Here the serpents uncoiled themselves, and one after another glided to the floor. As soon as they touched the ground they raised about one-third of their bodies, and began to keep time to their master's music. Suddenly the fakir dropped his instrument and made several passes with his hands over the serpents, of whom there were about ten, all of the most deadly species of Indian cobra. His eye assumed a strange expression. We all felt an undefinable uneasiness, and sought to turn away our gaze from him. At this moment a small shocra\* (monkey) whose business was to hand fire in a small brasier for lighting cigars, yielded to his influence, lay down, and fell asleep. Five minutes passed thus, and we felt that if the manipulations were to continue a few seconds more we should all fall asleep. Chondor then rose, and making two more passes over the shocra, said to it: 'Give the commander some fire.' The young monkey rose, and without tottering, came and offered fire to its master. It was pinched, pulled about, till there was no doubt of its being actually asleep. Nor would it move from Sir Maswell's side till ordered to do so by the fakir.

### CHIBH CHONDOR'S SURPRISING FEATS

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\* Incorrect; the Hindustani word for monkey is *rūkh-charhā*. Probably *chokra*, a little native servant is meant.

"We then examined the cobras. Paralyzed by magnetic influence, they lay at full length on the ground. On taking them up we found them stiff as sticks. They were in a state of complete catalepsy. The fakir then awakened them, on which they returned and again coiled themselves round his body. We inquired whether he could make us feel his influence. He made a few passes over our legs, and instantly we lost the use of these limbs; we could not leave our seats. He released us as easily as he had paralyzed us. "Chibh-Chondor closed his seance by experimenting upon inanimate objects. By mere passes with his hands in the direction of the object to be acted upon, and without leaving his seat, he paled and extinguished lights in the furthest parts of the room, moved the furniture, including the divans upon which we sat, opened and closed doors. Catching sight of a Hindu who was drawing water from a well in the garden, he made a pass in his direction, and the rope suddenly stopped in its descent, resisting all the efforts of the astonished gardener. With another pass the rope again descended.

"I asked Chibh-Chondor: 'Do you employ the same means in acting upon inanimate objects that you do upon living creatures?'

"He replied, 'I have only one means.'

" 'What is it?'

" 'The will. Man, who is the end of all intellectual and material forces, must dominate over all. The Brahmans know nothing besides this.' "

"Sanang Setzen," says Colonel Yule,\* "enumerates a variety of the wonderful acts which could be performed through the *Dharani* (mystic Hindu charms). Such were sticking a peg into solid rock; restoring the dead to life; turning a dead body into gold; penetrating everywhere *as air does* (in astral form); flying; catching wild beasts with the hand; reading thoughts; making water flow backward; eating tiles; sitting in the air with the legs doubled under, etc." Old legends ascribe to Simon Magus precisely the same powers. "He made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house move of themselves, etc." The Jesuit Delrio laments that credulous princes, otherwise of pious repute, should have allowed *diabolical* tricks to be played before them, "as for example, things of iron, and silver goblets, or other heavy articles, to be moved by bounds, from one end of the table to the other, *without the use of a magnet*, or of any attachment."† We believe WILL-POWER the most powerful of magnets. The existence of such magical power in certain persons *is proved*, but the existence of the Devil is a fiction, which no theology is able to demonstrate.

"There are certain men whom the Tartars honor above all in the world," says Friar Ricold, "viz., the *Baxitæ*, who are a kind of idol-priests. These are men from India, persons of

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\* "Book of Ser Marco Polo," vol. i., pp. 306, 307.

† Delrio, "Disquis. Magic," pp. 34, 100.

deep wisdom, *well-conducted and of the gravest morals*. They are usually with magic arts . . . they exhibit many illusions, and predict future events. For instance, one of eminence among them was said to fly; but the truth, however, was as it proved, that he did not fly, but did walk close to the surface of the ground without touching it; and *would seem to sit down without having any substance to support him*.‡ This last performance was witnessed by Ibn Batuta, at Delhi," adds Colonel Yule, who quotes the friar in the *Book of Ser Marco Polo*, "in the presence of Sultan Mahomet Tughlak; and it was professedly exhibited by a Brahman at Madras in the present century, a descendant doubtless of those Brahmans whom Apollonius saw walking two cubits from the ground. It is also described by the worthy Francis Valentyn, as a performance known and practiced in his own day in India. It is related, he says, that 'a man will first go and sit on three sticks put together so as to form a tripod; after which, first one stick, then a second, then a third shall be removed from under him, and the man shall not fall but shall still remain sitting in the air! Yet I have spoken with two friends who had seen this at one and the same time; and one of them, I may add, mistrusting his own eyes, had taken the trouble to feel about with a long stick if there were nothing on which the body rested; yet, as the gentleman told me, he could neither feel nor see any such thing.' " We have stated elsewhere that the same thing was accomplished last year, before the Prince of Wales and his suite.

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‡ Col. H. Yule, "The Book of Ser Marco Polo," vol. i., p. 308.

Such feats as the above are nothing in comparison to what is done by professed jugglers; "feats," remarks the above-quoted author, "which might be regarded as simply inventions if told by one author only, but which seem to deserve *prominent notice* from being recounted by a series of authors, certainly independent of one another, and writing at long intervals of time and place. Our first witness is Ibn Batuta, and it will be necessary to quote him as well as the others in full, in order to show how closely their evidence tallies. The Arab traveller was present at a great entertainment at the court of the Viceroy of Khansa. "That same night a juggler, who was one of the Khan's slaves, made his appearance, and the Amir said to him, "Come and show us some of your marvels." Upon this he took a wooden ball, with several holes in it, through which long thongs were passed, and laying hold of one of these, slung it into the air. It went so high that we lost sight of it altogether. . . . (We were in the middle of the palace-court.) There now remained only a little of the end of a thong in the conjurer's hand, and he desired one of the boys who assisted him to lay hold of it and mount. He did so, climbing by the thong, and we lost sight of him also! The conjurer then called to him three times, but, getting no answer, he snatched up a knife as if in a great rage, laid hold of the thong, and disappeared also! By and bye, he threw down one of the boy's hands, then a foot, then the other hand, and then the other foot, then the trunk, and last of all the head!

## THE INDIAN TAPE-CLIMBING TRICK AN ILLUSION

Then he came down himself, puffing and panting, and with his clothes all bloody kissed the ground before the Amir, and said something to him in Chinese. The Amir gave some order in reply, and our friend then took the lad's limbs, laid them together in their places, and gave a kick, when, presto! there was the boy, who got up and stood before us! All this astonished me beyond measure, and I had an attack of palpitation like that which overcame me once before in the presence of the Sultan of India, when he showed me something of the same kind. They gave me a cordial, however, which cured the attack. The Kaji Afkharuddin was next to me, and quoth he, "Wallah! 't is my opinion there has been neither going up nor coming down, neither marring, nor mending! 'T is all *hocus-pocus!*" ' "

And who doubts but that it is a "hocus-pocus," an illusion, or *Maya*, as the Hindus express it? But when such an illusion can be forced on, say, ten thousand people at the same time, as we have seen it performed during a public festival, surely the means by which such an astounding hallucination can be produced merits the attention of science! When by such *magic* a man who stands before you, in a room, the doors of which you have closed and of which the keys are in your hand, suddenly disappears, vanishes like a flash of light, and you see him *nowhere* but hear his voice from different parts of the room addressing you and laughing at your perplexity, surely such an *art* is not unworthy either of Mr. Huxley or Dr.

Carpenter. Is it not quite as well worth spending time over, as the lesser mystery — why barnyard cocks crow at midnight?

What Ibn Batuta, the Moor, saw in China about the year 1348, Colonel Yule shows Edward Melton, "an Anglo-Dutch traveller," witnessing in Batavia about the year 1670: "One of the same gang" (of conjurers), says Melton,\* "took a small ball of cord, and grasping one end of the cord in his hand slung the other up into the air with such force that its extremity was beyond reach of our sight. He then climbed up the cord with indescribable swiftness. . . . I stood full of astonishment, not conceiving where he had disappeared; when lo! a leg came tumbling down out of the air. A moment later a hand came down, etc. . . . In short, all the members of the body came successively tumbling from the air and were cast together by the attendant into the basket. The last fragment of all was the head, and no sooner had that touched the ground than he who had snatched up all the limbs and put them in the basket, turned them all out again topsy turvy. Then straightway we saw *with these eyes all those limbs creep together* again, and, in short, form a whole man, who at once could stand and go just as before without showing the least damage! . . . Never in my life was I so astonished . . . and I doubted now no longer that these misguided men did it by the help of the Devil."

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\* Edward Melton, "*Engelsch Edelmans, Zeldzaame en Gedenkwaardige Zee en Land Reizen, etc.*," p. 468. Amsterdam, 1702.

In the memoirs of the Emperor Jahangire, the performances of seven jugglers from Bengal, who exhibited before him, are thus described: "*Ninth*. They produced a man whom they divided limb from limb, actually severing his head from the body. They scattered these mutilated members along the ground, and in this state they lay some time. They then extended a sheet over the spot, and one of the men putting himself under the sheet, in a few minutes came from below, followed by the individual supposed to have been cut into joints, in perfect health and condition. . . . *Twenty-third*. They produced a chain of fifty cubits in length, and in my presence threw one end of it toward the sky, *where it remained as if fastened to something in the air*. A dog was then brought forward and being placed at the lower end of the chain, immediately ran up, and reaching the other end, *immediately disappeared in the air*. In the same manner a hog, a panther, a lion, and a tiger were successively sent up the chain, and all equally disappeared at the upper end of the chain. At last they took down the chain, and put it into the bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."†

We have in our possession a picture painted from such a Persian conjurer, with a man, or rather the various limbs of what was a minute before a man, scattered before him. We

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† "*Memoirs of the Emperor Jahangire*," pp. 99, 102.

have seen such conjurers, and witnessed such performances more than once and in various places.

Bearing ever in mind that we repudiate the idea of a miracle and returning once more to phenomena more serious, we would now ask what logical objection can be urged against the claim that the reanimation of the dead was accomplished by many thaumaturgists? The fakir described in the *Franco-Americain*, might have gone far enough to say that this will-power of man is so tremendously potential that it can reanimate a body apparently dead, by drawing back the flitting soul that has not yet quite ruptured the thread that through life had bound the two together. Dozens of such fakirs have allowed themselves to be buried alive before thousands of witnesses, and weeks afterward have been resuscitated. And if fakirs have the secret of this artificial process, identical with, or analogous to, hibernation, why not allow that their ancestors, the Gymnosophists, and Apollonius of Tyana, who had studied with the latter in India, and Jesus, and other prophets and seers, who all knew more about the mysteries of life and death than any of our modern men of science, might have resuscitated dead men and women? And being quite familiar with that power — that mysterious *something* "that science cannot yet understand," as Professor Le Conte confesses — knowing, moreover, "whence it came and whither it was going," Elisha, Jesus, Paul, and Apollonius, enthusiastic ascetics and learned initiates, might have recalled to life with ease any man who "was not dead but sleeping," and that without any miracle.

If the molecules of the cadaver are imbued with the physical and chemical forces of the living organism,\* what is to prevent them from being set again in motion, provided we know the nature of the vital force, and how to command it? The materialist can certainly offer no objection, for with him it is no question of reinfusing a soul. For him the soul has no existence, and the human body may be regarded simply as a vital engine — a locomotive which will start upon the application of heat and force, and stop when they are withdrawn. To the theologian the case offers greater difficulties, for, in his view, death cuts asunder the tie which binds soul and body, and the one can no more be returned into the other without miracle than the born infant can be compelled to resume its foetal life after parturition and the severing of the umbilicus. But the Hermetic philosopher stands between these two irreconcilable antagonists, "*master of the situation*. He knows the nature of the soul — a form composed of nervous fluid and atmospheric ether — and knows how the vital force can be made active or passive at will, so long as there is no final destruction of some necessary organ. The claims of Gaffarilus — which, by the bye, appeared so preposterous in 1650† — were later corroborated by science.

He maintained that every object existing in nature, provided it was not artificial, when once burned still retained

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\* J. Hughes Bennett, "*Text Book of Physiology*," Lippincott's American Edition, pp. 37-50.

† "*Curiosities Inouies*."

its form in the ashes, in which it remained till raised again. Du Chesne, an eminent chemist, assured himself of the fact. Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. At a meeting of naturalists in 1834, at Stuttgart, a receipt for producing such experiments was found in a work of Oetinger.\* Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud gradually rose in the vial, took a defined form, and presented to the eye the flower or plant the ashes consisted of." "The earthly husk," wrote Oetinger, "remains in the retort, while the volatile essence ascends, *like a spirit*, perfect in form, but void of substance."†

And, if the astral form of even a plant when its body is dead still lingers in the ashes, will skeptics persist in saying that the soul of *man*, the *inner* ego, is after the death of the grosser form at once dissolved, and is no more? "At death," says the philosopher, "the one body exudes from the other, by osmose and through the brain; it is held near its old garment by a double attraction, physical and spiritual, until the latter decomposes; and if the proper conditions are given the soul can reinhabit it and resume the suspended life. It does it in sleep; it does it more thoroughly in trance; most surprisingly at the command and with the assistance of the Hermetic adept. Iamblichus declared that a person endowed with such resuscitating powers is 'full of God.' All the subordinate

spirits of the upper spheres are at his command, for he is no longer a mortal, but himself a god. In his *Epistle to the Corinthians*, Paul remarks that 'the spirits of the prophets are subject to the prophets.' "

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be. Hermetimus, if we may credit Pliny and Plutarch,‡ could at will fall into a trance and then his *second* soul proceeded to any distant place he chose.

## RESUSCITATION OF BURIED FAKIRS

The Abbé Tritheim, the famous author of *Steganographie*, who lived in the seventeenth century, could converse with his friends by the mere power of his will. "I can make my thoughts known to the initiated," he wrote, "at a distance of many hundred miles, without word, writing, or cipher, by any messenger. The latter cannot betray me, for he knows nothing. If needs be, I can dispense with the messenger. If any correspondent should be buried in the deepest dungeon, I could still convey to him my thoughts as clearly and as

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\* "Thoughts on the Birth and Generation of Things."

† C. Crowe, "Night-Side of Nature," p. 111.

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‡ Pliny, "Hist. Nat.," vii., c. 52; and Plutarch, "Discourse concerning Socrates' Dæmon," 22.

frequently as I chose, and this quite simply, without superstition, without the aid of spirits." Cordanus could also send his spirit, or any messages he chose. When he did so, he felt "as if a door was opened, and I myself immediately passed through it, leaving the body behind me."\* The case of a high German official, a counsellor Wesermann, was mentioned in a scientific paper.† He claimed to be able to cause any friend or acquaintance, at any distance, to dream of every subject he chose, or see any person he liked. His claims were proved good, and testified to on several occasions by skeptics and learned professional persons. He could also cause his double to appear wherever he liked; and be seen by several persons at one time. By whispering in their ears a sentence prepared and agreed upon beforehand by unbelievers, and for the purpose, his power to project the double was demonstrated beyond any cavil.

According to Napier, Osborne, Major Lawes, Quenouillet, Nikiforovitch, and many other modern witnesses, fakirs are now proved to be able, by a long course of diet, preparation, and repose, to bring their bodies into a condition which enables them to be buried six feet under ground for an indefinite period. Sir Claude Wade was present at the court of Rundjit Singh, when the fakir, mentioned by the Honorable Captain Osborne, was buried alive for six weeks, in a box

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\* "De Res. Var.," v. iii., i., viii., c. 43. Plutarch, "Discourse concerning Socrates' Dæmon," 22.

† Nasse, "Zeitschrift fur Psychische Aerzte," 1820.

placed in a cell three feet below the floor of the room.‡ To prevent the chance of deception, a guard comprising two companies of soldiers had been detailed, and four sentries "were furnished and relieved every two hours, night and day, to guard the building from intrusion. . . . On opening it," says Sir Claude, "we saw a figure enclosed in a bag of white linen fastened by a string over the head . . . the servant then began pouring warm water over the figure . . . the legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called to the medical gentleman who was attending me, to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arm. There was, however, a heat about the region of the brain, which no other part of the body exhibited."

Regretting that the limits of our space forbid the quotation of the details of this interesting story, we will only add, that the process of resuscitation included bathing with hot water, friction, the removal of wax and cotton pledgets from the nostrils and ears, the rubbing of the eyelids with ghee or clarified butter, and, what will appear most curious to many, the application of a hot wheaten cake, about an inch thick "to the top of the head." After the cake had been applied for the third time, the body was violently convulsed, the nostrils became inflated, the respiration ensued, and the limbs assumed a natural fulness; but the pulsation was still faintly

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‡ Osborne, "Camp and Court of Rundjit Singh"; Braid, "On Trance."



perceptible. "The tongue was then anointed with ghee; the eyeballs became dilated and recovered their natural color, and the fakir recognized those present and spoke." It should be noticed that not only had the nostrils and ears been plugged, but the tongue had been thrust back so as to close the gullet, thus effectually stopping the orifices against the admission of atmospheric air. While in India, a fakir told us that this was done not only to prevent the action of the air upon the organic tissues, but also to guard against the deposit of the germs of decay, which in case of suspended animation would cause decomposition exactly as they do in any other meat exposed to air. There are also localities in which a fakir would refuse to be buried; such as the many spots in Southern India infested with the white ants, which annoying termites are considered among the most dangerous enemies of man and his property. They are so voracious as to devour everything they find except perhaps metals. As to wood, there is no kind through which they would not burrow; and even bricks and mortar offer but little impediment to their formidable armies. They will patiently work through mortar, destroying it particle by particle; and a fakir, however holy himself, and strong his temporary coffin, would not risk finding his body devoured when it was time for his resuscitation.

Then, here is a case, only one of many, substantiated by the testimony of two English noblemen — one of them an army officer — and a Hindu Prince, who was as great a skeptic as themselves. It places science in this embarrassing

dilemma: it must either give the lie to many unimpeachable witnesses, or admit that if one fakir can resuscitate after six weeks, any other fakir can also; and if a fakir, why not a Lazarus, a Shunamite boy, or the daughter of Jairus?\*

And now, perhaps, it may not be out of place to inquire what assurance can any physician have, beyond *external* evidence, that the body is really dead? The best authorities agree in saying that there are none. Dr. Todd Thomson, of London,† says most positively that "the immobility of the body, even its cadaverous aspect, the coldness of surface, the absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that *life* is wholly extinct." Nothing but total decomposition is an irrefutable proof that life has fled for ever and that the tabernacle is tenantless. Demokritus asserted that there existed no *certain* signs of real death.‡ Pliny maintained the same.\* Asclepiades,

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\* Mrs. Catherine Crowe, in her "*Night-Side of Nature*," p. 118, gives us the particulars of a similar burial of a fakir, in the presence of General Ventura, together with the Maharajah, and many of his Sirdars. The political agent at Loodhiana was "present when he was disinterred, ten months after he had been buried." The coffin, or box, containing the fakir "being buried in a vault, the earth was thrown over it and trod down, after which a crop of barley was sown on the spot, and sentries placed to watch it. "The Maharajah, however, was so skeptical that in spite of all these precautions, he had him, twice in the ten months, dug up and examined, and each time he was found to be *exactly in the same state* as when they had shut him up."

† Todd, Appendix to "*Occult Science*," vol. i.

‡ "*A Cornel. Cels.*," lib. ii., cap. vi.

Asclepiades, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men.

Todd Thomson, above quoted, gives several remarkable cases of such a suspended animation. Among others he mentions a certain Francis Neville, a Norman gentleman, who twice apparently died, and was twice in the act of being buried. But, at the moment when the coffin was being lowered in the grave, he spontaneously revived. In the seventeenth century, Lady Russell, to all appearance died, and was about to be buried, but as the bell was tolling for her funeral, she sat up in her coffin and exclaimed, "It is time to go to church!" Diemberbroeck mentions a peasant who gave no signs of life for three days, but when placed in his coffin, near the grave, revived and lived many years afterward. In 1836, a respectable citizen of Brussels fell into a profound lethargy on a Sunday morning. On Monday, as his attendants were preparing to screw the lid of the coffin, the supposed corpse sat up, rubbed his eyes, and called for his coffee and a newspaper.†

Such cases of apparent death are not very infrequently reported in the newspaper press. As we write (April, 1877), we find in a London letter to the *New York Times*, the following paragraph: "Miss Annie Goodale, the actress, died three weeks ago. Up to yesterday she was not buried. The

corpse is warm and limp, and the features as soft and mobile as when in life. Several physicians have examined her, and have ordered that the body shall be watched night and day. The poor lady is evidently in a trance, but whether she is destined to come to life it is impossible to say."

Science regards man as an aggregation of atoms temporarily united by a mysterious force called the life-principle. To the materialist, the only difference between a living and a dead body is, that in the one case, that force is active, in the other latent. When it is extinct or entirely latent the molecules obey a superior attraction, which draws them asunder and scatters them through space.

This dispersion must be death, if it is possible to conceive such a thing as death, where the very molecules of the dead body manifest an intense vital energy. If death is but the stoppage of a digesting, locomotive, and thought-grinding machine, how can death be actual and not relative, before that machine is thoroughly broken up and its particles dispersed? So long as any of them cling together, the centripetal vital force may overmatch the dispersive centrifugal action. Says Eliphas Levi: "Change attests movement, and movement only reveals life. The corpse would not decompose if it were dead; all the molecules which compose it are living and struggle to separate. And would you think that the spirit frees itself first of all to exist no more? That thought and love can die when the grossest forms of matter do not die? If the change should be called death, we

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\* "*Hist. Nat.*," lib. vii., cap. lii.

† "*Morning Herald*," July 21, 1836.

die and are born again every day, for every day our forms undergo change."\*

The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living human being, so time is required to completely withdraw vitality from the carcass. "Death can no more be an absolute end, than birth a real beginning. Birth proves the preëxistence of the being, as death proves immortality," says the same French kabalist.

While implicitly believing in the restoration of the daughter of Jairus, the ruler of the synagogue, and in other Bible-miracles, well-educated Christians, who otherwise would feel indignant at being called superstitious, meet all such cases as that of Apollonius and the girl said by his biographer to have been recalled to life by him, with scornful skepticism. Diogenes Laërtius, who mentions a woman restored to life by Empedocles, is treated with no more respect; and the name of Pagan thaumaturgist, in the eyes of Christians, is but a synonym for impostor. Our scientists are at least one degree more rational; they embrace all Bible prophets and apostles, and the heathen miracle-doers in two categories of hallucinated fools and deceitful tricksters.

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\* "La Science des Esprits."

## LIMITS OF SUSPENDED ANIMATION

But Christians and materialists might, with a very little effort on their part, show themselves fair and logical at the same time. To produce such a miracle, they have but to consent to understand what they read, and submit it to the unprejudiced criticism of their best judgment. Let us see how far it is possible. Setting aside the incredible fiction of Lazarus, we will select two cases: the ruler's daughter, recalled to life by Jesus, and the Corinthian bride, resuscitated by Apollonius. In the former case, totally disregarding the significant expression of Jesus — "*She is not dead but sleepeth,*" the clergy force their god to become a breaker of his own laws and grant unjustly to one what he denies to all others, and with no better object in view than to produce a useless miracle. In the second case, notwithstanding the words of the biographer of Apollonius, so plain and precise that there is not the slightest cause to misunderstand them, they charge Philostratus with deliberate imposture. Who could be fairer than he, who less open to the charge of mystification, when, in describing the resuscitation of the young girl by the Tyanian sage, in the presence of a large concourse of people, the biographer says, "she had *seemed* to die."

In other words, he very clearly indicates a case of suspended animation; and then adds immediately, "as the rain fell very fast on the young girl," while she was being carried to the pile, "with her face turned upwards, this, *also,*

might have excited her senses."\* Does this not show most plainly that Philostratus saw *no* miracle in that resuscitation? Does it not rather imply, if anything, the great learning and skill of Apollonius, "who like Asclepiades had the merit of distinguishing at a glance between real and apparent death"?†

A resuscitation, after the soul and spirit have entirely separated from the body, and the last electric thread is severed, is as impossible as for a once disembodied spirit to reïncarnate itself once more on this earth, except as described in previous chapters. "A leaf, once fallen off, does not reattach itself to the branch," says Eliphaz Levi. "The caterpillar becomes a butterfly, but the butterfly does not again return to the grub. Nature closes the door behind all that passes, and pushes life forward. Forms pass, thought remains, and does not recall that which it has once exhausted."‡

Why should it be imagined that Asclepiades and Apollonius enjoyed exceptional powers for the discernment of actual death? Has any modern school of medicine this knowledge to impart to its students? Let their authorities answer for them. These prodigies of Jesus and Apollonius are so well attested that they appear authentic. Whether in either or both cases life was simply suspended or not, the important fact remains that by some power, peculiar to themselves, both

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\* "Vit. Apollon. Tyan.," lib. iv., ch. xvi.

† Salverte, "Sciences Occultes," vol. ii.

‡ "La Science des Esprits."

the wonder-workers recalled the *seemingly dead* to life in an instant.§

Is it because the modern physician has not yet found the secret which the theurgists evidently possessed that its possibility is denied?

Neglected as psychology now is, and with the strangely chaotic state in which physiology is confessed to be by its most fair students, certainly it is not very likely that our men of science will soon rediscover the lost knowledge of the ancients. In the days of old, when prophets were not treated as charlatans, nor thaumaturgists as impostors, there were colleges instituted for teaching prophecy and occult sciences in general. Samuel is recorded as the chief of such an institution at Ramah; Elisha, also, at Jericho. The schools of *hazim*, prophets or seers, were celebrated throughout the country. Hillel had a regular academy, and Socrates is well known to have sent away several of his disciples to study *manticism*. The study of magic, or wisdom, included every branch of science, the metaphysical as well as the physical, psychology and physiology in their common and occult

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§ It would be beneficial to humanity were our modern physicians possessed of the same inestimable faculty; for then we would have on record less horrid deaths *after* inhumation. Mrs. Catherine Crowe, in the "Night-Side of Nature," records in the chapter on "Cases of Trances" *five* such cases, in England alone, and during the present century. Among them is Dr. Walker of Dublin and a Mr. S—, whose stepmother was accused of poisoning him, and who, upon being disinterred, was found lying on his face.

phases, and the study of alchemy was universal, for it was both a physical and a spiritual science. Therefore why doubt or wonder that the ancients, who studied nature under its double aspect, achieved discoveries which to our modern physicists, who study but its dead letter, are a closed book?

Thus, the question at issue is not whether a *dead* body can be resuscitated — for, to assert that would be to assume the possibility of a miracle, which is absurd — but, to assure ourselves whether the medical authorities pretend to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" as the result of asphyxia by drowning, the inhalation of gases and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

In cases of somnambulant trance, none of the ordinary signs of death are lacking; breathing and the pulse are extinct; animal-heat has disappeared; the muscles are rigid, the eye glazed, and the body is colorless. In the celebrated case of Colonel Townshend, he threw himself into this state in the

presence of three medical men; who, after a time, were persuaded that he was really dead, and were about leaving the room, when he slowly revived. He describes his peculiar gift by saying that he "could die or expire when he pleased, and yet, by an effort, or *somehow* he could come to life again."

There occurred in Moscow, a few years since, a remarkable instance of apparent death. The wife of a wealthy merchant lay in the cataleptic state seventeen days, during which the authorities made several attempts to bury her; but, as decomposition had not set in, the family averted the ceremony, and at the end of that time she was restored to life.

The above instances show that the most learned men in the medical profession are unable to be certain when a person is dead. What they call "suspended animation," is that state from which the patient spontaneously recovers, through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended; the subject is in a state of torpor, and the restoration is nothing but a recovery from it.

But, in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed

action, then the whole universe would have to be thrown into chaos to resuscitate the corpse — a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reëminated, they could not perform their customary functions*; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle, to reënter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent — latent as the fire in the flint, or the heat in the cold iron.

In cases of the most profound cataleptic clairvoyance, such as obtained by Du Potet, and described very graphically by the late Prof. William Gregory, in his *Letters on Animal Magnetism*, the spirit is so far disengaged from the body that it would be impossible for it to reënter it without an effort of the mesmerizer's will. The subject is practically dead, and, if left to itself, the spirit would escape forever. Although independent of the torpid physical casing, the half-freed spirit is still tied to it by a magnetic cord, which is described by clairvoyants as appearing dark and smoky by contrast with the ineffable brightness of the astral atmosphere through which they look. Plutarch, relating the story of Thespesius,

who fell from a great height, and lay three days apparently dead, gives us the experience of the latter during his state of partial decease. "Thespesius," says he, "then observed that he was different from the dead by whom he was surrounded. . . . They were transparent and environed by a radiance, but he seemed to trail after him a dark radiation or line of shadow." His whole description, minute and circumstantial in its details, appears to be corroborated by the clairvoyants of every period, and, so far as this class of testimony can be taken, is important. The kabalists, as we find them interpreted by Eliphas Levi, in his *Science des Esprits*, say that, "When a man falls into the last sleep, he is plunged at first into a sort of dream, before gaining consciousness in the other side of life. He sees, then, either in a beautiful vision, or in a terrible nightmare, the paradise or hell, in which he believed during his mortal existence. This is why it often happens, that the affrighted soul breaks violently back into the terrestrial life it has just left, and why some who were really dead, *i.e.*, who, if left alone and quiet, would have peaceably passed away forever in a state of unconscious lethargy, when entombed too soon, reawake to life in the grave."

In this connection, the reader may perhaps recall the well-known case of the old man who had left some generous gifts in his will to his orphaned nieces; which document, just before his death, he had confided to his rich son, with injunctions to carry out his wishes. But, he had not been dead more than a few hours before the son, finding himself alone with the corpse, tore the will and burned it. The sight of this

impious deed apparently recalled the hovering spirit, and the old man, rising from his couch of death, uttered a fierce malediction upon the horror-stricken wretch, and then fell back again, and yielded up his spirit — this time forever. Dion Boucicault makes use of an incident of this kind in his powerful drama *Louis XI.*; and Charles Kean created a profound impression in the character of the French monarch, when the dead man revives for an instant and clutches the crown as the heir-apparent approaches it.

Levi says that resuscitation is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is a torpor which a great shock or the magnetism of a powerful will can overcome." He accounts in this manner for the resuscitation of the dead man thrown upon the bones of Elisha. He explains it by saying that the soul was hovering at that moment near the body; the burial party, according to tradition, were attacked by robbers; and their fright communicating itself sympathetically to it, the soul was seized with horror at the idea of its remains being desecrated, and "reëntered violently into its body to raise and save it." Those who believe in the survival of the soul can see in this incident nothing of a supernatural character — it is only a perfect manifestation of natural law. To narrate to the materialist such a case, however well attested, would be but an idle talk; the theologian, always looking beyond nature for

a special providence, regards it as a prodigy. Eliphaz Levi says: "They attributed the resuscitation to the contact with the bones of Elisha; and worship of relics dates logically from his epoch."

Balfour Stewart is right — scientists "know nothing, or next to nothing, of the ultimate structure and properties of matter, whether organic or inorganic."

We are now on such firm ground, that we will take another step in advance. *The same knowledge and control of the occult forces, including the vital force which enabled the fakir temporarily to leave and then reënter his body, and Jesus, Apollonius, and Elisha to recall their several subjects to life, made it possible for the ancient hierophants to animate statues, and cause them to act and speak like living creatures.* It is the same knowledge and power which made it possible for Paracelsus to create his homunculi; for Aaron to change his rod into a serpent and a budding branch; Moses to cover Egypt with frogs and other pests; and the Egyptian theurgist of our day to vivify his pigmy Mandragora, which has physical life but no soul. It was no more wonderful that upon presenting the necessary conditions Moses should call into life large reptiles and insects, than that, under like favoring conditions, the physical scientist should call into life the small ones which he names bacteria.

And now, in connection with ancient miracle-doers and prophets, let us bring forward the claims of the modern mediums. Nearly every form of phenomena recorded in the sacred and profane histories of the world we find them

claiming to reproduce in our days. Selecting, among the variety of seeming wonders, levitation of ponderable inanimate objects as well as of human bodies, we will give our attention to the conditions under which the phenomenon is manifested. History records the names of Pagan theurgists, Christian saints, Hindu fakirs, and spiritual mediums who have been thus levitated, and who remained suspended in the air, sometimes for a considerable time. The phenomenon has not been confined to one country or epoch, but almost invariably the subjects have been religious ecstasies, adepts in magic, or, as now, spiritual mediums.

We assume the fact to be so well established as to require no labored effort on our part at this time to furnish proof that unconscious manifestations of spirit-power, as well as conscious feats of high magic, have happened in all countries, in all ages, and with hierophants as well as through irresponsible mediums. When the present perfected European civilization was yet in an inchoate state, occult philosophy, already hoary with age, speculated upon the attributes of man by analogy with those of his Creator. Individuals later, whose names will remain forever immortal, inscribed on the portal of the spiritual history of man, have afforded in their persons examples of how far could be developed the god-like powers of the *microcosmos*. Describing the *Doctrines and Principal Teachers of the Alexandrian School*, Professor A. Wilder says: "Plotinus taught that there was in the soul a returning impulse, love, which attracted it inward toward its origin and centre, the eternal good. While the

person who does not understand how the soul contains the beautiful within itself will seek by laborious effort to realize beauty without, the wise man recognizes it within himself, develops the idea by withdrawal into himself, concentrating his attention, and so floating upward toward the divine fountain, the stream of which flows within him. The infinite is not known through the reason . . . but by a faculty superior to reason, by entering upon a state in which the individual, so to speak, ceases to be his finite self, in which state divine essence is communicated to him. This is ECSTASY."

Of Apollonius, who asserted that he could see "the present and the future in a clear mirror," on account of his abstemious mode of life, the professor very beautifully observes: "This is what may be termed *spiritual photography*. The soul is the camera in which facts and events, future, past, and present, are alike fixed; and the mind becomes conscious of them. Beyond our every-day world of limits, all is as one day or state, the past and future comprised in the present."\*

### MEDIUMSHIP TOTALLY ANTAGONISTIC TO ADEPTSHIP

Were these God-like men "mediums," as the orthodox spiritualists will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human,

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\* A. Wilder, "*Neo-Platonism and Alchemy*."



elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3d, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is

MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal demon. It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, "could not very well deny the fact without inconsistency. This mediumship is typified in the story of Eve succumbing to the reasonings of the serpent; of Pandora peeping in the forbidden casket and letting loose on the world, sorrow and evil, and by Mary Magdalene, who from having been obsessed by 'seven devils' was finally redeemed by the triumphant struggle of her immortal spirit, touched by the

presence of a holy mediator, against the dweller." This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

"The tree is known by its fruits." Side by side with passive mediums in the progress of the world's history, appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade; and the Obeah woman of En-Dor, so well defined by Henry More, though she may have killed her calf for Saul, accepted hire from other visitors. In India, the jugglers, who by the way are less so than many a modern medium, and the *Essaoua* or sorcerers and serpent-charmers of Asia and Africa, all exercise their gifts for money. Not so with the mediators, or hierophants. Buddha was a mendicant and refused his father's throne. The "Son of Man had not where to lay his head"; the chosen apostles provided "neither gold, nor silver, nor brass in their purses."

Apollonius gave one half of his fortune to his relatives, the other half to the poor; Iamblichus and Plotinus were renowned for charity and self-denial; the fakirs, or holy mendicants, of India are fairly described by Jacolliot; the Pythagorean Essenes and Therapeutæ believed their hands

defiled by the contact of money. When the apostles were offered money to impart their spiritual powers, Peter, notwithstanding that the Bible shows him a coward and thrice a renegade, still indignantly spurned the offer, saying: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." These men were mediators, guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by the overpowering influence — which their weak and nervous natures are unable to shake off — to a morbid state, which at last becomes chronic, they are impeded by these "influences" from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows, as recent events have too well proved, whether the calling is one to be envied by any one! It is not mediums, real, *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists.

Plotinus, when asked to attend public worship of the gods, is said to have proudly answered: "It is for them (the spirits) to come to me." Iamblichus asserted and proved in his own case, that our soul can attain communion with the highest intelligences, with "natures loftier than itself," and carefully drove away from his theurgical ceremonies \* every inferior

spirit, or bad dæmon, which he taught his disciples to recognize. Proclus, who "elaborated the entire theosophy and theurgy of his predecessors into a complete system,"\* according to Professor Wilder, "believed with Iamblichus in the attaining of a divine power, which, overcoming the mundane life, rendered the individual an organ of the Deity." He even taught that there was a "mystic password that would carry a person from one order of spiritual beings to another, higher and higher, till he arrived at the absolute divine." Apollonius spurned the sorcerers and "common soothsayers," and declared that it was his "peculiar abstemious mode of life" which "produced such an acuteness of the senses and created other faculties, so that the greatest and most remarkable things can take place." Jesus declared man *the lord of the Sabbath*, and at his command the terrestrial and elementary spirits fled from their temporary abodes; a power which was shared by Apollonius and many of the Brotherhood of the Essenes of Judea and Mount Carmel.

It is undeniable that there must have been some good reasons why the ancients persecuted *unregulated* mediums. Otherwise why, at the time of Moses and David and Samuel, should they have encouraged prophecy and divination, astrology and soothsaying, and maintained schools and colleges in which these natural gifts were strengthened and developed, while witches and those who divined by the spirit of *Ob* were put to death? Even at the time of Christ, the poor

oppressed mediums were driven to the tombs and waste places without the city walls. Why this apparent gross injustice? Why should banishment, persecution, and death be the portion of the physical mediums of those days, and whole communities of thaumaturgists — like the Essenes — be not merely tolerated but revered? It is because the ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and the evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree.

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\* See the "Sketch of the Eclectic Philosophy of the Alexandrian School."

When he is fully "developed" — perfectly passive — his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. If these miracle-making elementals and disembodied devils called elementary were indeed the guardian angels that they have passed for, these last thirty years, why have they not given their faithful mediums at least good health and domestic happiness? Why do they desert them at the most critical moments of trial when under accusations of fraud? It is notorious that the best physical mediums are either sickly or, sometimes, what is still worse, inclined to some abnormal vice or other. Why do not these healing "guides," who make their mediums play the therapists and thaumaturgists to others, give them the boon of robust physical vigor? The ancient thaumaturgist and apostle, generally, if not invariably, enjoyed good health; their magnetism never conveyed to the sick patient any physical or moral taint; and they never were accused of

VAMPIRISM, which a spiritual paper very justly charges upon some medium-healers.\*

If we apply the above law of mediumship and mediatorship to the subject of levitation, with which we opened our present discussion, what shall we find? Here we have a medium and one of the mediator-class levitated — the former at a seance, the latter at prayer, or in ecstatic contemplation. The medium being passive must *be lifted up*; the ecstatic being active must levitate himself. The former is elevated by his familiar spirits — whoever or whatever they may be — the latter, by the power of his own aspiring soul. Can both be indiscriminately termed *mediums*? But nevertheless we may be answered that the same phenomena are produced in the presence of a modern medium as of an ancient saint. Undoubtedly; and so it was in the days of Moses; for we believe that the triumph claimed for him in *Exodus* over Pharaoh's magicians is simply a national boast on the part of the "chosen people." That the power which produced his phenomena produced that of the magicians also, who were moreover the first tutors of Moses and instructed him in their "wisdom," is most probable. But even in those days they seemed to have well appreciated the difference between phenomena apparently identical. The tutelar national deity of the Hebrews (who is *not* the Highest Father)† forbids expressly, in *Deuteronomy*,\* his people "to

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\* See "Medium and Daybreak," July 7, 1876, p. 428.

† In Volume II., we will distinctly prove that the *Old Testament* mentions the worship of more than one god by the Israelites. The El-Shadi of

learn to do after the abominations of other nations. . . . To pass through *the fire*, or use *divination*, or be an observer of times or an enchanter, or a *witch*, or a consulter with *familiar spirits*, or a necromancer."

What difference was there then between all the above-enumerated phenomena as performed by the "other nations" and when enacted by the prophets? Evidently, there was some good reason for it; and we find it in John's *First Epistle*, iv., which says: "believe not *every* spirit, but *try* the spirits, whether they are of God, because many false prophets are gone out into the world."

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied*" spirit, or can excuse any one for disturbing *the dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him:

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Abraham and Jacob was not the Jehovah of Moses, or the Lord God worshipped by them for forty years in the wilderness. And the God of Hosts of Amos is not, if we are to believe his own words, the Mosaic God, the Sinaitic deity, for this is what we read: "I hate, I despise your feast-days . . . your meat-offerings, I will not accept them. . . . Have ye offered unto *me* sacrifices and offerings in the wilderness forty years, O house of Israel? . . . No, but *ye have borne the tabernacle of your Moloch and Chiun* (Saturn), your images, the star of your god, which ye made to yourselves. . . . Therefore, will I cause you to go into captivity . . . saith the Lord, whose name is *The God of hosts*" (Amos v. 21-27).

\* Chapter xviii.

"Why hast thou *disquieted* me, to bring me up?"† But the "intelligences" that visit the circle-rooms, come at the beck of every trifler who would while away a tedious hour.

In the number of the *London Spiritualist* for July 14th, we find a long article, in which the author seeks to prove that "the marvelous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and apostles of old."

We are forced to contradict, point-blank, such an assertion. They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character, and purposes than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander. The writer compares Ezekiel "lifted up" and taken into the "east gate of the Lord's house,"‡ with the levitations of certain mediums, and the three Hebrew youths in the "burning fiery furnace," with other *fire-proof*

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† This word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven and who therefore ought to have said "to bring me down," is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

‡ *Ezekiel* iii. 12-14.

mediums; the John King "spirit-light" is assimilated with the "burning lamp" of Abraham; and finally, after many such comparisons, the case of the Davenport Brothers, released from the jail of Oswego, is confronted with that of Peter delivered from prison by the "angel of the Lord"!

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "evocation of the dead." As to being lawful, the assertion is contradicted by every prophet. Moses issues a decree of death against those who raise the spirits of the dead, the "necromancers." Nowhere throughout the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy.

Philo Judæus makes Saul say, that if he banishes from the land every diviner and necromancer his name will survive him.

## WHAT ARE "MATERIALIZED SPIRITS"?

One of the greatest reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" has no need to be *evoked*. It sent its portentous message either by an evanescent *simulacrum* of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be evoked were deemed neither safe nor

useful to commune with. They were the souls, or *larvæ* rather, from the infernal region of the limbo — the *sheol*, the region known by the kabalists as the eighth sphere, but far different from the orthodox Hell or Hades of the ancient mythologists. Horace describes this evocation and the ceremonial accompanying it, and Maimonides gives us particulars of the Jewish rite. Every necromantic ceremony was performed on high places and hills, and blood was used for the purpose of placating these human *ghouls*.\*

"I cannot prevent the witches from picking up their bones," says the poet. "See the blood they pour in the ditch to allure the *souls* that will utter their oracles!"† "*Cruor in fossam confusus, ut inde manes elicirent, animas responsa daturas.*"

"The *souls*," says Porphyry, "prefer, to everything else, *freshly-spilt blood*, which seems for a short time to restore to them some of the faculties of life."‡ As for materializations, they are many and various in the sacred records. But, were they effected under the same conditions as at modern seances? Darkness, it appears, was not required in those days of patriarchs and magic powers. The three angels who appeared to Abraham drank in the full blaze of the sun, for "he sat in the tent-door *in the heat of the day*,"§ says the book of *Genesis*. The spirits of Elias and Moses appeared equally in daytime, as it is not probable that Christ and the Apostles

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\* William Howitt, "*History of the Supernatural*," vol. ii., ch. i.

† Lib. i., Sat. 8.

‡ Porphyry, "*Of Sacrifices*."

§ *Genesis* xviii., i.

would be climbing a high mountain during the night. Jesus is represented as having appeared to Mary Magdalene in the garden in the early morning; to the Apostles, at three distinct times, and generally by day; once "when the morning was come" (*John* xxi. 4). Even when the ass of Balaam saw the "materialized" angel, it was in the full light of noon.

We are fully prepared to agree with the writer in question, that we find in the life of Christ — and we may add in the *Old Testament*, too — "an uninterrupted record of spiritualistic manifestations," but nothing *mediumistic*, of a physical character though, if we except the visit of Saul to Sedecla, the Obeah woman of En-Dor. This is a distinction of vital importance.

True, the promise of the Master was clearly stated: "Aye, and greater works than these shall ye do" — works of mediatorship. According to Joel, the time would come when there would be an outpouring of the divine spirit: "Your sons and your daughters," says he, "shall prophesy, your old men shall dream dreams, your young men shall see visions." The time has come and they do all these things now; Spiritualism has its seers and martyrs, its prophets and healers. Like Moses, and David, and Jehoram, there are mediums who have direct writings from genuine planetary and human spirits; and the best of it brings the mediums no pecuniary recompense. The greatest friend of the cause in France, Leymarie, now languishes in a prison-cell, and, as he says with touching pathos, is "no longer a man, but a *number*" on the prison register.

There are a few, a very few, orators on the spiritualistic platform who speak by inspiration, and if they know what is said at all they are in the condition described by Daniel: "And I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep."\* And there are mediums, these whom we have spoken of, for whom the prophecy in Samuel might have been written: "The spirit of the Lord will come upon thee, thou shalt prophesy with them, and shalt be *turned into another man*."† But where, in the long line of Bible-wonders, do we read of flying guitars, and tinkling tambourines, and jangling bells being offered in pitch-dark rooms as evidences of immortality?

When Christ was accused of casting out devils by the power of Beelzebub, he denied it, and sharply retorted by asking, "By whom do your sons or disciples cast them out?" Again, spiritualists affirm that Jesus was a medium, that he was controlled by one or many spirits; but when the charge was made to him direct he said that he was nothing of the kind. "Say we not well, that thou art a Samaritan, and hast a devil?" daimonion, an Obeah, or familiar spirit in the Hebrew text. Jesus answered, "I have not a devil."‡

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\* *Daniel* x. 8.

† *I Samuel*, x. 6.

‡ *Gospel According to John* vii. 20.

## THE SHUDALA MADAN

The writer from whom we have above quoted, attempts also a parallel between the aërial flights of Philip and Ezekiel and of Mrs. Guppy and other modern mediums. He is ignorant or oblivious of the fact that while levitation occurred as an effect in both classes of cases, the producing causes were totally dissimilar. The nature of this difference we have adverted to already. Levitation may be produced consciously or unconsciously to the subject. The juggler determines beforehand that he will be levitated, for how long a time, and to what height; he regulates the occult forces accordingly. The fakir produces the same effect by the power of his aspiration and will, and, except when in the ecstatic state, keeps control over his movements. So does the priest of Siam, when, in the sacred pagoda, he mounts fifty feet in the air with taper in hand, and flits from idol to idol, lighting up the niches, self-supported, and stepping as confidently as though he were upon solid ground. This, persons have seen and testify to. The officers of the Russian squadron which recently circumnavigated the globe, and was stationed for a long time in Japanese waters, relate the fact that, besides many other marvels, they saw jugglers walk in mid-air from tree-top to tree-top, without the slightest support.\* They also saw the pole and tape-climbing feats, described by Colonel Olcott in

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\* Our informant, who was an eye-witness, is Mr. N—ff of St. Petersburg, who was attached to the flag-ship *Almaz*, if we are not mistaken.

his *People from the Other World*, and which have been so much called in question by certain spiritualists and mediums whose zeal is greater than their learning. The quotations from Col. Yule and other writers, elsewhere given in this work, seem to place the matter beyond doubt that these effects are produced.

Such phenomena, when occurring apart from religious rites, in India, Japan, Thibet, Siam, and other "heathen" countries, phenomena a hundred times more various and astounding than ever seen in civilized Europe or America, are never attributed to the spirits of the departed. The Pitris have naught to do with such public exhibitions. And we have but to consult the list of the principal demons or elemental spirits to find that their very names indicate their professions, or, to express it clearly, the tricks to which each variety is best adapted. So we have the Madan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Madan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The *Shudâla-Mâdan*, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire-phenomena as well as Kutti Shâtan, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Siva permission to assume any shape he chose, transform one thing into



another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." *Shûla Mâdan*, is another mischievous spook. He is the *furnace-demon*, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shula likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

*Kumil-Mâdan*, is the *undine* proper. He is an elemental spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp; and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

*Poruthû Mâdan*, is the "wrestling" demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as *levitations*, or taming of wild animals, he will help the performer by keeping him above the soil or will overpower a wild beast before the tamer has time to utter his incantation. So, every "physical manifestation" has its own class of elemental spirits to superintend them.

Returning now to levitations of human bodies and inanimate bodies, in modern circle-rooms, we must refer the reader to the Introductory chapter of this work. (See "Æthrobasy.") In connection with the story of Simon the Magician, we have shown the explanation of the ancients as

to how the levitation and transport of heavy bodies could be produced. We will now try and suggest a hypothesis for the same in relation to *mediums*, *i.e.*, persons supposed to be unconscious at the moment of the phenomena, which the believers claim to be produced by disembodied "spirits." We need not repeat that which has been sufficiently explained before. Conscious æthrobasy under magneto-electrical conditions is possible only to *adepts* who can never be overpowered by an influence foreign to themselves, but remain sole masters of their WILL.

Thus levitation, we will say, must always occur in obedience to law — a law as inexorable as that which makes a body unaffected by it remain upon the ground. And where should we seek for that law outside of the theory of molecular attraction? It is a scientific hypothesis that the form of force which first brings nebulous or star matter together into a whirling vortex is electricity; and modern chemistry is being totally reconstructed upon the theory of electric polarities of atoms. The waterspout, the tornado, the whirlwind, the cyclone, and the hurricane, are all doubtless the result of electrical action. This phenomenon has been studied from above as well as from below, observations having been made both upon the ground and from a balloon floating above the vortex of a thunder-storm.

## PHILOSOPHY OF LEVITATION

Observe now, that this force, under the conditions of a dry and warm atmosphere at the earth's surface, can accumulate a

dynamic energy capable of lifting enormous bodies of water, of compressing the particles of atmosphere, and of sweeping across a country, tearing up forests, lifting rocks, and scattering buildings in fragments over the ground. Wild's electric machine causes induced currents of magneto-electricity so enormously powerful as to produce light by which small print may be read, on a dark night, at a distance of two miles from the place where it is operating.

As long ago as the year 1600, Gilbert, in his *De Magnete*, enunciated the principle that the globe itself is one vast magnet, and some of our advanced electricians are now beginning to realize that man, too, possesses this property, and that the mutual attractions and repulsions of individuals toward each other may at least in part find their explanation in this fact. The experience of attendants upon spiritualistic circles corroborates this opinion. Says Professor Nicholas Wagner, of the University of St. Petersburg: "Heat, or *perhaps the electricity of the investigators* sitting in the circle, must concentrate itself in the table and gradually develop into motions. At the same time, or a little afterward, the psychical force unites to assist the two other powers. By *psychical force*, I mean that which evolves itself out of all the other forces of our organism. The combination into one general something of several separate forces, and capable, when combined, of manifesting itself in degree, according to the individuality." The progress of the phenomena he considers to be affected by the cold or the dryness of the atmosphere. Now, remembering what has been said as to the subtler forms of

energy which the Hermetists have proved to exist in nature, and accepting the hypothesis enunciated by Mr. Wagner that "the power which calls out these manifestations is centred in the mediums," may not the medium, by furnishing in himself a nucleus as perfect in its way as the system of permanent steel magnets in Wild's battery, produce astral currents sufficiently strong to lift in their vortex a body even as ponderable as a human form? It is not necessary that the object lifted should assume a gyratory motion, for the phenomenon we are observing, unlike the whirlwind, is directed by an intelligence, which is capable of keeping the body to be raised within the ascending current and preventing its rotation.

Levitation in this case would be a purely mechanical phenomenon. The inert body of the passive medium is lifted by a vortex created either by the elemental spirits — possibly, in some cases, by human ones, and sometimes through purely morbid causes, as in the cases of Professor Perty's sick somnambules. The levitation of the adept is, on the contrary, a magneto-electric effect, as we have just stated. He has made the polarity of his body opposite to that of the atmosphere, and identical with that of the earth; hence, attractable by the former, retaining his consciousness the while. A like phenomenal levitation is possible, also, when disease has changed the corporeal polarity of a patient, as disease always does in a greater or lesser degree. But, in such case, the lifted person would not be likely to remain conscious.

In one series of observations upon whirlwinds, made in 1859, in the basin of the Rocky Mountains, "a newspaper was caught up . . . to a height of some two hundred feet; and there it oscillated to and fro across the track for some considerable time, whilst accompanying the onward motion."\* Of course scientists will say that a parallel cannot be instituted between this case and that of human levitation; that no vortex can be formed in a room by which a medium could be raised; but this is a question of astral light and spirit, which have their own peculiar dynamical laws. Those who understand the latter, affirm that a concourse of people laboring under mental excitement, which reacts upon the physical system, throw off electromagnetic emanations, which, when sufficiently intense, can throw the whole circumambient atmosphere into perturbation. Force enough may actually be generated to create an electrical vortex, sufficiently powerful to produce many a strange phenomenon. With this hint, the whirling of the dervishes, and the wild dances, swayings, gesticulations, music, and shouts of devotees will be understood as all having a common object in view — namely, the creation of such astral conditions as favor psychological and physical phenomena. The *rationale* of religious revivals

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\* "What forces were in operation to cause this oscillation of the newspaper?" asks J. W. Phelps, who quotes the case — "These were the rapid upward motion of heated air, the downward motion of cold air, the translatory motion of the surface breeze, and the circular motion of the whirlwind. But how could these combine so as to produce the oscillation?" (Lecture on "*Force Electrically Explained.*")

will also be better understood if this principle is borne in mind.

But there is still another point to be considered. If the medium is a nucleus of magnetism and a conductor of that force, he would be subject to the same laws as a metallic conductor, and be attracted to his magnet. If, therefore, a magnetic centre of the requisite power was formed directly over him by the unseen powers presiding over the manifestations, why should not his body be lifted toward it, despite terrestrial gravity? We know that, in the case of a medium who is unconscious of the progress of the operation, it is necessary to first admit the fact of such an intelligence, and next, the possibility of the experiment being conducted as described; but, in view of the multifarious evidences offered, not only in our own researches, which claim no authority, but also in those of Mr. Crookes, and a great number of others, in many lands and at different epochs, we shall not turn aside from the main object of offering this hypothesis in the profitless endeavor to strengthen a case which scientific men will not consider with patience, even when sanctioned by the most distinguished of their own body.

As early as 1836, the public was apprised of certain phenomena which were as extraordinary, if not more so than all the manifestations which are produced in our days. The famous correspondence between two well-known mesmerizers, Deleuze and Billot, was published in France, and the wonders discussed for a time in every society. Billot firmly believed in the apparition of spirits, for, as he says, he

has both seen, heard, and felt them. Deleuze was as much convinced of this truth as Billot, and declared that man's immortality and the return of the dead, or rather of their shadows, was the best demonstrated fact in his opinion. Material objects were brought to him from distant places by invisible hands, and he communicated on most important subjects with the invisible intelligences. "In regard to this," he remarks, "I cannot conceive how spiritual beings are able to carry material objects." More skeptical, less intuitional than Billot, nevertheless, he agreed with the latter that "the question of spiritualism is not one of opinions, but *of facts*."

Such is precisely the conclusion to which Professor Wagner, of St. Petersburg, was finally driven. In the second pamphlet on *Mediumistic Phenomena*, issued by him in December, 1875, he administers the following rebuke to Mr. Shkliarevsky, one of his materialistic critics: "So long as the spiritual manifestations were weak and sporadic, we men of science could afford to deceive ourselves with theories of unconscious muscular action, or unconscious cerebrations of our brains, and tumble the rest into one heap as juggleries. . . . But now these wonders have grown too striking; the spirits show themselves in the shape of tangible, materialized forms, which can be touched and handled at will by any learned skeptic like yourself, and even be weighed and measured. We can struggle no longer, for every resistance becomes absurd — it threatens lunacy. Try then to realize this, and to humble yourself before the possibility of impossible facts."

Iron is only magnetized temporarily, but steel permanently, by contact with the lodestone. Now steel is but iron which has passed through a carbonizing process, and yet that process has quite changed the nature of the metal, so far as its relations to the lodestone are concerned. In like manner, it may be said that the medium is but an ordinary person who is magnetized by influx from the astral light; and as the permanence of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force?

This condition of saturation may be congenital, or brought about in anyone of these ways: — by the mesmeric process; by spirit-agency; or by self-will. Moreover, the condition seems hereditary, like any other physical or mental peculiarity; many, and we may even say most great mediums having had mediumship exhibited in some form by one or more progenitors. Mesmeric subjects easily pass into the higher forms of clairvoyance and mediumship (now so called), as Gregory, Deleuze, Puysegur, Du Potet, and other authorities inform us. As to the process of self-saturation, we have only to turn to the account of the priestly devotees of Japan, Siam, China, India, Thibet, and Egypt, as well as of European countries, to be satisfied of its reality. Long persistence in a fixed determination to subjugate matter, brings about a condition in which not only is one insensible to external impressions, but even death itself may be simulated,

as we have already seen. The ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

The phenomena of mesmerism are explicable upon no other hypothesis than the projection of a current of force from the operator into the subject. If a man can project this force by an exercise of the will, what prevents his attracting it toward himself by reversing the current? Unless, indeed, it be urged that the force is generated within his body and cannot be attracted from any supply without. But even under such an hypothesis, if he can generate a superabundant supply to saturate another person, or even an inanimate object by his will, why cannot he generate it in excess for self-saturation?

In his work on *Anthropology*, Professor J. R. Buchanan notes the tendency of the natural gestures to follow the direction of the phrenological organs; the attitude of combativeness being downward and backward; that of hope and spirituality upward and forward; that of firmness upward and backward; and so on. The adepts of Hermetic science know this principle so well that they explain the levitation of their own bodies, whenever it happens unawares, by saying that the thought is so intently fixed upon a point above them, that when the body is thoroughly imbued with the astral influence, it follows the mental aspiration and rises into the air as easily as a cork held beneath the water rises to the surface when its buoyancy is allowed to assert itself. The giddiness felt by certain persons

when standing upon the brink of a chasm is explained upon the same principle. Young children, who have little or no active imagination, and in whom experience has not had sufficient time to develop fear, are seldom, if ever, giddy; but the adult of a certain mental temperament, seeing the chasm and picturing in his imaginative fancy the consequences of a fall, allows himself to be drawn by the attraction of the earth, and *unless the spell of fascination* be broken, his body will follow his thought to the foot of the precipice.

That this giddiness is purely a temperamental affair, is shown in the fact that some persons never experience the sensation, and inquiry will probably reveal the fact that such are deficient in the imaginative faculty. We have a case in view — a gentleman who, in 1858, had so firm a nerve that he horrified the witnesses by standing upon the coping of the *Arc de Triomphe*, in Paris, with folded arms, and his feet half over the edge; but, having since become short-sighted, was taken with a panic upon attempting to cross a plank-walk over the courtyard of a hotel, where the footway was more than two feet and a half wide, and there was no danger. He looked at the flagging below, gave his fancy free play, and would have fallen had he not quickly sat down.

It is a dogma of science that perpetual motion is impossible; it is another dogma, that the allegation that the Hermetists discovered the elixir of life, and that certain of them, by partaking of it, prolonged their existence far beyond the usual term, is a superstitious absurdity. And the claim that the baser metals have been transmuted into gold, and

that the universal solvent was discovered, excites only contemptuous derision in a century which has crowned the edifice of philosophy with a cope-stone of protoplasm. The first is declared a *physical impossibility*; as much so, according to Babinet, the astronomer, as the "levitation of an object without contact";\* the second, a physiological vagary begotten of a disordered mind; the third, a chemical absurdity.

Balfour Stewart says that while the man of science cannot assert that "he is intimately acquainted with all the forces of nature, and cannot prove that perpetual motion is impossible; for, in truth, he knows very little of these forces . . . he does think *that he has entered into the spirit and design of nature*, and therefore he denies at once the possibility of such a machine."† If he has discovered the design of nature, he certainly has not *the spirit*, for he denies its existence in one sense; and denying spirit he prevents that perfect understanding of universal law which would redeem modern philosophy from its thousand mortifying dilemmas and mistakes. If Professor B. Stewart's negation is founded upon no better analogy than that of his French contemporary, Babinet, he is in danger of a like humiliating catastrophe. The universe itself illustrates the actuality of perpetual motion; and the atomic theory, which has proved such a balm to the exhausted minds of our cosmic explorers, is based upon it. The telescope searching through space, and the microscope

probing the mysteries of the little world in a drop of water, reveal the same law in operation; and, as everything below is like everything above, who would presume to say that when the conservation of energy is better understood, and the two additional forces of the kabalists are added to the catalogue of orthodox science, it may not be discovered how to construct a machine which shall run without friction and supply itself with energy in proportion to its wastes? "Fifty years ago," says the venerable Mr. de Lara, "a Hamburg paper, quoting from an English one an account of the opening of the Manchester and Liverpool Railway, pronounced it a gross fabrication; capping the climax by saying, 'even so far extends the credulity of the English' "; the moral is apparent. The recent discovery of the compound called METALLINE, by an American chemist, makes it appear probable that friction can, in a large degree, be overcome. One thing is certain, when a man shall have discovered the perpetual motion he will be able to understand by analogy all the secrets of nature; progress in direct ratio with resistance.

We may say the same of the elixir of life, by which is understood physical life, the soul being of course deathless only by reason of its divine immortal union with spirit. But *continual* or *perpetual* does not mean endless. The kabalists have never claimed that either an endless physical life or unending motion is possible. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits (scintillas from the eternal central sun which will be reabsorbed by it at the end of time) are incorruptible and

\* "*Revue des Deux Mondes*," p. 414, 1858.

† "*Conservation of Energy*," p. 140.

eternal. But, in possession of a knowledge of occult natural forces, yet undiscovered by the materialists, they asserted that both physical life and mechanical motion could be prolonged indefinitely. The philosophers' stone had more than one meaning attached to its mysterious origin. Says Professor Wilder: "The study of alchemy was even more universal than the several writers upon it appear to have known, and was always the auxiliary of, if not identical with, the occult sciences of magic, necromancy, and astrology; probably from the same fact that they were originally but forms of a spiritualism which was generally extant in all ages of human history."

Our greatest wonder is, that the very men who view the human body simply as a "digesting machine," should object to the idea that if some equivalent for metalline could be applied between its molecules, it should run without friction. Man's body is taken from the earth, or dust, according to *Genesis*; which allegory bars the claims of modern analysts to original discovery of the nature of the inorganic constituents of human body. If the author of *Genesis* knew this, and Aristotle taught the identity between the life-principle of plants, animals, and men, our affiliation with mother earth seems to have been settled long ago.

## THE ELIXIR AND ALKAHEST

Elie de Beaumont has recently reasserted the old doctrine of Hermes that there is a terrestrial circulation comparable to that of the blood of man. Now, since it is a doctrine as old as

time, that nature is continually renewing her wasted energies by absorption from the source of energy, why should the child differ from the parent? Why may not man, by discovering the source and nature of this recuperative energy, extract from the earth herself the juice or quintessence with which to replenish his own forces? This *may* have been the great secret of the alchemists. Stop the circulation of the terrestrial fluids and we have stagnation, putrefaction, death; stop the circulation of the fluids in man, and stagnation, absorption, calcification from old age, and death ensue. If the alchemists had simply discovered some chemical compound capable of keeping the channels of our circulation unclogged, would not all the rest easily follow? And why, we ask, if the surface-waters of certain mineral springs have such virtue in the cure of disease and the restoration of physical vigor, is it illogical to say that if we could get the first runnings from the alembic of nature in the bowels of the earth, we might, perhaps, find that the fountain of youth was no myth after all. Jennings asserts that the elixir was produced out of the secret chemical laboratories of nature by some adepts; and Robert Boyle, the chemist, mentions a medicated wine or cordial which Dr. Lefevre tried with wonderful effect upon an old woman.

*Alchemy is as old as tradition itself.* "The first authentic record on this subject," says William Godwin, "is an edict of Diocletian, about 300 years after Christ, ordering a diligent search to be made in Egypt for all the ancient books which treated of the art of making gold and silver, that they might

be consigned to the flames. This edict necessarily presumes a certain antiquity to the pursuit; and *fabulous* history has recorded Solomon, Pythagoras, and Hermes among its distinguished votaries."

And this question of transmutation — this alkahest or universal solvent, which comes next after the elixir vitæ in the order of the three alchemical agents? Is the idea so absurd as to be totally unworthy of consideration in this age of chemical discovery? How shall we dispose of the historical anecdotes of men who actually made gold and gave it away, and of those who testify to having seen them do it? Libavius, Geberus, Arnoldus, Thomas Aquinas, Bernardus Comes, Joannes, Penotus, Quercetanus Geber, the Arabian father of European alchemy, Eugenius Philalethes, Baptista Porta, Rubeus, Dornesius, Vogelius, Irenæus Philaletha Cosmopolita, and many mediæval alchemists and Hermetic philosophers assert the fact. Must we believe them all visionaries and lunatics, these otherwise great and learned scholars? Francesco Picus, in his work *De Auro*, gives eighteen instances of gold being produced in his presence by artificial means; and Thomas Vaughan,\* going to a goldsmith to sell 1,200 marks worth of gold, when the man suspiciously remarked that the gold was too pure to have ever come out of a mine, ran away, leaving the money behind him. In a preceding chapter we have brought forward the testimony of a number of authors to this effect.

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\* Eugenius Philalethes.

Marco Polo tells us that in some mountains of Thibet, which he calls *Chingintalas*, there are veins of the substance from which *Salamander* is made: "For the real truth is, that the salamander is no beast, as they allege in our parts of the world, but is a substance found in the earth."† Then he adds that a Turk of the name of Zurficar, told him that he had been procuring salamanders for the Great Khan, in those regions, for the space of three years. "He said that the way they got them was by digging in that mountain till they found a certain vein. The substance of this vein was then taken and crushed, and, when so treated, it divides, as it were, into fibres of wool, which they set forth to dry. When dry, these fibres were pounded and washed, so as to leave only the fibres, like fibres of wool. These were then spun. . . . When first made, these napkins are not very white, but, by putting them into the fire for a while, they come out as white as snow."

Therefore, as several authorities testify, this mineral substance is the famous *Asbestos*,‡ which the Rev. A. Williamson says is found in Shantung. But, it is not only incombustible thread which is made from it. An oil, having several most extraordinary properties, is extracted from it, and the secret of its virtues remains with certain lamas and Hindu adepts. When rubbed into the body, it leaves no external stain or mark, but, nevertheless, after having been so rubbed, the part can be scrubbed with soap and hot or cold

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† "Book of Ser Marco Polo," vol. i., p. 215.

‡ See Sage's "Dictionnaire des Tissus," vol. ii., pp. 1-12.



water, without the virtue of the ointment being affected in the least. The person so rubbed may boldly step into the hottest fire; unless suffocated, he will remain uninjured. Another property of the oil is that, when combined with *another substance*, that we are not at liberty to name, and left stagnant under the rays of the moon, on certain nights indicated by native astrologers, it will breed strange creatures. Infusoria we may call them in one sense, but then these grow and develop. Speaking of Kashmere, Marco Polo observes that they have an astonishing acquaintance with the *devilries* of enchantment, insomuch that they *make their idols to speak*.

To this day, the greatest magian mystics of these regions may be found in Kashmere. The various religious sects of this country were always credited with preternatural powers, and were the resort of adepts and sages. As Colonel Yule remarks, "Vambery tells us that even in our day, the Kasmiri dervishes are preëminent among their Mahometan brethren for *cunning*, secret arts, skill in exorcisms and magic."\*

But, all modern chemists are not equally dogmatic in their negation of the possibility of such a transmutation. Dr. Peisse, Desprez, and even the all-denying Louis Figuier, of Paris, seem to be far from rejecting the idea. Dr. Wilder says: "The possibility of reducing the elements to their primal form, as they are supposed to have existed in the igneous mass from which the earth-crust is believed to have been formed, is not considered by physicists to be so absurd an idea as has been

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\* "Book of Ser Marco Polo," vol. i., p. 230.

intimated. There is a relationship between metals, often so close as to indicate an original identity. Persons called alchemists may, therefore, have devoted their energies to investigations into these matters, as Lavoisier, Davy, Faraday, and others of our day have explained the mysteries of chemistry."† A learned Theosophist, a practicing physician of this country, one who has studied the occult sciences and alchemy for over thirty years, has succeeded in reducing the elements to their primal form, and made what is termed "the pre-Adamite earth." It appears in the form of an earthy precipitate from pure water, which, on being disturbed, presents the most opalescent and vivid colors.

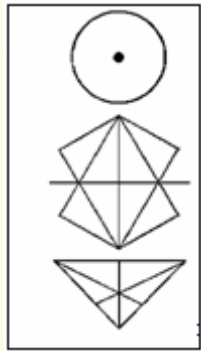
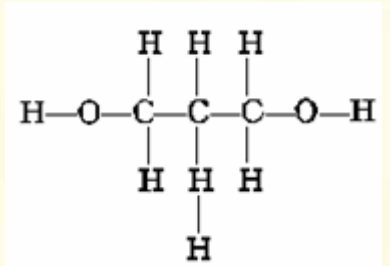
"The secret," say the alchemists, as if enjoying the ignorance of the uninitiated, "is an amalgamation of the salt, sulphur, and mercury combined three times in Azoth, by a triple sublimation and a triple fixation."

"How ridiculously absurd!" will exclaim a learned modern chemist. Well, the disciples of the great Hermes understand the above as well as a graduate of Harvard University comprehends the meaning of his Professor of Chemistry, when the latter says: "With one hydroxyl group we can only produce monatomic compounds; use two hydroxyl groups, and we can form around the same skeleton a number of diatomic compounds."

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† "Alchemy, or the Hermetic Philosophy," p. 25.

. . . Attach to the nucleus three hydroxyl groups, and there result triatomic compounds, among which is a very familiar substance *Glycerine*."



"Attach thyself," says the alchemist, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters." The arcanum — the fourth emanation of the Akâsa, the principle of LIFE, which is represented in its third transmutation by the fiery sun, the eye of the world, or of Osiris, as the Egyptians termed it. An eye tenderly watching its youngest daughter, wife, and sister — Isis, our mother earth. See what Hermes, the thrice-great master, says of her: "Her father is the sun, her mother is the moon." It attracts and caresses, and then repulses her by a projectile power. It is for the Hermetic student to watch its

motions, to catch its subtle currents, to guide and direct them with the help of the *athanor*, the Archimedean lever of the alchemist. What is this mysterious athanor? Can the physicist tell us — he who sees and examines it daily? Aye, he sees; but does he comprehend the secret-ciphered characters traced by the divine finger on every sea-shell in the ocean's deep; on every leaf that trembles in the breeze; in the bright star, whose stellar lines are in his sight but so many more or less luminous lines of hydrogen? "God *geometrizes*," said Plato.\* "The laws of nature are the thoughts of God"; exclaimed Oërsted, 2,000 years later. "His thoughts are immutable," repeated the solitary student of Hermetic lore, "therefore it is in the perfect harmony and equilibrium of all things that we must seek the truth." And thus, proceeding from the indivisible unity, he found emanating from it two contrary forces, each acting through the other and producing equilibrium, and the three were but one, the Pythagorean Eternal Monad. The primordial point is a circle; the circle squaring itself from the four cardinal points becomes a

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\* See Plutarch, "*Symposiacs*," viii. 2. "Diogenianus began and said: 'Let us admit Plato to the conference and inquire upon what account he says — supposing it to be his sentence — that *God always plays the geometer*.' I said: 'This sentence was not plainly set down in any of his books; yet there are good arguments that it is his, and it is very much like his expression.' Tyndares presently subjoined: 'He praises geometry as a science that takes off men from sensible objects, and makes them apply themselves to the intelligible and Eternal Nature — the contemplation of which is the end of philosophy, as a view of the mysteries of initiation into holy rites.'"

quaternary, the perfect square, having at each of its four angles a letter of the mirific name, the sacred TETRAGRAM. It is the four Buddhas who came and have passed away; the Pythagorean *tetractys* — absorbed and resolved by the one eternal NO-BEING. Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an initiate, the tablet known as the *Smaragdine*. It contains, in a few sentences, the essence of the Hermetic wisdom. To those who read but with their bodily eyes, the precepts will suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things, but that which is true and most certain. "What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing. "As all things were produced by the mediation of one being, so all things were produced from this one *by adaptation*. "Its father is the sun, its mother is the moon. "It is the cause of all perfection throughout the whole earth. "Its power is perfect *if it is changed into earth*.

"Separate the earth from the fire, the subtile from the gross, acting prudently and with judgment. "Ascend with the greatest sagacity from the earth to heaven, and then descend again to earth, and unite together the power of things inferior and superior; thus you will possess the light of the whole world, and all obscurity will fly away from you.

"This thing has more fortitude than fortitude itself, because *it will overcome every subtile thing and penetrate every solid thing*.

"By it the world was formed." This mysterious thing is the universal, magical agent, the astral light, which in the correlations of its forces furnishes the alkahest, the philosopher's stone, and the elixir of life. Hermetic philosophy names it Azoth, the soul of the world, the celestial virgin, the great Magnes, etc., etc. Physical science knows it as "heat, light, electricity, and magnetism"; but ignoring its spiritual properties and the occult potency contained in ether, rejects everything it ignores. It explains and depicts the crystalline forms of the snow-flakes, their modifications of an hexagonal prism which shoot out an infinity of delicate needles. It has studied them so perfectly that it has even calculated, with the most wondrous mathematical precision, that all these needles diverge from each other at an angle of 60°. Can it tell us as well the cause of this "endless variety of the most exquisite forms,"\* each of which is a most perfect geometrical figure in itself? These frozen, starlike and flower-like blossoms, may be, for all materialistic science knows, a shower of messages snowed by spiritual hands from the worlds above for spiritual eyes below to read.

The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical

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\* Prof. Ed. L. Youmans, "*Descriptive Chemistry*."

precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY. Everything in this world is a trinity completed by the quaternary,\* and every element is divisible on this same principle. Physiology can divide man *ad infinitum*, as physical science has divided the four primal and principal elements in several dozens of others; she will not succeed in changing either. Birth, life, and death will ever be a trinity completed only at the cyclic end. Even were science to change the longed-for immortality into annihilation, it still will ever be a quaternary; for God "geometrizes!"

Therefore, perhaps alchemy will one day be allowed to talk of her salt, mercury, sulphur, and azoth, her symbols and mirific letters, and repeat, with the exponent of the *Synthesis of Organic Compounds*, that "it must be remembered that the grouping is *no play of fancy*, and that a good reason can be given for the position of every letter."†

Dr. Peisse, of Paris, wrote in 1863, the following:

"One word, *a propos*, of alchemy. What must we think of the Hermetic art? Is it lawful to believe that we can transmute metals, make gold? Well, positive men, *esprits forts* of the nineteenth century, know that Mr. Figuier, doctor of science

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\* In ancient nations the Deity was a trine supplemented by a goddess — the *arba-il*, or fourfold God.

† Josiah Cooke, "*The New Chemistry*."

and medicine, chemical analyst in the School of Pharmacy, of Paris, does not wish to express himself upon the subject. He doubts, he hesitates. He knows several alchemists (for there are such) who, basing themselves upon modern chemical discoveries, and especially on the singular circumstance of the equivalents demonstrated by M. Dumas, pretend that metals are not simple bodies, true elements in the absolute sense, and that in consequence they may be produced by the process of decomposition. . . . This encourages me to take a step further, and candidly avow that I would be only moderately surprised to see some one make gold. I have only one reason to give, but sufficient it seems; which is, that gold has not always existed; it has been made by some chemical travail or other in the bosom of the fused matter of our globe;‡ perhaps some of it may be even now in process of formation.

The pretended simple bodies of our chemistry are very probably secondary products, in the formation of the terrestrial mass. It has been proved so with water, one of the most respectable elements of ancient physics. To-day, we create water. Why should we not make gold? An eminent experimentalist, Mr. Desprez, has made the diamond. True, this diamond is only *a scientific diamond*, a philosophical diamond, which would be worth nothing; but, no matter, my position holds good. Besides, we are not left to simple conjectures. There is a man living, who, in a paper addressed

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‡ Prof. Sterry Hunt's theory of metalliferous deposits contradicts this; but is it right?

to the scientific bodies, in 1853, has underscored these words — I have discovered the method of producing artificial gold, I have made gold. This adept is Mr. Theodore Tiffereau, preparator of chemistry in the *École Professionnelle et Supérieure* of Nantes.\* Cardinal de Rohan, the famous victim of the diamond necklace conspiracy, testified that he had seen the Count Cagliostro make both gold and diamonds. We presume that those who agree with Professor T. Sterry Hunt, F.R.S., will have no patience with the theory of Dr. Peisse, for they believe that all of our metalliferous deposits are due to the action of organic life. And so, until they do come to some composition of their differences, so as to let us know for a certainty the nature of gold, and whether it is the product of interior volcanic alchemy or surface segregation and filtration, we will leave them to settle their quarrel between themselves, and give credit meanwhile to the old philosophers.

Professor Balfour Stewart, whom no one would think of classing among illiberal minds; who, with far more fairness and more frequently than any of his colleagues admits the failings of modern science, shows himself, nevertheless, as biassed as other scientists on this question. Perpetual light being only another name for perpetual motion, he tells us, and the latter being impossible because we have no means of equilibrating the waste of combustible material, a Hermetic light is, therefore, an impossibility.† Noting the fact that a

"perpetual light was supposed to result from *magical* powers," and remarking further that such a light is "certainly not of this earth, where light and all other forms of superior energy are essentially evanescent," this gentleman argues as though the Hermetic philosophers had always claimed that the flame under discussion was an ordinary earthly flame, resulting from the combustion of luminiferous material. In this the philosophers have been constantly misunderstood and misrepresented.

How many great minds — unbelievers from the start — after having studied the "secret doctrine," have changed their opinions and found out how mistaken they were. And how contradictory it seems to find one moment Balfour Stewart quoting some philosophical morals of Bacon — whom he terms the father of experimental science — and saying " . . . surely we ought to learn a lesson from these remarks . . . and be very cautious *before we dismiss any branch of knowledge* or train of thought as essentially unprofitable," and then dismissing the next moment, as *utterly impossible*, the claims of the alchemists! He shows Aristotle as "entertaining the idea that light is not any body, or the emanation of any body, and that therefore light is an energy or act"; and yet, although the ancients were the first to show, through Demokritus, to John Dalton the doctrine of atoms, and through Pythagoras and even the oldest of the Chaldean oracles, that of ether as a universal agent, their ideas, says Stewart, "were not prolific." He admits that they "possessed great genius and intellectual power," but adds that "they were deficient in physical

\* Peisse, "*La Medecine et les Medecins*," vol. i., pp. 59, 283.

† "*The Conservation of Energy*."

conceptions, and, in consequence, their ideas were not prolific."\*

The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticise their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the priests, who never wrote them, and in those of the "initiates" who, like Plato, *did not dare* write them.

Therefore, those few speculations on the material and spiritual universes, which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Professor Draper shows that the Cardinal Ximenes alone "delivered to the flames in the squares of Granada, 80,000 Arabic manuscripts, many of them translations of classical authors." In the Vatican libraries, whole passages in the most rare and precious treatises of the ancients were found erased and blotted out, for the sake of interlining them with absurd psalmodies!

Who then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore,

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\* Ibid., p. 136.

unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all that they knew, and knowing now far more, knows also that they knew little, if anything. This "secret doctrine" contains the alpha and the omega of universal science; therein lies the corner and the keystone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

"The great energies of Nature are known to us only by their effects," said Paley. Paraphrasing the sentence, we will say that the great achievements of the days of old are known to posterity only by their effects. If one takes a book on alchemy, and sees in it the speculations on gold and light by the brothers of the Rosie Cross, he will find himself certainly startled, for the simple reason that he will not understand them at all. "The Hermetic gold," he may read, "is the outflow of the sunbeam, or of light suffused invisibly and magically into the body of the world. Light is sublimated gold, rescued magically by invisible stellar attraction, out of material depths. Gold is thus the deposit of light, which of itself generates. Light in the celestial world is subtile, vaporous, magically exalted gold, or '*spirit of flame*.' Gold draws inferior natures in the metals, and intensifying and multiplying, converts into itself."†

Nevertheless, facts are facts; and, as Billot says of spiritualism, we will remark of occultism generally and of

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† Extracts from Robertus di Fluctibus in "*The Rosicrucians*."

alchemy in particular — it is not a matter of opinion but of *facts*, men of science call an inextinguishable lamp an *impossibility*, but nevertheless persons in our own age as well as in the days of ignorance and superstition have found them burning bright in old vaults shut up for centuries; and other persons there are who possess the secret of keeping such fires for several ages. Men of science say that ancient and modern spiritualism, magic, and mesmerism, are charlatany or delusion; but there are 800 millions on the face of the globe, of perfectly sane men and women, who believe in all these. Whom are we to credit?

"Demokritus," says Lucian,\* "believed in no (miracles) . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature."

Now, the opinion of the "laughing philosopher" is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerably long time with the Egyptian priests.† For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius,‡

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\* "*Philopseud.*"

† Diog. Laert. in "*Demokrit. Vitæ.*"

‡ "*Satyr. Vitrus D. Architect.*" lib. ix., cap. iii.

*treated of nature* — facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting *miracles*, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place; for all, even the most *incredible*, was produced according to the "*hidden laws of nature.*"§

"The day will never come, when any one of the propositions of Euclid will be denied,"\*\* says Professor Draper, exalting the Aristoteleans at the expense of the Pythagoreans and Platonists. Shall we, in such a case, disbelieve a number of well-informed authorities (Lempriere among others), who assert that the fifteen books of the *Elements* are not to be wholly attributed to Euclid; and that many of the most valuable truths and demonstrations contained in them owe their existence to Pythagoras, Thales, and Eudoxus? That Euclid, notwithstanding his genius, was *the first* who reduced them to order, and only interwove theories of his own to render the whole a complete and connected system of geometry? And if these authorities are right, then it is again to that central sun of metaphysical science — Pythagoras and his school, that the moderns are indebted directly for such men as Eratosthenes, the world-famous geometer and cosmographer, Archimedes, and even Ptolemy, notwithstanding his obstinate errors. Were it not for the exact science of such men, and for fragments of their works that they left us to base Galilean speculations upon, the

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§ Pliny, "*Hist. Nat.*"

\*\* "*Conflict between Religion and Science.*"

great priests of the nineteenth century might find themselves, perhaps, still in the bondage of the Church; and philosophizing, in 1876, on the Augustine and Bedean cosmogony, the rotation of the canopy of heaven round the earth, and the majestic flatness of the latter.

The nineteenth century seems positively doomed to humiliating confessions. Feltre (Italy) erects a public statue "to *Panfilo Castaldi, the illustrious inventor of movable printing types,*" and adds in its inscription the generous confession that Italy renders to him "*this tribute of honor too long deferred.*" But no sooner is the statue placed, than the Feltreians are advised by Colonel Yule to "burn it *in honest lime.*" He proves that many a traveller besides Marco Polo had brought home from China movable wooden types and specimens of Chinese books, the entire text of which was printed with such wooden blocks.\* We have seen in several Thibetan lamaseries, where they have printing-offices, such blocks preserved as curiosities. They are known to be of the greatest antiquity, inasmuch as types were perfected, and the old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism. Therefore, they must have existed in China before the Christian era.

Let every one ponder over the wise words of Professor Roscoe, in his lecture on *Spectrum Analysis*. "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment,

when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science, can for one instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electric telegraph?"

Professor Roscoe, visiting Kirchhoff and Bunsen when they were making their great discoveries of the nature of the Fraunhofer lines, says that it *flashed* upon his mind at once that there is iron in the sun; therein presenting one more evidence to add to a million predecessors, that great discoveries usually come with a *flash*, and not by induction. There are many more flashes in store for us. It may be found, perhaps, that one of the last sparkles of modern science — the beautiful green spectrum of silver — is nothing new, but was, notwithstanding the paucity "and great inferiority of their optical instruments," well known to the ancient chemists and physicists. Silver and green were associated together as far back as the days of Hermes. Luna, or Astarte (the Hermetic silver), is one of the two chief symbols of the Rosicrucians. It is a Hermetic axiom, that "the cause of the splendor and variety of colors lies deep in the affinities of nature; and that there is a singular and mysterious alliance between color and sound." The kabalists place their "middle nature" in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a

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\* "Book of Ser Marco Polo," vol. i., pp. 133-135.



hymn addressed to Serapis;\* and at the sound of the *seventh* vowel, as at the "*seventh ray*" of the rising sun, the statue of Memnon responded. Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh ray* of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory, that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colors are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN.

"Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!" exclaims Plato. And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!

Future experimenters will reap the honor of demonstrating that musical tones have a wonderful effect upon the growth of vegetation. And with the enunciation of this unscientific fallacy, we will close the chapter, and proceed to remind the patient reader of certain things that the ancients knew, and the moderns *think* they know.

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\* "*Dionysius of Halicarnassus.*"

## CHAPTER XIV

"The transactions of this our city of Saïs, are recorded in our sacred writings during a period of 8,000 years."

PLATO, *Timæus*

"The Egyptians assert that from the reign of Heracles to that of Amasis, 17,000 years elapsed."

HERODOTUS, lib. ii., c. 43

"Can the theologian derive no light from the pure, primeval faith that glimmers from Egyptian hieroglyphics, to illustrate the immortality of the soul? Will not the historian deign to notice the prior origin of every art and science in Egypt, a thousand years before the Pelasgians studded the isles and capes of the Archipelago with their forts and temples?"

GLIDDON

### ORIGIN OF THE EGYPTIANS

HOW came Egypt by her knowledge? When broke the dawn of that civilization whose wondrous perfection is suggested by the bits and fragments supplied to us by the archæologists? Alas! the lips of Memnon are silent, and no longer utter oracles; the Sphinx has become a greater riddle in her speechlessness than was the enigma propounded to Œdipus.

What Egypt taught to others she certainly did not acquire by the international exchange of ideas and discoveries with

her Semitic neighbors, nor from them did she receive her stimulus. "The more we learn of the Egyptians," observes the writer of a recent article, "the more marvellous they seem!" From whom could she have learned her wondrous arts, the secrets of which died with her? She sent no agents throughout the world to learn what others knew; but to her the wise men of neighboring nations resorted for knowledge. Proudly secluding herself within her enchanted domain, the fair queen of the desert created wonders as if by the sway of a magic staff. "Nothing," remarks the same writer, whom we have elsewhere quoted, "proves that civilization and knowledge then rise and progress with her as in the case of other peoples, but everything seems to be referable, in the same perfection, to the earliest dates. That no nation knew as much as herself, is a fact demonstrated by history."

May we not assign as a reason for this remark the fact that until very recently nothing was known of Old India? That these two nations, India and Egypt, were akin? That they were the oldest in the group of nations; and that the Eastern Ethiopians — the mighty builders — had come from India as a matured people, bringing their civilization with them, and colonizing the perhaps unoccupied Egyptian territory? But we defer a more complete elaboration of this theme for our second volume.\*

"Mechanism," says Eusebe Salverte, "was carried by the ancients to a point of perfection that has never been attained

in modern times. We would inquire if their inventions have been surpassed in our age? Certainly not; and at the present day, with all the means that the progress of science and modern discovery have placed in the hands of the mechanic, have we not been assailed by numerous difficulties in striving to place on a pedestal one of those monoliths that the Egyptians forty centuries ago erected in such numbers before their sacred edifices."

As far back as we can glance into history, to the reign of Menes, the most ancient of the kings that we know anything about, we find proofs that the Egyptians were far better acquainted with hydrostatics and hydraulic engineering than ourselves. The gigantic work of turning the course of the Nile — or rather of its three principal branches — and bringing it to Memphis, was accomplished during the reign of that monarch, who appears to us as distant in the abyss of time as a far-glimmering star in the heavenly vault. Says Wilkinson: "Menes took accurately the measure of the power which he had to oppose, and he constructed a dyke whose lofty mounds and enormous embankments turned the water eastward, and since that time the river is contained in its new bed." Herodotus has left us a poetical, but still accurate description of the lake Mœris, so called after the Pharaoh who caused this artificial sheet of water to be formed.

The historian has described this lake as measuring 450 miles in circumference, and 300 feet in depth. It was fed through artificial channels by the Nile, and made to store a portion of the annual overflow for the irrigation of the

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\* See vol. ii., chap. 8.

country, for many miles round. Its numerous floodgates, dams, locks, and convenient engines were constructed with the greatest skill. The Romans, at a far later period, got their notions on hydraulic constructions from the Egyptians, but our latest progress in the science of hydrostatics has demonstrated the fact of a great deficiency on their part in some branches of that knowledge. Thus, for instance, if they were acquainted with that which is called in hydrostatics the great law, they seem to have been less familiar with what our modern engineers know as water-tight joints. Their ignorance is sufficiently proved by their conveying the water through large level aqueducts, instead of doing it at a less expense by iron pipes beneath the surface. But the Egyptians evidently employed a far superior method in their channels and artificial water-works. Notwithstanding this, the modern engineers employed by Lesseps for the Suez Canal, who had learned from the ancient Romans all their art could teach them, deriving, in their turn, their knowledge from Egypt — scoffed at the suggestion that they should seek a remedy for some imperfections in their work by studying the contents of the various Egyptian museums. Nevertheless, the engineers succeeded in giving to the banks of that "long and ugly ditch," as Professor Carpenter calls the Suez Canal, sufficient strength to make it a navigable water-way, instead of a mud-trap for vessels as it was at first.

## **THEIR MIGHTY ENGINEERING WORKS**

The alluvial deposits of the Nile, during the past thirty centuries, have completely altered the area of the Delta, so that it is continually growing seaward, and adding to the territory of the Khedive. In ancient times, the principal mouth of the river was called Pelusian; and the canal cut by one of the kings — the canal of Necho — led from Suez to this branch. After the defeat of Antony and Cleopatra, at Actium, it was proposed that a portion of the fleet should pass through the canal to the Red Sea, which shows the depth of water that those early engineers had secured. Settlers in Colorado and Arizona have recently reclaimed large tracts of barren land by a system of irrigation; receiving from the journals of the day no little praise for their ingenuity. But, for a distance of 500 miles above Cairo, there stretches a strip of land reclaimed from the desert, and made, according to Professor Carpenter, "the most fertile on the face of the earth." He says, "for thousands of years these branch canals have conveyed fresh water from the Nile, to fertilize the land of this long narrow strip, as well as of the Delta." He describes "the net-work of canals over the Delta, which dates from an early period of the Egyptian monarchs."

The French province of Artois has given its name to the Artesian well, as though that form of engineering had been first applied in that district; but, if we consult the Chinese records, we find such wells to have been in common use ages before the Christian era.

If we now turn to architecture, we find displayed before our eyes, wonders which baffle all description. Referring to the temples of Philæ, Abu Simbel, Dendera, Edfu, and Karnak, Professor Carpenter remarks that "these stupendous and beautiful erections . . . these gigantic pyramids and temples" have a "vastness and beauty" which are "still impressive after the lapse of thousands of years." He is amazed at "the admirable character of the workmanship; the stones in most cases being fitted together with astonishing nicety, so that a knife could hardly be thrust between the joints." He noticed in his amateur archæological pilgrimage, another of those "curious coincidences" which his Holiness, the Pope, may feel some interest in learning. He is speaking of the Egyptian *Book of the Dead*, sculptured on the old monuments, and the ancient belief in the immortality of the soul. "Now, it is most remarkable," says the professor, "to see that not only this belief, but the language in which it was expressed in the ancient Egyptian times, anticipated that of the Christian Revelation. For, in this *Book of the Dead*, there are used the very phrases we find in the *New Testament*, in connection with the day of judgment"; and he admits that this hieroglyph was "engraved, probably, 2,000 years before the time of Christ."

According to Bunsen, who is considered to have made the most exact calculations, the mass of masonry in the great Pyramid of Cheops measures 82,111,000 feet, and would weigh 6,316,000 tons. The immense numbers of squared stones show us the unparalleled skill of the Egyptian

quarrymen. Speaking of the great pyramid, Kenrick says: "The joints are scarcely perceptible, not wider than the thickness of silver paper, and the cement is so tenacious, that fragments of the casing-stones still remain in their original position, notwithstanding the lapse of many centuries, and the violence by which they were detached." Who, of our modern architects and chemists, will rediscover the indestructible cement of the oldest Egyptian buildings?

"The skill of the ancients in quarrying," says Bunsen, "is displayed the most in the extracting of the huge blocks, out of which obelisks and colossal statues were hewn — obelisks ninety feet high, and statues forty feet high, made out of one stone!" There are many such. They did not blast out the blocks for these monuments, but adopted the following scientific method: Instead of using huge iron wedges, which would have split the stone, they cut a small groove for the whole length of, perhaps, 100 feet, and inserted in it, close to each other, a great number of dry wooden wedges; after which they poured water into the groove, and the wedges swelling and bursting simultaneously, with a tremendous force, broke out the huge stone, as neatly as a diamond cuts a pane of glass.

Modern geographers and geologists have demonstrated that these monoliths were brought from a prodigious distance, and have been at a loss to conjecture how the transport was effected. Old manuscripts say that it was done by the help of portable rails. These rested upon inflated bags of hide, rendered indestructible by the same process as that

used for preserving the mummies. These ingenious air-cushions prevented the rails from sinking in the deep sand. Manetho mentions them, and remarks that they were so well prepared that they would endure wear and tear for centuries.

The date of the hundreds of pyramids in the Valley of the Nile is impossible to fix by any of the rules of modern science; but Herodotus informs us that each successive king erected one to commemorate his reign, and serve as his sepulchre. But, Herodotus did not tell all, although he knew that the *real* purpose of the pyramid was very different from that which he assigns to it. Were it not for his religious scruples, he might have added that, externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which, the neophyte was "born again," and became an *adept*.

Herodotus gives us, however, a just idea of the enormous labor expended in transporting one of these gigantic blocks of granite. It measured thirty-two feet in length, twenty-one feet in width, and twelve feet in height. Its weight he estimates to be rising 300 tons, and it occupied 2,000 men for three years to move it from Syene to the Delta, down the Nile. Gliddon, in his *Ancient Egypt*, quotes from Pliny a description of the

arrangements for moving the obelisk erected at Alexandria by Ptolemæus Philadelphus. A canal was dug from the Nile to the place where the obelisk lay. Two boats were floated under it; they were weighted with stones containing one cubic foot each, and the weight of the obelisk having been calculated by the engineers, the cargo of the boats was exactly proportioned to it, so that they should be sufficiently submerged to pass under the monolith as it lay across the canal. Then, the stones were gradually removed, the boats rose, lifted the obelisk, and it was floated down the river.

In the Egyptian section of the Dresden, or Berlin Museum, we forget which, is a drawing which represents a workman ascending an unfinished pyramid, with a basket of sand upon his back. This has suggested to certain Egyptologists the idea that the blocks of the pyramids were chemically manufactured *in loco*. Some modern engineers believe that Portland cement, a double silicate of lime and alumina, is the imperishable cement of the ancients. But, on the other hand, Professor Carpenter asserts that the pyramids, with the exception of their granite casing, is formed of what "geologists call *nummulitic* limestone. This is newer than the old chalk, and is made of the shells of animals called nummulites — like little pieces of money about the size of a shilling." However this moot question may be decided, no one, from Herodotus and Pliny down to the last wandering engineer who has gazed upon these imperial monuments of long-crumbled dynasties, has been able to tell us how the gigantic masses were transported and set up in place. Bunsen

concedes to Egypt an antiquity of 20,000 years. But even in this matter we would be left to conjecture if we depended upon modern authorities. They can neither tell us for what the pyramids were constructed, under what dynasty the first was raised, nor the material of which they are built. All is conjecture with them.

Professor Smyth has given us by far the most accurate mathematical description of the great pyramid to be found in literature. But after showing the astronomical bearings of the structure, he so little appreciates ancient Egyptian thought that he actually maintains that the porphyry sarcophagus of the king's chamber is the unit of measure for the two most enlightened nations of the earth — "England and America." One of the *books* of *Hermes* describes certain of the pyramids as standing upon the sea-shore, "the waves of which dashed in powerless fury against its base." This implies that the geographical features of the country have been changed, and may indicate that we must accord to these ancient "granaries," "magico-astrological observatories," and "royal sepulchres," an origin antedating the upheaval of the Sahara and other deserts. This would imply rather more of an antiquity than the poor few thousands of years, so generously accorded to them by Egyptologists.

Dr. Rebold, a French archæologist of some renown, gives his readers a glimpse of the culture which prevailed 5,000 (?) years B.C., by saying that there were at that time no less than "thirty or forty colleges of the priests who studied occult sciences and practical magic."

A writer in the *National Quarterly Review* (Vol. xxxii., No. lxiii., December, 1875) says that, "The recent excavations made among the ruins of Carthage have brought to light traces of a civilization, a refinement of art and luxury, which must even have outshone that of ancient Rome; and when the fiat went forth, *Delenda est Carthago*, the mistress of the world well knew that she was about to destroy a greater than herself, for, while one empire swayed the world by force of arms alone, the other was the last and most perfect representative of a race who had, for centuries before Rome was dreamed of, directed the civilization, the learning, and the intelligence of mankind." This Carthage is the one which, according to Appian, was standing as early as B.C. 1234, or fifty years before the taking of Troy, and not the one popularly supposed to have been built by Dido (Elissa or Astarte) four centuries later.

Here we have still another illustration of the truth of the doctrine of cycles. Draper's admissions as to the astronomical erudition of the ancient Egyptians are singularly supported by an interesting fact quoted by Mr. J. M. Peebles, from a lecture delivered in Philadelphia, by the late Professor O. M. Mitchell, the astronomer. Upon the coffin of a mummy, now in the British Museum, was delineated the zodiac with the exact positions of the planets at the time of the autumnal equinox, in the year 1722 B.C. Professor Mitchell calculated the exact position of the heavenly bodies belonging to our solar system at the time indicated. "The result," says Mr. Peebles, "I give in his own words: 'To my astonishment . . . it

was found that on the 7th of October, 1722 B.C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the British Museum.' ""\*

## THE ANCIENT LAND OF THE PHARAOHS

Professor John Fiske, in his onslaught on Dr. Draper's *History of the Intellectual Development of Europe*, sets his pen against the doctrine of cyclical progression, remarking that "we have never known the beginning or the end of an historic cycle, and have no inductive warrant for believing that we are now traversing one."† He chides the author of that eloquent and thoughtful work for the "odd disposition exhibited throughout his work, not only to refer the best part of Greek culture to an Egyptian source, but uniformly to exalt the non-European civilization at the expense of the European." We believe that this "odd disposition" might be directly sanctioned by the confessions of great Grecian historians themselves. Professor Fiske might, with profit, read Herodotus over again. The "Father of History" confesses more than once that Greece owes everything to Egypt. As to his assertion that the world has never known the beginning or the end of an historical cycle, we have but to cast a retrospective glance on the many glorious nations which have

passed away, *i.e.*, reached the end of their great national cycle.

Compare the Egypt of that day, with its perfection of art, science, and religion, its glorious cities and monuments, and its swarming population, with the Egypt of to-day, peopled with strangers; its ruins the abode of bats and snakes, and a few Copts the sole surviving heirs to all this grandeur — and see whether the cyclical theory does not reassert itself. Says Gliddon, who is now contradicted by Mr. Fiske: "Philologists, astronomers, chemists, painters, architects, physicians, must return to Egypt to learn the origin of language and writing; of the calendar and solar motion; of the art of cutting granite with a copper chisel, and of giving elasticity to a copper sword; of making glass with the variegated hues of the rainbow; of moving single blocks of polished syenite, *nine hundred tons* in weight, for any distance, by land and water; of building arches, rounded and pointed, with masonic precision unsurpassed at the present day, and antecedent by 2,000 years to the 'Cloaca Magna' of Rome; of sculpturing a Doric column 1,000 years before the Dorians are known in history; of fresco painting in imperishable colors; of practical knowledge in anatomy; and of time-defying pyramid-building."

"Every craftsman can behold, in Egyptian monuments, the progress of his art 4,000 years ago; and whether it be a wheelwright building a chariot, a shoemaker drawing his twine, a leather-cutter using the self-same form of knife of old as is considered the best form now, a weaver throwing the

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\* J. M. Peebles, "*Around the World.*"

† John Fiske, "*The North American Review*," art. The Laws of History, July, 1869.

same hand-shuttle, a whitesmith using that identical form of blow-pipe but lately recognized to be the most efficient, the seal-engraver cutting, in hieroglyphics, such names as Schooho's, above 4,300 years ago — *all these*, and many more astounding evidences of Egyptian priority, now require but a glance at the plates of Rossellini."

"Truly," exclaims Mr. Peebles, "these Ramsean temples and tombs were as much a marvel to the Grecian Herodotus as they are to us!"\*

But, even then, the merciless hand of time had left its traces upon their structures, and some of them, whose very memory would be lost were it not for the *Books of Hermes*, had been swept away into the oblivion of the ages. King after king, and dynasty after dynasty had passed in a glittering pageant before the eyes of succeeding generations and their renown had filled the habitable globe. The same pall of forgetfulness had fallen upon them and their monuments alike, before the first of our historical authorities, Herodotus, preserved for posterity the remembrance of that wonder of the world, the great Labyrinth. The long-accepted Biblical chronology has so cramped the minds of not only the clergy, but even our scarce-unfettered scientists, that in treating of prehistoric remains in different parts of the world, a constant fear is manifested on their part to trespass beyond the period of 6,000 years, hitherto allowed by theology as the age of the world.

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\* M. Peebles, "*Around the World*."

Herodotus found the Labyrinth already in ruins; but nevertheless his admiration for the genius of its builders knew no bounds. He regarded it as far more marvellous than the pyramids themselves, and, as an eye-witness, minutely describes it. The French and Prussian savants, as well as other Egyptologists, agree as to the emplacement, and identified its noble ruins. Moreover, they confirm the account given of it by the old historian. Herodotus says that he found therein 3,000 chambers; half subterranean and the other half above-ground. "The upper chambers," he says, "I myself passed through and examined in detail. In the underground ones (which *may exist till now*, for all the archæologists know), the keepers of the building would not let me in, for they contain the sepulchres of the kings who built the Labyrinth, and also those of the sacred crocodiles. The upper chambers I saw and examined with my own eyes, and found them to excel all other human productions." In Rawlinson's translation, Herodotus is made to say: "The passages through the houses and the varied windings of the paths across the courts, excited in me infinite admiration as I passed from the courts into the chambers, and from thence into colonnades, and from colonnades into other houses, and again into courts unseen before. The roof was throughout of stone like the walls, and both were exquisitely carved all over with figures. Every court was surrounded with a colonnade, which was built of white stones, sculptured most exquisitely. At the corner of the Labyrinth stands a pyramid forty fathoms high, with large figures engraved on it, and it is entered by a vast subterranean passage."



If such was the Labyrinth, when viewed by Herodotus, what, in such a case, was ancient Thebes, the city destroyed far earlier than the period of Psammeticus, who himself reigned 530 years after the destruction of Troy? We find that in his time Memphis was the capital, while of the glorious Thebes there remained but *ruins*. Now, if we, who are enabled to form our estimate only by the ruins of what was already ruins so many ages before our era — are stupefied in their contemplation, what must have been the general aspect of Thebes in the days of its glory? Karnak — temple, palace, ruins, or whatsoever the archæologists may term it — is now its only representative. But solitary and alone as it stands, fit emblem of majestic empire, as if forgotten by time in the onward march of the centuries, it testifies to the art and skill of the ancients. He must be indeed devoid of the spiritual perception of genius, who fails to feel as well as to see the intellectual grandeur of the race that planned and built it.

Champollion, who passed almost his entire life in the exploration of archæological remains, gives vent to his emotions in the following descriptions of Karnak: "The ground covered by the mass of remaining buildings is square; and each side measures 1,800 feet. One is astounded and overcome by the grandeur of the sublime remnants, the prodigality and magnificence of workmanship to be seen everywhere." "No people of ancient or modern times has conceived the art of architecture upon a scale so sublime, so grandiose as it existed among the ancient Egyptians; and the imagination, which in Europe soars far above our porticos,

arrests itself *and falls powerless* at the foot of the hundred and forty columns of the hypostyle of Karnak! In one of its halls, the Cathedral of Notre Dame might stand and not touch the ceiling, but be considered as a small ornament in the centre of the hall."

A writer in a number of an English periodical, of 1870, evidently speaking with the authority of a traveller who describes what he has seen, expresses himself as follows: "Courts, halls, gateways, pillars, obelisks, monolithic figures, sculptures, long rows of sphinxes, are found in such profusion at Karnak, that the sight is too much for modern comprehension."

Says Denon, the French traveller: "It is hardly possible to believe, after seeing it, in the reality of the existence of so many buildings collected together on a single point, in their dimensions, in the resolute perseverance which their construction required, and in the incalculable expenses of so much magnificence! It is necessary that the reader should fancy what is before him to be a dream, as he who views the objects themselves occasionally yields to the doubt whether he be perfectly awake. . . . There are lakes and mountains *within the periphery of the sanctuary*. These two edifices are selected as examples from a list *next to inexhaustible*. The whole valley and delta of the Nile, from the cataracts to the sea, was covered with temples, palaces, tombs, pyramids, obelisks, and pillars. The execution of the sculptures is beyond praise. The mechanical perfection with which artists wrought in granite, serpentine, breccia, and basalt, is

wonderful, according to all the experts . . . animals and plants look as good as natural, and artificial objects are beautifully sculptured; battles by sea and land, and scenes of domestic life are to be found in all their *bas-reliefs*."

"The monuments," says an English author, "which there strike the traveller, fill his mind with great ideas. At the sight of the colossuses and superb obelisks, which seem to surpass the limits of human nature, he cannot help exclaiming, 'This was the work of man,' and this sentiment seems to ennoble his existence."\* In his turn, Dr. Richardson, speaking of the Temple of Dendera, says: "The female figures are so extremely well executed, that they do all but speak; they have a mildness of feature and expression that never was surpassed."

*Every one of these stones is covered with hieroglyphics, and the more ancient they are, the more beautifully we find them chiselled.* Does not this furnish a new proof that history got its first glimpse of the ancients when the arts were already fast degenerating among them? The obelisks have their inscriptions cut two inches, and sometimes more, in depth, and they are cut with the highest degree of perfection. Some idea may be formed of their depth, from the fact that the Arabs, for a small fee, will climb sometimes to the very top of an obelisk, by inserting their toes and fingers in the excavations of the hieroglyphics. That all of these works, in which solidity rivals the beauty of their execution, were done

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\* Savary, "Letters on Egypt," vol. ii., p. 67. London, 1786.

before the days of the Exodus, there remains no historical doubt whatever. ( All the archæologists now agree in saying that, the further back we go in history, the better and finer become these arts.) These views clash again with the individual opinion of Mr. Fiske, who would have us believe that "the sculptures upon these monuments (of Egypt, Hindustan, and Assyria), moreover, betoken a very *undeveloped* condition of the artistic faculties."† Nay, the learned gentleman goes farther. Joining his voice in the opposition against the claims of learning — which belongs by right to the sacerdotal castes of antiquity — to that of Lewis, he contemptuously remarks that "the extravagant theory of a profound science possessed by the Egyptian priesthood from a remote antiquity, and imparted to itinerant Greek philosophers, has been utterly destroyed (?) by Sir G. C. Lewis‡. . . while, with regard to Egypt and Hindustan, as well as Assyria, it may be said that the colossal monuments which have adorned these countries since prehistoric times, bear witness to the former prevalence of a barbaric despotism, totally incompatible with social nobility, and, therefore, with well-sustained progress."§

A curious argument, indeed. If the size and grandeur of public monuments are to serve to our posterity as a standard by which to approximately estimate the "progress of

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† John Fiske, "North American Review," art. The Laws of History, July, 1869.

‡ Sir G. C. Lewis, "Astronomy of the Ancients."

§ J. Fiske, "North American Review," art. The Laws of History.

civilization" attained by their builders, it may be prudent, perhaps, for America, so proud of her alleged progress and freedom, to dwarf her buildings at once to one story. Otherwise, according to Professor Fiske's theory, the archæologists of A.D. 3877 will be applying to the "Ancient America" of 1877, the rule of Lewis — and say the *ancient* United States "may be considered as a great *latifundium*, or plantation, cultivated by the entire population, as the king's (president's) slaves." Is it because the white-skinned Aryan races were never born "builders," like the Eastern Æthiopians, or dark-skinned Caucasians,\* and, therefore, never able to compete with the latter in such colossal structures, that we must jump at the conclusion that these grandiose temples and pyramids could only have been erected under the whip of a merciless despot? Strange logic! It would really seem more prudent to hold to the "rigorous canons of criticism" laid down by Lewis and Grote, and honestly confess at once, that we really know little about these ancient nations, and that, except so far as purely hypothetical speculations go, unless we study in the same direction as the ancient priests did, we have as little chance in the future. We only know what they allowed the uninitiated to know, but the little we do learn of them by deduction, ought to be sufficient to assure us that, even in the nineteenth century, with all our claims to supremacy in arts and sciences, we are totally unable, we will not say to build anything like the monuments of Egypt,

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\* We shall attempt to demonstrate in Vol. II., chapter viii., that the ancient Æthiopians were never a Hamitic race.

Hindustan, or Assyria, but even to rediscover the least of the ancient "lost arts." Besides, Sir Gardner Wilkinson gives forcible expression to this view of the exhumed treasures of old, by adding that, "he can trace no *primitive mode* of life, no barbarous customs, but a sort of stationary civilization *from the most remote periods*." Thus far, archæology disagrees with geology, which affirms that the further they trace the remains of men, the more barbarous they find them. It is doubtful if geology has even yet exhausted the field of research afforded her in the caves, and the views of geologists, which are based upon present experience, may be radically modified, when they come to discover the remains of the ancestors of the people whom they now style the cave-dwellers.

What better illustrates the theory of cycles than the following fact? Nearly 700 years B.C., in the schools of Thales and Pythagoras was taught the doctrine of the true motion of the earth, its form, and the whole heliocentric system. And in 317 A.D., we find Lactantius, the preceptor of Crispus Cæsar, son of Constantine the Great, teaching his pupil that the earth was a plane surrounded by the sky, which is composed of fire and water, and warning him against the heretical doctrine of the earth's globular form!

Whenever, in the pride of some new discovery, we throw a look into the past, we find, to our dismay, certain vestiges which indicate the possibility, if not certainty, that the alleged discovery was not totally unknown to the ancients.

It is generally asserted that neither the early inhabitants of the Mosaic times, nor even the more civilized nations of the

Ptolemaic period were acquainted with electricity. If we remain undisturbed in this opinion, it is not for lack of proofs to the contrary. We may disdain to search for a profounder meaning in some characteristic sentences of Servius, and other writers; we cannot so obliterate them but that, at some future day, that meaning will appear to us in all its significant truths. "The first inhabitants of the earth," says he, "never carried fire to their altars, but by their prayers they brought down the heavenly fire."\* "Prometheus discovered and revealed to man the art of bringing down lightning; and by the method which he taught to them, they brought down fire from the region above."

If, after pondering these words, we are still willing to attribute them to the phraseology of mythological fables, we may turn to the days of Numa, the king-philosopher, so renowned for his esoteric learning, and find ourselves more embarrassed to deal with his case. We can neither accuse him of ignorance, superstition, nor credulity; for, if history can be believed at all, he was intently bent on destroying polytheism and idol-worship. He had so well dissuaded the Romans from idolatry that for nearly two centuries neither statues nor images appeared in their temples. On the other hand old historians tell us that the knowledge which Numa possessed in natural physics was remarkable. Tradition says that he was initiated by the priests of the Etruscan divinities, and instructed by them in the secret of forcing Jupiter, the

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\* Servius, "*Virgil*," *Eclog.* vi., v. 42.

Thunderer, to descend upon earth.† Ovid shows that Jupiter Elicius began to be worshipped by the Romans from that time. Salverte is of the opinion that before Franklin discovered his refined electricity, Numa had experimented with it most successfully, and that Tullus Hostilius was the first victim of the dangerous "heavenly guest" recorded in history. Titus Livy and Pliny narrate that this prince, having found in the *Books of Numa*, instructions on the secret sacrifices offered to Jupiter Elicius, made a mistake, and, in consequence of it, "he was struck by lightning and consumed in his own palace."‡

Salverte remarks that Pliny, in the exposition of Numa's scientific secrets, "makes use of expressions which seem to indicate two distinct processes"; the one obtained thunder (*impetrare*), the other forced it to lightning (*cogere*).§ "Guided by Numa's book," says Lucius, quoted by Pliny, "Tullus undertook to invoke the aid of Jupiter. . . . But having performed the rite imperfectly, he perished, struck by thunder."\*\* Tracing back the knowledge of thunder and lightning possessed by the Etruscan priests, we find that Tarchon, the founder of the theurgism of the former, desiring to preserve his house from lightning, surrounded it by a hedge of the white bryony,†† a climbing plant which has the

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† Ovid, "*Fast.*," lib. iii., v. 285-346.

‡ "*Titus Livius*," lib. i., cap. xxxi.

§ Pliny, "*Hist. Nat.*," lib. ii., cap. liii.

\*\* Lucius, "*Piso*"; Pliny, "*Hist. Nat.*," lib. xxviii., c. ii.

†† "*Columella*," lib. x., vers. 346, etc.

property of averting thunderbolts. Tarchon the theurgist was much anterior to the siege of Troy. The pointed metallic lightning-rod, for which we are seemingly indebted to Franklin, is probably a *rediscovery* after all. There are many medals which seem to strongly indicate that the principle was anciently known. The temple of Juno had its roof covered with a quantity of pointed blades of swords.\*

If we possess but little proof of the ancients having had any clear notions as to *all* the effects of electricity, there is very strong evidence, at all events, of their having been perfectly acquainted with electricity itself. "Ben David," says the author of *The Occult Sciences*, "has asserted that Moses possessed some knowledge of the phenomena of electricity." Professor Hirt, of Berlin, is of this opinion. Michaelis, remarks — *firstly*: "that there is no indication that lightning ever struck the temple of Jerusalem, during a thousand years. *Secondly*, that according to Josephus,† a forest of points . . . of gold, and very sharp, covered the roof of the temple. *Thirdly*, that this roof communicated with the caverns in the hill upon which the temple was situated, by means of pipes in connection with the gilding which covered all the exterior of the building; in consequence of which the points would act as conductors."‡

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\* See "Notice sur les Travaux de l'Academie du Gard," part i., pp. 304-314, by la Boissiere.

† "Bell. Jud. adv. Roman," lib. v., cap. xiv.

‡ "Magasin Scientifique de Goëthingen," 3me. année, 5me. cahier.

Ammianus Marcellinus, a famous historian of the fourth century, a writer generally esteemed for the fairness and correctness of his statements, tells that "The magi, preserved perpetually in their furnaces fire that they miraculously got from heaven."§ There is a sentence in the Hindu *Oupnek-hat*, which runs thus: "To know fire, the sun, the moon, and lightning, is three-fourths of the science of God."\*\*

Finally, Salverte shows that in the days of Ktesias, "India was acquainted with the use of conductors of lightning." This historian plainly states that "iron placed at the bottom of a fountain . . . and made in the form of a sword, with *the point upward*, possessed, as soon as it was thus fixed in the ground, the property of averting storms and lightnings."†† What can be plainer?

Some modern writers deny the fact that a great mirror was placed in the light-house of the Alexandrian port, for the purpose of discovering vessels at a distance at sea. But the renowned Buffon believed in it; for he honestly confesses that "If the mirror really existed, as I firmly believe it did, to the ancients belong the honor of the invention of *the telescope*."‡‡ Stevens, in his work on the East, asserts that he found railroads in Upper Egypt whose grooves were coated with iron. Canova, Powers, and other celebrated sculptors of our modern age deem it an honor to be compared with Pheidias

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§ "Ammian. Marcel.," lib. xxiii., cap. vi.

\*\* "Oupnek-hat," Brahman xi.

†† "Ktesias, in India ap. Photum.," Bibl. Cod. lxxii.

‡‡ Buffon, "Histoire Naturelle des Mineraux," 6me Mem., art. ii.

of old, and strict truth would, perhaps, hesitate at such a flattery.

### ANTIQUITY OF THE NILOTIC MONUMENTS

Professor Jowett discredits the story of the Atlantis, in the *Timæus*; and the records of 8,000 and 9,000 years appear to him an ancient swindle. But Bunsen remarks: "There is nothing improbable in itself in reminiscences and records of great events in Egypt 9,000 years B.C., for . . . the Origines of Egypt go back to the ninth millennium before Christ."\* Then how about the primitive Cyclopean fortresses of ancient Greece? Can the walls of Tiryns, about which, according to archæological accounts, "even among the ancients it was reported to have been the work of the Cyclops,"† be deemed posterior to the pyramids? Masses of rock, some equal to a cube of six feet, and the smallest of which, Pausanias says, could never be moved by a yoke of oxen, laid up in walls of solid masonry twenty-five feet thick and over forty feet high, still believed to be the work of men of the races known to our history!

Wilkinson's researches have brought to light the fact that many inventions of what we term modern, and upon which we plume ourselves, were perfected by the ancient Egyptians. The newly-discovered papyrus of Ebers, the German archæologist, proves that neither our modern chignons, skin-

beautifying pearl powders, nor *eaux dentifrices* were secrets to them. More than one modern physician — even among those who advertise themselves as having "made a speciality of nervous disorders" — may find his advantage in consulting the *Medical Books of Hermes*, which contain prescriptions of real therapeutic value.

The Egyptians, as we have seen, excelled in all arts. They made paper so excellent in quality as to be time-proof. "They took out the pith of the papyrus," says our anonymous writer, previously mentioned, "dissected and opened the fibre, and flattening it by a process known to them, made it as thin as our foolscap paper, but far more durable. . . . They sometimes cut it into strips and glued it together; many of such written documents are yet in existence." The papyrus found in the tomb of the queen's mummy, and another one found in the sarcophagus of the "Chambre de la Reine," at Ghizeh, present the appearance of the finest glossy white muslin, while it possesses the durability of the best calf-parchment. "For a long time the *savants* believed the papyrus to have been introduced by Alexander the Great — as they erroneously imagined a good many more things — but Lepsius found rolls of papyri in tombs and monuments of the twelfth dynasty; sculptured pictures of papyri were found later, on monuments of the fourth dynasty, and now it is proved that the art of writing was known and used as early as the days of Menes, the protomonarch"; and thus it was finally discovered that the art and their system of writing were perfect and complete *from the very first*.

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\* "*Egypt's Place in Universal History*," vol. iv., p. 462.

† "*Archæologia*," vol. xv., p. 320.

It is to Champollion that we owe the first interpretation of their weird writing; and, but for his life-long labor, we would till now remain uninformed as to the meaning of all these pictured letters, and the ancients would still be considered ignorant by the moderns whom they so greatly excelled in some arts and sciences. "He was the first to find out what wondrous tale the Egyptians had to tell, for one who could read their endless manuscripts and records. They left them on every spot and object capable of receiving characters. . . . They engraved, and chiselled, and sculptured them on monuments; they traced them on furniture, rocks, stones, walls, coffins, and tombs, as on the papyrus. . . . The pictures of their daily lives, in their smallest details, are being now unravelled before our dazzled eyes in the most wondrous way. . . . Nothing, of what we know, seems to have been overlooked by the ancient Egyptians. . . . The history of 'Sesostris' shows us how well he and his people were versed in the art and practice of war. . . . The pictures show how formidable they were when encountered in battle. They constructed war-engines. . . . Horner says that through each of the 100 gates of Thebes issued 200 men with horses and chariots; the latter were magnificently constructed, and very light in comparison with our modern heavy, clumsy, and uncomfortable artillery wagons." Kenrick describes them in the following terms: "In short, as all the essential principles which regulate the construction and draught of carriages are exemplified in the war-chariots of the Pharaohs, so there is nothing which modern taste and luxury have devised for

their decoration to which we do not find a prototype in the monuments of the eighteenth dynasty." Springs — *metallic* springs — have been found in them, and, notwithstanding Wilkinson's superficial investigation in that direction, and description of these in his studies, we find proofs that such were used to prevent the jolting in the chariots in their too rapid course. The bas-reliefs show us certain *melees* and battles in which we can find and trace their uses and customs to the smallest details. The heavily-armed men fought in coats of mail, the infantry had quilted tunics and felt helmets, with metallic coverings to protect them the better. Muratori, the modern Italian inventor who, some ten years ago, introduced his "impenetrable cuirasse," has but followed in his invention what he could make out of the ancient method which suggested to him the idea. The process of rendering such objects as card-board, felt, and other tissues, impenetrable to the cuts and thrusts of any sharp weapon, is now numbered among the lost arts. Muratori succeeded but imperfectly in preparing such felt cuirasses, and, notwithstanding the boasted achievements of modern chemistry he could derive from it no preparation adequate to effect his object, and failed.

#### ARTS OF WAR AND PEACE

To what perfection chemistry had reached in ancient times, may be inferred from a fact mentioned by Virey. In his dissertations, he shows that Asclepiadotus, a general of Mithradates, reproduced chemically the deleterious

exhalations of the sacred grotto. These vapors, like those of Cumæ, threw the Pythoness into the mantic frenzy.

Egyptians used bows, double-edged swords and daggers, javelins, spears, and pikes. The light troops were armed with darts and slings; charioteers wielded maces and battle-axes; in siege-operations they were perfect. "The assailants," says the anonymous writer, "advanced, forming a narrow and long line, the point being protected by a triple-sided, impenetrable engine pushed before them on a kind of roller, by an invisible squad of men. They had covered underground passages with trap-doors, scaling ladders, and the art of escalade and military strategy was carried by them to perfection. . . . The battering ram was familiar to them as other things; being such experts in quarrying they knew how to set a mine to a wall and bring it down." The same writer remarks, that it is a great deal safer for us to mention what the Egyptians *did* than what they *did not* know, for every day brings some new discovery of their wonderful knowledge; "and if," he adds, "we were to find out that they used Armstrong guns, this fact would not be much more astonishing than many of the facts brought out to light already."

The proof that they were proficient in mathematical sciences, lies in the fact that those ancient mathematicians whom we honor as the fathers of geometry went to Egypt to be instructed. Says Professor Smyth, as quoted by Mr. Peebles, "the geometrical knowledge of the pyramid-builders began where Euclid's ended." Before Greece came into

existence, the arts, with the Egyptians, were ripe and old. Land-measuring, an art resting on geometry, the Egyptians certainly knew well, as, according to the *Bible*, Joshua, after conquering the Holy Land, had skill enough to divide it. And how could a people so skilled in natural philosophy as the Egyptians were, not be proportionately skilled in psychology and spiritual philosophy? The temple was the nursery of the highest civilization, and it alone possessed that higher knowledge of magic which was in itself the quintessence of natural philosophy. The occult powers of nature were taught in the greatest secrecy and the most wonderful cures were performed during the performing of the Mysteries. Herodotus acknowledges\* that the Greeks learned all they knew, including the sacred services of the temple, from the Egyptians, and because of that, their principal temples were consecrated to Egyptian divinities. Melampus, the famous healer and soothsayer of Argos, had to use his medicines "after the manner of the Egyptians," from whom he had gained his knowledge, whenever he desired his cure to be thoroughly effective. He healed Iphiclus of his impotency and debility by *the rust of iron*, according to the directions of Mantis, his *magnetic sleeper*, or oracle. Sprengel gives many wonderful instances of such *magical* cures in his *History of Medicine* (see p. 119).

Diodorus, in his work on the Egyptians (lib. i.), says that Isis has deserved immortality, for all nations of the earth bear

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\* Lib. ii., c. 50.



witness to the power of this goddess to cure diseases by her influence. "This is proved," he says, "not by fable as among the Greeks, but by authentic facts." Galen records several remedial means which were preserved in the healing wards of the temples. He mentions also a universal medicine which in his time was called *Isis*.\*

The doctrines of several Greek philosophers, who had been instructed in Egypt, demonstrates their profound learning. Orpheus, who, according to Artapanus, was a disciple of Moyses (Moses),† Pythagoras, Herodotus, and Plato owe their philosophy to the same temples in which the wise Solon was instructed by the priests. "Antiklides relates," says Pliny, "that the letters were invented in Egypt by a person whose name was Menon, fifteen years before Phoroneus the most ancient king of Greece."‡ Jablonski proves that the heliocentric system, as well as the earth's sphericity, were known by the priests of Egypt from immemorial ages. "This theory," he adds, "Pythagoras took from the Egyptians, who had it from the Brachmans of India."§ Fenelon, the illustrious Archbishop of Cambray, in his *Lives of the Ancient Philosophers*, credits Pythagoras with this knowledge, and says that besides teaching his disciples that as the earth was round there were antipodes, since it was inhabited everywhere, the great mathematician was the first

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\* Galen, "*De Composit. Medec.*," lib. v.

† "*Ancient Fragments*," see chapter on the Early Kings of Egypt.

‡ "*Pliny*," lib. vii., c. 56.

§ Jablonski, "*Pantheon Ægypti.*," ii., Proleg. 10.

to discover that the morning and evening star was the same. If we now consider that Pythagoras lived in about the 16th Olympiad, over 700 years B.C., and taught this fact at such an early period, we must believe that it was known by others before him. The works of Aristotle, Laërtius, and several others in which Pythagoras is mentioned, demonstrate that he had learned from the Egyptians about the obliquity of the ecliptic, the starry composition of the milky way, and the borrowed light of the moon.

Wilkinson, corroborated later by others, says that the Egyptians divided time, knew the true length of the year, and the precession of the equinoxes. By recording the rising and setting of the stars, they understood the particular influences which proceed from the positions and conjunctions of all heavenly bodies, and therefore their priests, prophesying as accurately as our modern astronomers, meteorological changes, could, *en plus*, astrologize through astral motions. Though the sober and eloquent Cicero may be partially right in his indignation against the exaggerations of the Babylonian priests, who "assert that they have preserved upon monuments observations extending back during an interval of 470,000 years,"\*\* still, the period at which astronomy had arrived at its perfection with the ancients is *beyond* the reach of modern calculation.

A writer in one of our scientific journals observes "that every science in its growth passes through three stages: First,

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\*\* Cicero, "*De Divinatione.*"

we have the stage of observation, when facts are collected and registered by many minds in many places. Next, we have the stage of generalization, when these carefully verified facts are arranged methodically, generalized systematically, and classified logically, so as to deduce and elucidate from them the laws that regulate their rule and order. Lastly, we have the stage of prophecy, when these laws are so applied that events can be predicted to occur with unerring accuracy." If several thousand years B.C., Chinese and Chaldean astronomers predicted eclipses — the latter, whether by the cycle of Saros, or other means, matters not — the fact remains the same. They had reached the last and highest stage of astronomical science — they *prophesied*. If they could, in the year 1722 B.C., delineate the zodiac with the exact positions of the planets at the time of the autumnal equinox, and so unerringly as Professor Mitchell, the astronomer, proved, then they knew the laws that regulate "carefully-verified facts" to perfection, and applied them with as much certainty as our modern astronomers. Moreover, astronomy is said to be in our century "the only science which has thoroughly reached the *last stage* . . . other sciences are yet in various stages of growth; electricity, in some branches, has reached the third stage, but in many branches is still in its infantine period."\* This we know, on the exasperating confessions of men of science themselves, and we can entertain no doubt as to this sad reality in the nineteenth century, as we belong ourselves to it. Not so in relation to the men who lived in the

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\* "Telegraphic Journal," art. Scientific Prophecy.

days of the glory of Chaldæa, Assyria, and Babylon. Of the stages they reached in other sciences we know *nothing*, except that in astronomy they stood equal with us, for they had also reached the *third* and last stage. In his lecture on the *Lost Arts*, Wendell Phillips very artistically describes the situation. "We seem to imagine," says he, "that whether knowledge will die with us or not, it certainly began with us. . . . We have a pitying estimate, a tender pity for the narrowness, ignorance, and darkness of the bygone ages." To illustrate our own idea with the closing sentence of the favorite lecturer, we may as well confess that we undertook this chapter, which in one sense interrupts our narrative, to inquire of our men of science, whether they are sure that they are boasting "*on the right line*."

Thus we read of a people, who, according to some learned writers,† had just emerged from the bronze age into the succeeding age of iron. "If Chaldea, Assyria, and Babylon presented *stupendous and venerable antiquities reaching far back into the night of time*, Persia was not without her wonders of a later date. The pillared halls of Persepolis were filled with miracles of art — carvings, sculptures, enamels, alabaster libraries, obelisks, sphinxes, colossal bulls. Ecbatana, in Media, the cool summer retreat of the Persian kings, was

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† Professor Albrecht Müller, "*The First Traces of Man in Europe*." Says the author: "And this bronze age reaches to *and overlaps* the beginning of the historic period in some countries, and so includes the great epochs of the Assyrian and Egyptian Empires, B.C. *circa* 1500, and the earlier eras of the next succeeding age of iron."

defended by seven encircling walls of hewn and polished blocks, the interior ones in succession of increasing height, and of different colors, in astrological accordance with the seven planets. The palace was roofed *with silver tiles*; its beams were plated with gold. At midnight, in its halls, the sun was rivalled by many a row of naphtha cressets. A paradise, that luxury of the monarchs of the East, was planted in the midst of the city. The Persian empire was truly the garden of the world. . . . In Babylon there still remained its walls, once more than sixty miles in compass and, after the ravages of three centuries and three conquerors, still more than eighty feet in height; there were still the ruins of the temple of the cloud-encompassed Bel; on its top was planted the observatory wherein the weird Chaldean astronomers had held nocturnal communion with the stars; still there were vestiges of the two palaces with their hanging gardens, in which were trees growing in mid-air, and the wreck of the hydraulic machinery that had supplied them from the river. Into the artificial lake, with its vast apparatus of aqueducts and sluices, the melted snows of the Armenian mountains found their way and were confined in their course through the city by the embankments of the Euphrates. Most wonderful of all, perhaps, *was the tunnel under the river-bed.*"\*

In his *First Traces of Man in Europe*, Albrecht Müller proposes a name descriptive of the age in which we live, and suggests that "the age of paper" is perhaps as good as any that

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\* "*Conflict between Religion and Science*," chap. i.

can be discussed. We do not agree with the learned professor. Our firm opinion is, that succeeding generations will term ours, at best, the age of *brass*; at worst, that of *albata* or of *oroide*.

The thought of the present-day commentator and critic as to the ancient learning, is limited to and runs round the *exoterism* of the temples; his insight is either unwilling or unable to penetrate into the solemn adyta of old, where the hierophant instructed the neophyte to regard the public worship in its true light. No ancient sage would have taught that man is the king of creation, and that the starry heaven and our mother earth were created for his sake. He, who doubts the assertion, may turn to the *Magical and Philosophical Precepts* of Zoroaster, and find its corroboration in the following:†

"Direct not thy mind to the vast measures of the earth;  
For the plant of truth is not upon ground.  
Nor measure the measures of the sun, collecting rules,  
For he is carried by the eternal will of the Father, *not for your sake*,  
Dismiss the impetuous course of the moon;  
For she runs always by work of necessity.  
The progression of the stars *was not generated for your sake.*"

A rather strange teaching to come from those who are universally believed to have worshipped the sun, and moon, and the starry host, as gods. The sublime profundity of the

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† Psellus, "*Chaldean Oracles*," 4, cxlvi.

Magian precepts being *beyond* the reach of modern materialistic thought, the Chaldean philosophers are accused, together with the ignorant masses, of Sabianism and sun-worship.

There was a vast difference between the *true* worship taught to those who showed themselves worthy, and the state religions. The magians are accused of all kinds of superstition, but this is what a *Chaldean Oracle* says:

"The wide aërial flight of birds *is not true*,  
Nor the dissections of the entrails of victims; they are all  
mere toys,  
The *basis of mercenary fraud*; flee from these  
If you would open the sacred paradise of piety  
Where virtue, wisdom, and equity, are assembled."\*

Surely, it is not those who warn people against "mercenary fraud" who can be accused of it; and if they accomplished acts which seem miraculous, who can with fairness presume to deny that it was done merely because they possessed a knowledge of natural philosophy and psychological science to a degree unknown to our schools?

What did they not know? It is a well-demonstrated fact that the true meridian was correctly ascertained before the first pyramid was built. They had clocks and dials to measure time; their cubit was the established unit of linear measure, being 1,707 feet of English measure; according to Herodotus the unit of weight was also known; as money, they had gold

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\* Psellus, "*Zoroast. Oracles*," 4.

and silver rings valued by weight; they had the decimal and duodecimal modes of calculation from the earliest times, and were proficient in algebra. "How could they otherwise," says an unknown author, "bring into operation such immense mechanical powers, if they had not thoroughly understood the philosophy of what we term the mechanical powers?"

The art of making linen and fine fabrics is also proved to have been one of their branches of knowledge, for the *Bible* speaks of it. Joseph was presented by Pharaoh with a vesture of fine linen, a golden chain, and many more things. The linen of Egypt was famous throughout the world. The mummies are all wrapped in it and the linen is beautifully preserved. Pliny speaks of a certain garment sent 600 years B.C., by King Amasis to Lindus, every single thread of which was composed of 360 minor threads twisted together. Herodotus gives us (book i.), in his account of Isis and the Mysteries performed in her honor, an idea of the beauty and "admirable softness of the linen worn by the priests." The latter wore shoes made of papyrus and garments of *fine linen*, because this goddess first taught the use of it; and thus, besides being called *Isiaci*, or priests of Isis, they were also known as *Linigera*, or the "linen-wearing." This linen was spun and dyed in those brilliant and gorgeous colors, the secret of which is likewise now among the lost arts. On the mummies we often find the most beautiful embroidery and bead-work ornamenting their shirts; several of such can be seen in the museum of Bulak (Cairo), and are unsurpassable in beauty; the designs are exquisite, and the labor seems

immense. The elaborate and so much vaunted Gobelins tapestry, is but a gross production when compared with some of the embroidery of the ancient Egyptians. We have but to refer to *Exodus* to discover how skilful was the workmanship of the Israelitish pupils of the Egyptians upon their tabernacle and sacred ark. The sacerdotal vestments, with their decorations of "pomegranates and golden bells," and the thummim, or jewelled breastplate of the high priest, are described by Josephus as being of unparalleled beauty and of wonderful workmanship; and yet we find beyond doubt that the Jews adopted their rites and ceremonies, and even the special dress of their Levites, from the Egyptians. Clemens Alexandrinus acknowledges it very reluctantly, and so does Origen and other Fathers of the Church, some of whom, as a matter of course, attribute the coincidence to a clever trick of Satan in anticipation of events. Proctor, the astronomer, says in one of his books, "The remarkable breastplate worn by the Jewish high priest was derived directly from the Egyptians." The word *thummim* itself is evidently of Egyptian origin, borrowed by Moses, like the rest; for further on the same page, Mr. Proctor says that, "In the often-repeated picture of judgment the deceased Egyptian is seen conducted by the god Horus (?), while Anubis places on one of the balances a vase supposed to contain his good actions, and in the other is the emblem of truth, a representation of Thmei, the goddess of truth, which was also worn on the judicial breastplate." Wilkinson, in his *Manners and Customs of the Ancient*

*Egyptians*, shows that the Hebrew *thummim* is a plural form of the word Thmèi."\*

All the ornamental arts seem to have been known to the Egyptians. Their jewelry of gold, silver, and precious stones are beautifully wrought; so was the cutting, polishing, and setting of them executed by their lapidaries in the finest style. The finger-ring of an Egyptian mummy — if we remember aright — was pronounced the most artistic piece of jewelry in the London Exhibition of 1851. Their imitation of precious stones in glass is far above anything done at the present day; and the emerald may be said to have been imitated to perfection.

In Pompeii, says Wendell Phillips, they discovered a room full of glass; there was ground-glass, window-glass, cut-glass, and colored-glass of every variety. Catholic priests who broke into China 200 years ago, were shown a glass, transparent and colorless, which was filled with liquor made by the Chinese, and which appeared to be colorless like water. "This liquor was poured into the glass, and then looking through, it seemed to be filled with fishes. They turned it out and repeated the experiment and again it was filled with fishes." In Rome they show a bit of glass, a transparent glass, which they light up so as to show you that there is nothing concealed, but in the centre of the glass is a drop of colored glass, perhaps as large as a pea, mottled like a duck, and which even a miniature pencil could not do more perfectly.

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\* Proctor, "*Saturn and the Sabbath of the Jews*," p. 309.

"It is manifest that this drop of liquid glass must have been poured, because there is no joint. This must have been done by a greater heat than the annealing process, because that process shows breaks." In relation to their wonderful art of imitating precious stones, the lecturer speaks of the "celebrated vase of the Genoa Cathedral," which was considered for long centuries "a solid emerald." "The Roman Catholic legend of it was that it was one of the treasures that the Queen of Sheba gave to Solomon, and that it was the identical cup out of which the Saviour drank at the Last Supper." Subsequently it was found not to be an emerald, but an imitation; and when Napoleon brought it to Paris and gave it to the Institute, the scientists were obliged to confess that it *was not a stone*, and that they could not tell what it was.

Further, speaking of the skill of the ancients in metal works, the same lecturer narrates that "when the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe." African tribes in the interior of the country gave travellers *better razors* than they had. "George Thompson told me," he adds, "he saw a man in Calcutta throw a handful of floss silk into the air, and a Hindu sever it into pieces with his sabre of native steel." He concludes by the apt remark that "the steel is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry." So with the ancient Egyptians and Semitic races.

They dug gold and separated it with the utmost skill. Copper, lead, and iron were found in abundance near the Red Sea.

In a lecture delivered in 1873, on the *Cave-Men of Devonshire*, Mr. W. Pengelly, F.R.S., stated on the authority of some Egyptologists that the first iron used in Egypt was *meteoric* iron, as the earliest mention of this metal is found in an Egyptian document, in which it is called the "stone from heaven." This would imply the idea that the only iron which was in use in days of old was meteorite. This may have been the case at the commencement of the period embraced in our present geological explorations, but till we can compute with at least approximate accuracy the age of our excavated relics, who can tell but that we are making a blunder of possibly several hundred thousand years? The injudiciousness of dogmatizing upon what the ancient Chaldeans and Egyptians did *not* know about mining and metallurgy is at least partially shown by the discoveries of Colonel Howard Vyse. Moreover, many of such precious stones as are only found at a great depth in mines are mentioned in Homer and the Hebrew Scriptures. Have scientists ascertained the precise time when mining-shafts were first sunk by mankind? According to Dr. A. C. Hamlin, in India, the arts of the goldsmith and lapidary have been practiced from an "unknown antiquity." That the Egyptians either knew from the remotest ages how to temper steel, or possessed something still better and more perfect than the implement necessary in our days for chiselling, is an alternative from which the archæologists cannot escape. How else could they

have produced such artistic chiselling, or wrought such sculpture as they did? The critics may take their choice of either; according to them, steel tools of the most exquisite temper, or some other means of cutting sienite, granite, and basalt; which, in the latter case, must be added to the long catalogue of lost arts.

Professor Albrecht Müller says: "We may ascribe the introduction of bronze manufacture into Europe to a great race immigrant from Asia some 6,000 years ago, called Aryas or Aryans. . . . Civilization of the East preceded that of the West by many centuries. . . . There are many proofs that a considerable degree of culture existed at its very beginning. Bronze was yet in use, *but iron as well*. Pottery was not only shaped on the lathe, but burned a good red. Manufactures in glass, gold, and silver, are found for the first time. In lonely mountain places are yet found dross, and the remains of iron-furnaces. . . . To be sure, this dross is sometimes ascribed to volcanic action, but it is met with where volcanoes never could have existed."

But it is in the process of preparing mummies that the skill of this wonderful people is exemplified in the highest degree. None but those who have made special study of the subject, can estimate the amount of skill, patience, and knowledge exacted for the accomplishment of this indestructible work, which occupied several months. Both chemistry and surgery were called into requisition. The mummies, if left in the dry climate of Egypt, seem to be practicably imperishable; and even when removed after a repose of several thousand years,

show no signs of change. "The body," says the anonymous writer, "was filled with myrrh, cassia, and other gums, and after that, saturated with natron. . . . Then followed the marvellous swathing of the embalmed body, so artistically executed, that professional modern bandagists are lost in admiration at its excellency." Says Dr. Grandville: ". . . there is not a single form of bandage known to modern surgery, of which *far better and cleverer examples* are not seen in the swathings of the Egyptian mummies. The strips of linen are found without one single joint, extending to 1,000 *yards* in length." Rossellini, in Kenrick's *Ancient Egypt*, gives a similar testimony to the wonderful variety and skill with which the bandages have been applied and interlaced. There was not a fracture in the human body that could not be repaired successfully by the sacerdotal physician of those remote days.

Who but well remembers the excitement produced some twenty-five years ago by the discovery of anæsthesia? The nitrous oxide gas, sulphuric and chloric ether, chloroform, "laughing gas," besides various other combinations of these, were welcomed as so many heavenly blessings to the suffering portion of humanity. Poor Dr. Horace Wells, of Hartford, in 1844, was the discoverer, and Drs. Morton and Jackson reaped the honors and benefits in 1846, as is usual in such cases. The anaesthetics were proclaimed "the greatest discovery ever made." And, though the famous *Letheon* of Morton and Jackson (a compound of sulphuric ether), the chloroform of Sir James Y. Simpson, and the nitrous oxide gas, introduced by Colton, in 1843, and by Dunham and

Smith, were occasionally checked by fatal cases, it still did not prevent these gentlemen from being considered public benefactors. The patients successfully put to sleep sometimes awoke no more; what matters that, so long as others were relieved? Physicians assure us that accidents are now but rarely apprehended. Perhaps it is because the beneficent anaesthetic agents are so parsimoniously applied as to fail in their effects one-half of the time, leaving the sufferer paralyzed for a few seconds in his external movements, but feeling the pain as acutely as ever. On the whole, however, chloroform and laughing gas are beneficent discoveries. But, are they the first anesthetics ever discovered, strictly speaking? Dioscorides speaks of the stone of Memphis (*lapis Memphiticus*), and describes it as a small pebble — round, polished, and very sparkling. When ground into powder, and applied as an ointment to that part of the body on which the surgeon was about to operate, either with his scalpel or fire, it preserved that part, and *only that part* from any pain of the operation. In the meantime, it was perfectly harmless to the constitution of the patient, who retained his consciousness throughout, in no way dangerous from its effects, and acted so long as it was kept on the affected part. When taken in a mixture of wine or water, all feeling of suffering was perfectly deadened.\* Pliny gives also a full description of it.†

From time immemorial, the Brahmans have had in their possession secrets quite as valuable. The widow, bent on the

\* Dioscorides, "Περὶ Ὑλῆς Ἰατρικῆς," lib. v., cap. clviii.

† Pliny, "*Histoire Naturelle*," lib. xxxviii., cap. vii.

self-sacrifice of concremation, called *Sahamaranya*, has no dread of suffering the least pain, for the fiercest flames will consume her, without one pang of agony being experienced by her. The holy plants which crown her brow, as she is conducted in ceremony to the funeral pile; the sacred root culled at the midnight hour on the spot where the Ganges and the Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with ghee and sacred oils, after she has bathed in all her clothes and finery, are so many *magical* anaesthetics. Supported by those she is going to part with in body, she walks thrice around her fiery couch, and, after bidding them farewell, is cast on the dead body of her husband, and leaves this world without a single moment of suffering. "The semi-fluid," says a missionary writer, an eye-witness of several such ceremonies — "the ghee, is poured upon the pile; it is instantly inflamed, and the *drugged* widow dies quickly of *suffocation* before the fire reaches her body."‡

No such thing, if the sacred ceremony is only conducted strictly after the prescribed rites. The widows are never drugged in the sense we are accustomed to understand the word. Only precautionary measures are taken against a useless physical martyrdom — the atrocious agony of burning. Her mind is as free and clear as ever, and even more so. Firmly believing in the promises of a future life, her whole mind is absorbed in the contemplation of the approaching

‡ Le P. Paulin de St. Barthelemi, "*Voyage aux Indes Orientales*," vol. i., p. 358.



bliss — the beatitude of "freedom," which she is about to attain. She generally dies with the smile of heavenly rapture on her countenance; and if some one is to suffer at the hour of retribution, it is not the earnest devotee of her faith, but the crafty Brahmans who know well enough that no such ferocious rite was ever prescribed.\* As to the victim, after having been consumed, she becomes a *sati* — transcendent purity — and is canonized after death.

Egypt is the birthplace and the cradle of chemistry. Kenrick shows the root of the word to be *chemi* or chem, which was the name of the country (*Psalms* cv. 27). The chemistry of colors seems to have been thoroughly well known in that country. Facts are facts. Where among our painters are we to search for the artist who can decorate our walls with imperishable colors? Ages after our pigmy buildings will have crumbled into dust, and the cities

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\* Max Müller, Professor Wilson, and H. J. Bushby, with several other Sanscrit students, prove that "Oriental scholars, both native and European, have shown that the rite of widow-burning was not only unsanctionable but imperatively forbidden by the earliest and most authoritative Hindu Scriptures" ("*Widow-burning*," p. 21). See Max Müller's "*Comparative Mythology*." "Professor Wilson," says Max Müller, "was the first to point out the falsification of the text and the change of '*yonim agre*' into '*yonim agne*' (womb of fire). . . . According to the hymns of the '*Rig-Veda*,' and the Vaidic ceremonial contained in the '*Grihya-Sutras*,' the wife accompanies the corpse of the husband to the funeral pile, but she is there addressed with a verse taken from the '*Rig-Veda*,' and ordered to leave her husband, and to return to the world of the living" ("*Comparative Mythology*," p. 35).

enclosing them will themselves have become shapeless heaps of brick and mortar, with forgotten names — long after that will the halls of Karnak and Luxor (El-Uxor) be still standing; and the gorgeous mural paintings of the latter will doubtless be as bright and vivid 4,000 years hence, as they were 4,000 years ago, and are to-day. "Embalming and fresco-painting," says our author, "was not a chance discovery with the Egyptians, but brought out from definitions and maxims like any induction of Faraday."

Our modern Italians boast of their Etruscan vases and paintings; the decorative borders found on Greek vases provoke the admiration of the lovers of antiquity, and are ascribed to the Greeks, while in fact "they were but copies from the Egyptian vases." Their figures can be found any day on the walls of a tomb of the age of Amunoph I., a period at which Greece was not even in existence.

Where, in our age, can we point to anything comparable to the rock-temples of Ipsambul in Lower Nubia? There may be seen sitting figures seventy feet high, carved out of the living rock. The torso of the statue of Rameses II., at Thebes, measures sixty feet around the shoulders, and elsewhere in proportion. Beside such titanic sculpture our own seems that of pigmies. Iron was known to the Egyptians at least long before the construction of the first pyramid, which is over 20,000 years ago, according to Bunsen. The proof of this had remained hidden for many thousands of years in the pyramid of Cheops, until *Colonel Howard Vyse found it in the shape of a piece of iron, in one of the joints, where it had evidently been placed*

at the time this pyramid was first built. Egyptologists adduce many indications that the ancients were perfectly well acquainted with metallurgy in prehistoric times. "To this day we can find at Sinai large heaps of scorïæ, produced by smelting."\* Metallurgy and chemistry, as practiced in those days, were known as *alchemy*, and were at the bottom of prehistoric magic. Moreover, Moses proved his knowledge of alchemical chemistry by pulverizing the golden calf, and strewing the powder upon the water.

If now we turn to navigation, we will find ourselves able to prove, on good authorities, that Necho II. fitted out a fleet on the Red Sea and despatched it for exploration. The fleet was absent above two years and instead of returning through the Straits of Babelmandeb, as was wont, sailed back through the Straits of Gibraltar. Herodotus was not at all swift to concede to the Egyptians a maritime achievement so vast as this. They had, he says, been spreading the report that "returning homewards, they had the sunrise on their right hands; a thing which to me is incredible." "And yet," remarks the author of the heretofore-mentioned article, "this incredible assertion is now proved *incontestable*, as may well be understood by any one who has doubled the Cape of Good Hope." Thus it is proved that the most ancient of these people performed a feat which was attributed to Columbus many ages later. They say they anchored twice on their way; sowed corn, reaped it and, sailing away, steered in triumph through

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\* Hence the story that Moses fabricated there the serpent or seraph of brass which the Israelites worshipped till the reign of Hezekiah.

the Pillars of Hercules and eastward along the Mediterranean. "There was a people," he adds, "much more deserving of the term '*veteres*' than the Romans and Greeks. The Greeks, young in their knowledge, sounded a trumpet before these and called upon all the world to admire their ability. Old Egypt, grown gray in her wisdom, was so secure of her acquirements that she did not invite admiration and cared no more for the opinion of the flippant Greek than we do to-day for that of a Feejee islander."

"O Solon, Solon," said the oldest Egyptian priest to that sage. "You Greeks are ever childish, having no ancient opinion, no discipline of any long standing!" And very much surprised, indeed, was the great Solon, when he was told by the priests of Egypt that so many gods and goddesses of the Grecian Pantheon were but the disguised gods of Egypt. Truly spoke Zonaras: "All these things came to us from Chaldea to Egypt; and from thence were derived to the Greeks."

Sir David Brewster gives a glowing description of several automata; and the eighteenth century takes pride in that masterpiece of mechanical art, the "flute-player of Vaucanson." The little we can glean of positive information on that subject, from ancient writers, warrants the belief that the learned mechanics in the days of Archimedes, and some of them much anterior to the great Syracusan, were in no wise more ignorant or less ingenious than our modern inventors. Archytas, a native of Tarentum, in Italy, the instructor of Plato, a philosopher distinguished for his

mathematical achievements and wonderful discoveries in practical mechanics, constructed a wooden dove. It must have been an extraordinarily ingenious mechanism, as it flew, fluttered its wings, and sustained itself for a considerable time in the air. This skilful man, who lived 400 years B.C., invented besides the wooden dove, the screw, the crane, and various hydraulic machines.\*

Egypt pressed her own grapes and made wine. Nothing remarkable in that, so far, but she brewed her own beer, and in great quantity — our Egyptologist goes on to say. The Ebers manuscript proves now, beyond doubt, that the Egyptians used beer 2,000 years B.C. Their beer must have been strong and excellent — like everything they did. Glass was manufactured in all its varieties. In many of the Egyptian sculptures we find scenes of glass-blowing and bottles; occasionally, during archæological researches, glasses and glassware are found, and very beautiful they seem to have been. Sir Gardner Wilkinson says that the Egyptians cut, ground, and engraved glass, and possessed the art of introducing gold between the two surfaces of the substance. They imitated with glass, pearls, emeralds, and all the precious stones to a great perfection.

Likewise, the most ancient Egyptians cultivated the musical arts, and understood well the effect of musical harmony and its influence on the human spirit. We can find on the oldest sculptures and carvings scenes in which

musicians play on various instruments. Music was used in the Healing Department of the temples for the cure of nervous disorders. We discover on many monuments men playing in bands in concert; the leader beating time by clapping his hands. Thus far we can prove that they understood the laws of harmony. They had their sacred music, domestic and military. The lyre, harp, and flute were used for the sacred concerts; for festive occasions they had the guitar, the single and double pipes, and castanets; for troops, and during military service, they had trumpets, tambourines, drums, and cymbals.

Various kinds of harps were invented by them, such as the lyre, *sambuc*, *ashur*; some of these had upward of twenty strings. The superiority of the Egyptian lyre over the Grecian is an admitted fact. The material out of which were made such instruments was often of very costly and rare wood, and they were beautifully carved; they imported it sometimes from very distant countries; some were painted, inlaid with mother-of-pearl, and ornamented with colored leather. They used catgut for strings as we do. Pythagoras learned music in Egypt and made a regular science of it in Italy. But the Egyptians were generally considered in antiquity as the best music-teachers in Greece. They understood thoroughly well how to extract harmonious sounds out of an instrument by adding strings to it, as well as the multiplication of notes by shortening the strings upon its neck; which knowledge shows a great progress in the musical art. Speaking of harps, in a tomb at Thebes, Bruce remarks that, "they overturn all the

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\* A. Gell, "Noet. Attic.," lib. x., cap. xiii.

accounts hitherto given of the earliest state of music and musical instruments in the East, and are altogether, in their form, ornaments and compass, an incontestable proof, *stronger than a thousand Greek quotations*, that geometry, drawing, mechanics, and music were at the greatest perfection when these instruments were made; and that the period from which we date the invention of these arts was only *the beginning of the era of their restoration.*"

On the walls of the palace of Amenoph II. at Thebes, the king is represented as playing chess with the queen. This monarch reigned long before the Trojan war. In India the game is known to have been played at least 5,000 years ago.

As to their knowledge in medicine, now that one of the lost *Books of Hermes* has been found and translated by Ebers, the Egyptians can speak for themselves. That they understood about the circulation of the blood, appears certain from the *healing manipulations* of the priests, who knew how to draw blood downward, stop its circulation for awhile, etc. A more careful study of their *bas-reliefs* representing scenes taking place in the healing hall of various temples will easily demonstrate it. They had their dentists and oculists, and no doctor was allowed to practice more than one specialty; which certainly warrants the belief that they lost fewer patients in those days than our physicians do now. It is also asserted by some authorities that the Egyptians were the first people in the world who introduced trial by jury; although we doubt this ourselves.

## MEXICAN MYTHS AND RUINS

But the Egyptians were not the only people of remote epochs whose achievements place them in so commanding a position before the view of posterity. Besides others whose history is at present shut in behind the mists of antiquity — such as the prehistoric races of the two Americas, of Crete, of the Troad, of the Lacustrians, of the submerged continent of the fabled Atlantis, now classed with myths — the deeds of the Phœnicians stamp them with almost the character of demi-gods.

The writer in the *National Quarterly Review*, previously quoted, says that the Phœnicians were the earliest navigators of the world, founded most of the colonies of the Mediterranean, and voyaged to whatever other regions were inhabited. They visited the Arctic regions, whence they brought accounts of eternal days without a night, which Homer has preserved for us in the *Odyssey*. From the British Isles they imported tin into Africa, and Spain was a favorite site for their colonies. The description of Charybdis so completely answers to the maëlstrom that, as this writer says: "It is difficult to imagine it to have had any other prototype." Their explorations, it seems, extended in every direction, their sails whitening the Indian Ocean, as well as the Norwegian fiords. Different writers have accorded to them the settlement of remote localities; while the entire southern coast of the Mediterranean was occupied by their cities. A large portion of the African territory is asserted to have been peopled by the races expelled by Joshua and the children of Israel. At the

time when Procopius wrote, columns stood in Mauritania Tingitana, which bore the inscription, in Phœnician characters, "We are those who fled before the brigand Joshua, the son of Nun or Nave."

Some suppose these hardy navigators of Arctic and Antarctic waters have been the progenitors of the races which built the temples and palaces of Palenque and Uxmal, of Copan and Arica.\* Brasseur de Bourbourg gives us much information about the manners and customs, architecture and arts, and especially of the magic and magicians of the ancient Mexicans. He tells us that Votan, their fabulous hero and the greatest of their magicians, returning from a long voyage, visited King Solomon at the time of the building of the temple. This Votan appears to be identical with the dreaded Quetzo-Cohuatl who appears in all the Mexican legends; and curiously enough these legends bear a striking resemblance, inasmuch as they relate to the voyages and exploits of the Hittim, with the Hebrew Bible accounts of the Hivites, the descendants of Heth, son of Chanaan. The record tells us that Votan "furnished to Solomon the most valuable particulars as to the men, animals, and plants, the gold and precious woods of the Occident," but refused point-blank to afford any clew to the route he sailed, or the manner of reaching the mysterious continent. Solomon himself gives an account of this interview in his *History of the Wonders of the Universe*, the chief Votan figuring under the allegory of the *Navigating*

*Serpent*. Stephens, indulging in the anticipation "that a key surer than that of the Rosetta-stone will be discovered," by which the American hieroglyphs may be read,† says that the descendants of the Caciques and the Aztec subjects are believed to survive still in the inaccessible fastnesses of the Cordilleras "wildernesses, which have never yet been penetrated by a white man, . . . living as their fathers did, erecting the same buildings . . . with ornaments of sculpture and plastered; large courts, and lofty towers with high ranges of steps, and still carving on tablets of stone the same mysterious hieroglyphics." He adds, "I turn to that vast and unknown region, untraversed by a single road, wherein fancy pictures that mysterious city seen from the topmost range of the Cordilleras of unconquered, unvisited, and unsought aboriginal inhabitants."

Apart from the fact that this mysterious city has been seen from a great distance by daring travellers, there is no intrinsic improbability of its existence, for who can tell what became of the primitive people who fled before the rapacious brigands of Cortez and Pizarro? Dr. Tschuddi, in his work on Peru, tells us of an Indian legend that a train of 10,000 llamas, laden with gold to complete the unfortunate Inca's ransom, was arrested in the Andes by the tidings of his death, and the enormous treasure was so effectually concealed that not a trace of it has ever been found. He, as well as Prescott and other writers, informs us that the Indians to this day preserve

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\* Such is *not* our opinion. They were probably built by the Atlanteans.

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† "*Incidents of Travel in Central America, Chiapas, and Yucatan*," vol. ii., p. 457.

their ancient traditions and sacerdotal caste, and obey implicitly the orders of rulers chosen among themselves, while at the same time nominally Catholics and actually subject to the Peruvian authorities. Magical ceremonies practiced by their forefathers still prevail among them, and magical phenomena occur. So persistent are they in their loyalty to the past, that it seems impossible but that they should be in relations with some central source of authority which constantly supports and strengthens their faith, keeping it alive. May it not be that the sources of this undying faith lie in this mysterious city, with which they are in secret communication? Or must we think that all of the above is again but a "curious coincidence"?

The story of this mysterious city was told to Stephens by a Spanish Padre, in 1838-9. The priest swore to him that he had seen it with his own eyes, and gave Stephens the following details, which the traveller firmly believed to be true. "The Padre of the little village near the ruins of Santa Cruz del Quichè, had heard of the unknown city at the village of Chajul. . . . He was then young, and climbed with much labor to the naked summit of the topmost ridge of the sierra of the Cordillera. When arrived at a height of ten or twelve thousand feet, he looked over an immense plain extending to Yucatan and the Gulf of Mexico, and saw, at a great distance, a large city spread over a great space, and with turrets white and glittering in the sun. Tradition says that no white man has ever reached this city; that the inhabitants speak the Maya language, know that strangers have conquered their

whole land, and murder any white man who attempts to enter their territory. . . . They have no coin; no horses, cattle, mules, or other domestic animals except fowls, and the cocks they keep underground to prevent their crowing being heard."

Nearly the same was given us personally about twenty years ago, by an old native priest, whom we met in Peru, and with whom we happened to have business relations. He had passed all his life vainly trying to conceal his hatred toward the conquerors — "brigands," he termed them; and, as he confessed, kept friends with them and the Catholic religion for the sake of his people, but he was as truly a sun-worshipper in his heart as ever he was. He had travelled in his capacity of a *converted* native missionary, and had been at Santa Cruz, and, as he solemnly affirmed, had been also to see some of his people by a "subterranean passage" leading into the mysterious city. We believe his account; for a man who is about to die, will rarely stop to invent idle stories; and this one we have found corroborated in Stephen's *Travels*. Besides, we know of two other cities utterly unknown to European travellers; not that the inhabitants particularly desire to hide themselves; for people from Buddhistic countries come occasionally to visit them. But their towns are not set down on the European or Asiatic maps; and, on account of the too zealous and enterprising Christian missionaries, and perhaps for more mysterious reasons of their own, the few natives of other countries who are aware of the existence of these two cities never mention them.

Nature has provided strange nooks and hiding-places for her favorites; and unfortunately it is but far away from so-called civilized countries that man is free to worship the Deity in the way that his fathers did.

Even the erudite and sober Max Müller is somehow unable to get rid of *coincidences*. To him they come in the shape of the most unexpected discoveries. These Mexicans, for instance, whose obscure origin, according to the laws of probability, has no connection with the Aryans of India, nevertheless, like the Hindus, represent an eclipse of the moon as "the moon being devoured by a dragon."\* And though Professor Müller admits that an historical intercourse between the two people was suspected by Alexander von Humboldt, and he himself considers it possible, still the occurrence of such a fact he adds, "need not be the result of any historical intercourse. As we have stated above, the origin of the aborigines of America is a very vexed question for those interested in tracing out the affiliation and migrations of peoples." Notwithstanding the labor of Brasseur de Bourbourg, and his elaborate translation of the famous *Popol-Vuh*, alleged to be written by Ixtlilxochitl, after weighing its contents, the antiquarian remains as much in the dark as ever. We have read the *Popol-Vuh* in its original translation, and the review of the same by Max Müller, and out of the former find shining a light of such brightness, that it is no wonder that the matter-of-fact, skeptical scientists

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\* Max Müller, "*Chips from a German Workshop*," vol. ii., p. 269.

should be blinded by it. But so far as an author can be judged by his writings, Professor Max Müller is no unfair skeptic; and, moreover, very little of importance escapes his attention. How is it then that a man of such immense and rare erudition, accustomed as he is to embrace at one eagle glance the traditions, religious customs, and superstitions of a people, detecting the slightest similarity, and taking in the smallest details, failed to give any importance or perhaps even suspect what the humble author of the present volume, who has neither scientific training nor erudition, to any extent, apprehended at first view? Fallacious and unwarranted as to many may seem this remark, it appears to us that science loses more than she gains by neglecting the ancient and even mediæval esoteric literature, or rather what remains of it. To one who devotes himself to such study many a coincidence is transformed into a natural result of demonstrable antecedent causes. We think we can see how it is that Professor Müller confesses that "now and then . . . one imagines one sees certain periods and landmarks, but in the next page all is chaos again."† May it not be barely possible that this chaos is intensified by the fact that most of the scientists, directing the whole of their attention to history, skip that which they treat as "vague, contradictory, miraculous, absurd." Notwithstanding the feeling that there was "a groundwork of noble conceptions which has been covered and distorted by an aftergrowth of fantastic

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† Max Müller, "*Popol-Vuh*," p. 327.

nonsense," Professor Müller cannot help comparing this nonsense to the tales of the *Arabian Nights*.

Far be from us the ridiculous pretension of criticising a scientist so worthy of admiration for his learning as Max Müller. But we cannot help saying that even among the fantastic nonsense of the *Arabian Nights' Entertainments* anything would be worthy of attention, if it should help toward the evolving of some historical truth. Homer's *Odyssey* surpasses in fantastic nonsense all the tales of the *Arabian Nights* combined; and notwithstanding that, many of his myths are now proved to be something else besides the creation of the old poet's fancy. The Læstrygonians, who devoured the companions of Ulysses, are traced to the huge cannibal\* race, said in primitive days to inhabit the caves of Norway. Geology verified through her discoveries some of the assertions of Homer, supposed for so many ages to have been but poetical hallucinations. The perpetual daylight enjoyed by this race of Læstrygonians indicates that they were inhabitants of the North Cape, where, during the whole summer, there is perpetual daylight. The Norwegian fiords are perfectly described by Homer in his *Odyssey*, x. 110 ; and the gigantic stature of the Læstrygonians is demonstrated by human bones of unusual size found in caves situated near this region, and which the geologists suppose to have belonged to a race extinct long before the Aryan immigration. Charybdis, as we have seen, has been recognized in the

mælstrom; and the Wandering Rocks† in the enormous icebergs of the Arctic seas.

If the consecutive attempts at the creation of man described in the *Quiche Cosmogony* suggests no comparison with some Apocrypha, with the Jewish sacred books, and the kabalistic theories of creation, it is indeed strange. Even the *Book of Jasher*, condemned as a gross forgery of the twelfth century, may furnish more than one clew to trace a relation between the population of Ur of the Kasdeans, where Magism flourished before the days of Abraham, and those of Central and North America. The divine beings, "brought down to the level of human nature," performed no feats or tricks more strange or incredible than the miraculous performances of Moses and of Pharaoh's magicians, while many of these are exactly similar in their nature. And when, moreover, in addition to this latter fact, we find so great a resemblance between certain kabalistic terms common to both hemispheres, there must be something else than mere accident to account for the circumstance. Many of such feats have clearly a common parentage. The story of the two brothers of Central America, who, before starting on their journey to Xibalba, "plant each a cane in the middle of their grandmother's house, that she may know by its flourishing or withering whether they are alive or dead,"‡ finds its analogy in the beliefs of many other countries. In the *Popular Tales and Traditions*, by Sacharoff (Russia), one can find a similar

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\* Why not to the sacrifices of men in ancient worship?

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† "*Odyssey*," xii. 71.

‡ "*Chips from a German Workshop*," p. 268.



narrative, and trace this belief in various other legends. And yet these fairy tales were current in Russia many centuries before America was discovered.

In recognizing in the gods of Stonehenge the divinities of Delphos and Babylon, one need feel little surprised. Bel and the Dragon, Apollo and Python, Osiris and Typhon, are all one under many names, and have travelled far and wide. The Both-al of Ireland points directly to its first parent, the Batylos of the Greeks and the Beth-el of Chanaan. "History," says H. de la Villemarque, "which took no notes at those distant ages, can plead ignorance, but the science of languages affirms. Philology, with a daily-increasing probability, has again linked together the chain hardly broken between the Orient and the Occident."\*

No more remarkable is the discovery of a like resemblance between the Oriental myths and ancient Russian tales and traditions, for it is entirely natural to look for a similarity between the beliefs of the Semitic and Aryan families. But when we discover an almost perfect identity between the character of Zarevna Militrissa, with a *moon* in her forehead, who is in constant danger of being devoured by *Zmej Gorenetch* (the Serpent or Dragon), who plays such a prominent part in all popular Russian tales, and similar characters in the Mexican legends — extending to the

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\* Villemarque, Member of the Institute. Vol. lx.; "*Collect et Nouvelle Serie*," 24, p. 570, 1863; "*Poesie des Cloitres Celtiques*."

minutest details — we may well pause and ask ourselves whether there be not here more than a simple coincidence.

This tradition of the Dragon and the Sun — occasionally replaced by the Moon — has awakened echoes in the remotest parts of the world. It may be accounted for with perfect readiness by the once universal heliolatrous religion. There was a time when Asia, Europe, Africa, and America were covered with the temples sacred to the sun and the dragons. The priests assumed the names of their deities, and thus the tradition of these spread like a net-work all over the globe: "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his god."† But still, "if the original conception is natural and intelligible . . . and its occurrence need not be the result of any historical intercourse," as Professor Müller tells us, the details are so strikingly similar that we cannot feel satisfied that the riddle is entirely solved. The origin of this universal symbolical worship being concealed in the night of time, we would have far more chance to arrive at the truth by tracing these traditions to their very source. And where is this source? Kircher places the origin of the Ophite and heliolatrous worship, the shape of conical monuments and the obelisks, with the Egyptian Hermes Trismegistus.‡ Where, then, except in Hermetic books, are we to seek for the desired information? Is it likely that modern authors can know more, or as much, of ancient myths and cults as the

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† "*Archæol.*," vol. xxv., p. 220. London.

‡ "*Archæol.*," vol. xxv., p. 292. London.

men who taught them to their contemporaries? Clearly two things are necessary: first, to find the missing books of Hermes; and second, the key by which to *understand* them, for reading is not sufficient. Failing in this, our savants are abandoned to unfruitful speculations, as for a like reason geographers waste their energies in a vain quest of the sources of the Nile. Truly the land of Egypt is another abode of mystery!

### RESEMBLANCES TO THE EGYPTIAN

Without stopping to discuss whether Hermes was the "Prince of post-diluvian magic," as des Mousseaux calls him, or the antediluvian, which is much more likely, one thing is certain: The authenticity, reliability, and usefulness of the *Books of Hermes* — or rather of what remains of the thirty-six works attributed to the Egyptian magician — are fully recognized by Champollion, junior, and corroborated by Champollion-Figeac, who mentions it. Now, if by carefully looking over the kabalistical works, which are all derived from that universal storehouse of esoteric knowledge, we find the fac-similes of many so-called miracles wrought by magical art, equally reproduced by the Quiches; and if even in the fragments left of the original *Popol-Vuh*, there is sufficient evidence that the religious customs of the Mexicans, Peruvians, and other American races are nearly identical with those of the ancient Phœnicians, Babylonians, and Egyptians; and if, moreover, we discover that many of their religious terms have etymologically the same origin; how are we to

avoid believing that they are the descendants of those whose forefathers "fled before the brigand, Joshua, the son of Nun?" "Nuñez de la Vega says that Nin, or Imos, of the Tzendales, was the Ninus of the Babylonians."\*

It is possible that, so far, it may be a coincidence; as the identification of one with the other rests but upon a poor argument. "But it is known," adds de Bourbourg, "that this prince, and according to others, his father, Bel, or Baal, received, like the Nin of the Tzendales the homages of his subjects under the shape of a serpent." The latter assertion, besides being fantastic, is nowhere corroborated in the Babylonian records. It is very true that the Phœnicians represented the sun under the image of a dragon; but so did all the other people who symbolized their sun-gods. Belus, the first king of the Assyrian dynasty was, according to Castor, and Eusebius who quotes him, deified, *i.e.*, he was ranked among the gods "after his death" only. Thus, neither himself nor his son, Ninus, or Nin, could have received their subjects under the shape of a serpent, whatever the Tzendales did. Bel, according to Christians, is Baal; and Baal is the Devil, since the Bible prophets began so designating every deity of their neighbors; therefore Belus, Ninus, and the Mexican Nin are serpents and devils; and, as the Devil, or father of evil, is one under many forms, therefore, under whatever name the serpent appears, it is the Devil. Strange logic! Why not say that Ninus the Assyrian, represented as husband and victim

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\* Brasseur de Bourbourg, "*Cartas*," p. 52.

of the ambitious Semiramis, was high priest as well as king of his country? That as such he wore on his tiara the sacred emblems of the dragon and the sun? Moreover, as the priest generally assumed the name of his god, Ninus was said to receive his subject as the representative of this serpent-god. The idea is preëminently Roman Catholic and amounts to very little, as all their inventions do. If Nuñez de la Vega was so anxious to establish an affiliation between the Mexicans and the biblical sun- and serpent-worshippers, why did he not show another and a better similarity between them without tracing in the Ninevites and the Tzendales the hoof and horn of the Christian Devil?

And to begin with, he might have pointed to the *Chronicles* of Fuentes, of the kingdom of Guatemala, and to the *Manuscript* of Don Juan Torres, the grandson of the last king of the Quiches. This document, which is said to have been in the possession of the lieutenant-general appointed by Pedro de Alvarado, states that the Toltecas themselves descended from the house of Israel, who were released by Moses, and who, after crossing the Red Sea, fell into idolatry. After that, having separated themselves from their companions, and under the guidance of a chief named Tanub, they set out wandering, and from one continent to another they came to a place named the Seven Caverns, in the Kingdom of Mexico, where they founded the famous town of Tula, etc.\*

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\* See Stephens, "*Travels in Central America*," etc.

If this statement has never obtained more credit than it has, it is simply due to the fact that it passed through the hands of Father Francis Vasques, historian of the Order of San Francis, and this circumstance, to use the expression employed by des Mousseaux in connection with the work of the poor, unfrocked Abbé Huc, "is not calculated to strengthen our confidence." But there is another point as important, if not more so, as it seems to have escaped falsification by the zealous Catholic padres, and rests chiefly on Indian tradition. A famous Toltecan king, whose name is mixed up in the weird legends of Utatlan, the ruined capital of the great Indian kingdom, bore the biblical appellation of Balam Acan; the first name being preëminently Chaldean, and reminding one immediately of Balaam and his human-voiced ass. Besides the statement of Lord Kingsborough, who found such a striking similarity between the language of the Aztecs (the mother tongue) and the Hebrew, many of the figures on the *bas-reliefs* of Palenque and idols in *terra cotta*, exhumed in Santa Cruz del Quiche, have on their heads bandelets with a square protuberance on them, in front of the forehead, very similar to the phylacteries worn by the Hebrew Pharisees of old, while at prayers, and even by devotees of the present day, particularly the Jews of Poland and Russia. But as this may be but a fancy of ours, after all, we will not insist on the details.

Upon the testimony of the ancients, corroborated by modern discoveries, we know that there were numerous catacombs in Egypt and Chaldea, some of them of a very vast

extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended toward the Libyan desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kúklos ànágkés*, the "Unavoidable Cycle," more generally known as the "circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it had been judged in the Amenthian region.

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

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon"; not because — as des Mousseaux would have his readers believe — they were the progeny of Satan-incubus, the old serpent of Eden, but because, in the Mysteries, the serpent was the symbol of WISDOM and immortality.

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\* "*Cartas*," 53, 7-62.

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

De Bourbourg hints that the chiefs of the name of *Votan*, the *Quetzo-Cohuatl*, or serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim."\*\* And des Mousseaux, rejoicing because he believes himself fairly on the serpent's, or rather, devil's trail, hurries to explain: "According to the most learned commentators of our sacred books, the Chivim

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† "*Die Phonizier*," 70.

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

§ "*Archæological Society of the Antiquaries of London*," vol. xxv., p. 220.

\*\* "*Cartas*," 51.

or Hivim, or *Hevites*, descend from Heth, son of Canaan, son of Ham . . . *the accursed!*"\*

But modern research has demonstrated, on unimpeachable evidence, that the whole genealogical table of the tenth chapter of *Genesis* refers to imaginary heroes, and that the closing verses of the ninth are little better than a bit of Chaldean allegory of Sisuthrus and the mythical flood, compiled and arranged to fit the Noachian frame. But, suppose the descendants of these Canaanites, "the accursed," were to resent for once the unmerited outrage? It would be an easy matter for them to reverse the tables, and answer to this fling, based on a *fable*, by a *fact* proved by archaeologists and symbologists — namely, that Seth, Adam's third son, and the forefather of all Israel, the ancestor of Noah, and the progenitor of the "chosen people," is but Hermes, the god of wisdom, called also Thoth, Tat, Seth, Set, and *Sat-an*; and that he was, furthermore, when viewed under his bad aspect, Typhon, the Egyptian Satan, who was also *Set*. For the Jewish people, whose well-educated men, no more than Philo, or Josephus, the historian, regard their Mosaic books as otherwise than an allegory, such a discovery amounts to but little. But for Christians, who, like des Mousseaux, very unwisely accept the *Bible* narratives as literal history, the case stands very different.

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\* "*Hauts Phénomènes de la Magie*," 50.

## MOSES A PRIEST OF OSIRIS

As far as affiliation goes, we agree with this pious writer; and we feel every day as certain that some of the peoples of Central America will be traced back to the Phœnicians and the Mosaic Israelites, as we do that the latter will be proved to have as persistently stuck to the same idolatry — if idolatry there is — of the sun and serpent-worship, as the Mexicans. There is evidence — biblical evidence — that two of Jacob's sons, Levi and Dan, as well as Judah, married Canaanite women, and followed the worship of their wives. Of course, every Christian will protest, but the proof may be found even in the translated *Bible*, pruned as it now stands. The dying Jacob thus describes his sons: "Dan," says he, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backward. . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi, the patriarch (or Israel) remarks that they ". . . *are brethren; instruments of cruelty* are in their habitations. O my soul, come not thou into *their secret; unto their assembly.*"† Now, in the original, the words "their secret," read — their SOD.‡ And Sod was the

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† *Genesis* xlix.

‡ Dunlap, in his introduction to "*SOD, the Mysteries of Adonis*," explains the word "Sod," as Arcanum; religious mystery on the authority of Shindler's "Penteglott" (1201). "The SECRET of the Lord is with them that fear Him," says Psalm xxv, 14. This is a mistranslation of the Christians, for it ought to read "*Sod Ihoh* (the mysteries of Iohoh) are for those who fear Him" (Dunlap, "*Mysteries of Adonis*," xi.). "Al (El) is terrible

name for the great Mysteries of Baal, Adonis, and Bacchus who were all sun-gods and had serpents for symbols. The kabalists explain the allegory of the fiery serpents by saying, that this was the name given to the tribe of Levi, to all the *Levites* in short, and that Moses was the chief of the *Sodales*\*. And here is the moment to prove our statements.

Moses is mentioned by several old historians as an Egyptian priest; Manetho says he was a hierophant of Hieropolis, and a priest of the sun-god Osiris, and that his name was Osarsiph. Those moderns, who accept it as a fact that he "was learned in *all* the wisdom" of the Egyptians, must also submit to the right interpretation of the word wisdom, which was throughout the world known as a synonym of *initiation* into the secret mysteries of the *Magi*. Did the idea never strike the reader of the *Bible*, that an alien born and brought up in a foreign country *could not* and *would not* possibly have been admitted — we will not say to the final initiation, the grandest mystery of all, but even to share the knowledge of the minor priesthood, those who belonged to the *lesser* mysteries? In *Genesis xliii. 32*, we read, that no Egyptian could seat himself to eat bread with the brothers of Joseph, "for that is an abomination unto the Egyptians." But

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in the great Sod of the *Kedeshim* (the priests, the holy, the *Initiated*), *Psalms lxxxix. 7*" (*Ibid.*).

\* "The members of the *priest-colleges* were called *Sodales*," says Freund's "*Latin Lexicon*" (iv. 448). "SODALITIES were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes Cicero ("*De Senectute*," 13); Dunlap, "*Mysteries of Adonis*."

that the Egyptians ate "with *him* (Joseph) by themselves." The above proves two things: 1, that Joseph, whatever he was in his heart, had, in appearance at least, changed his religion, married the daughter of a priest of the "idolatrous" nation, and become himself an Egyptian; otherwise, the natives would not have eaten bread with him. And 2, that subsequently Moses, if not an Egyptian by birth, became one through being admitted into the priesthood, and thus was a SODALE. As an induction, the narrative of the "brazen serpent" (the Caduceus of Mercury or Asclepius, the son of the sun-god Apollo-Python) becomes logical and natural. We must bear in mind that Pharaoh's daughter, who saved Moses and adopted him, is called by Josephus *Thermuthis*; and the latter, according to Wilkinson, is the name of the *asp* sacred to Isis;† moreover, Moses is said to descend from the tribe of *Levi*. We will explain the kabalistic ideas as to the books of Moses and the great prophet himself more fully in Volume II.

If Brasseur de Bourbourg and the Chevalier des Mousseaux, had so much at heart to trace the identity of the Mexicans with the Canaanites, they might have found far better and weightier proofs than by showing both the "accursed" descendants of Ham. For instance, they might have pointed to the Nargal, the Chaldean and Assyrian chief of the Magi (Rab-Mag) and the Nagal, the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Sarezer, the Assyrian god, and both have the same faculties,

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† See Wilkinson, "*Ancient Egyptians*," vol. v., p. 65.

or powers to have an attendant *dæmon* with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his *dæmon*, in the shape of some animal considered sacred, inside the temple; the Indian Nagal keeps his wherever he can — in the neighboring lake, or wood, or in the house, under the shape of a house-hold animal.\*

We find the *Catholic World*, newspaper, in a recent number, bitterly complaining that the old Pagan element of the aboriginal inhabitants of America does not seem to be utterly dead in the United States. Even where tribes have been for long years under the care of Christian teachers, heathen rites are practiced in secret, and crypto-paganism, or *nagualism*, flourishes now, as in the days of Montezuma. It says: "Nagualism and voodoo-worship" — as it calls these two strange sects — "are direct *devil-worship*. A report addressed to the Cortes in 1812, by Don Pedro Baptista Pino, says: 'All the pueblos have their *artufas* — so the natives call subterranean rooms with only a single door, where they assemble to perform their feasts, and hold meetings. These are impenetrable temples . . . and the doors are always closed on the Spaniards.

" 'All these pueblos, in spite of the sway which religion has had over them, cannot forget a part of the beliefs which have been transmitted to them, and which they are careful to transmit to their descendants. Hence come the adoration they

render the sun and moon, and other heavenly bodies, the respect they entertain for fire, etc.

" 'The pueblo chiefs seem to be at the same time priests; they perform various simple rites, by which the power of the sun and of Montezuma is recognized, as well as the power (according to some accounts) of the Great Snake, to whom, by order of Montezuma, they are to look for life. They also officiate in certain ceremonies with which they pray for rain. There are painted representations of the Great Snake, together with that of a misshapen, red-haired man, declared to stand for Montezuma. Of this last there was also, in the year 1845, in the pueblo of Laguna, a rude effigy or idol, intended, apparently, to represent only the head of the deity.'" †

The perfect identity of the rites, ceremonies, traditions, and even the names of the deities, among the Mexicans and ancient Babylonians and Egyptians, are a sufficient proof of South America being peopled by a colony which mysteriously found its way across the Atlantic. When? at what period? History is silent on that point; but those who consider that there is no tradition, sanctified by ages, without a certain sediment of truth at the bottom of it, believe in the *Atlantis*-legend. There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying

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\* Brasseur de Bourbourg, "*Mexique*," pp. 135-574.

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† "*Catholic World*," N. Y., January, 1877, Article Nagualism, Voodooism, etc.

the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Saïs; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtain of the past; — all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. These men believe the story of the Atlantis to be no fable, but maintain that at different epochs of the past huge islands, and even continents, existed where now there is but a wild waste of waters. In those submerged temples and libraries the archæologist would find, could he but explore them, the materials for filling all the gaps that now exist in what we imagine is *history*. They say that at a remote epoch a traveller could traverse what is now the Atlantic Ocean, almost the entire distance by land, crossing in boats from one island to another, where narrow straits then existed.

Our suspicion as to the relationship of the cis-Atlantic and trans-Atlantic races is strengthened upon reading about the wonders wrought by Quetzco-Cohuatl, the Mexican magician. His wand must be closely-related to the traditional sapphire-stick of Moses, the stick which bloomed in the garden of Raguel-Jethro, his father-in-law, and upon which was

engraved the ineffable name. The "four men" described as the real four ancestors of the human race, "who were neither begotten by the gods, nor born of woman," but whose "creation was a wonder wrought by the Creator," and who were made after three attempts at manufacturing men had failed, equally present some striking points of similarity with the esoteric explanations of the Hermetists;\* they also undeniably recall the four sons of God of the Egyptian theogony. Moreover, as any one may infer, the resemblance of this myth to the narrative related in *Genesis*, will be apparent to even a superficial observer.

These four ancestors "could reason and speak, their sight was unlimited, and they knew all things at once."† When "they had rendered thanks to their Creator for their existence, *the gods were frightened*, and they breathed a cloud over the eyes of men that they might see a certain distance only, and not be *like the gods themselves*." This bears directly upon the sentence in *Genesis*, "Behold, *the man is become as one of us*, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life," etc. Then, again, "While *they were asleep* God gave them wives," etc.

We disclaim the least intention to disrespectfully suggest ideas to those who are so wise as to need no hint. But we

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\* In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In "Popol-Vuh," we are told the *third* race of men is created out of the tree "tzite," and women are made from the marrow of a reed which was called "sibac." This also is a strange coincidence.

† "Popol-Vuh," reviewed by Max Müller.



must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact for many students of the arcane philosophy. Is it not of the greatest importance for every antiquarian to be acquainted at least superficially with their contents? "The four ancestors of the race," adds Max Müller, "seem to have had a long life, and when at last they came to die, they disappeared in a mysterious manner, and left to their sons what is called the *hidden majesty*, which was never to be opened by human hands. What it was we do not know."

If there is no relationship between this hidden majesty and the hidden glory of the Chaldean *Kabala*, which we are told was left behind him by Enoch when he was translated in such a mysterious way, then we must discredit all circumstantial evidence. But is it not barely possible that these "four ancestors" of the Quiche race typify in their esoteric sense the four successive progenitors of men, mentioned in *Genesis* i., ii., and vi.? In the first chapter, the first man is bi-sexual — "male and female created he them" — and answers to the hermaphrodite deities of the subsequent mythologies; the second, Adam, made out of "the dust of the ground" and unisexual and answering to the "sons of God" of chapter vi.; the third, the giants, or *nephilim*, who are only hinted at in the *Bible*, but fully explained elsewhere; the fourth, the parents of men "whose daughters were fair."

Taking the admitted facts that the Mexicans had their magicians from the remote periods; that the same remark

applies to all the ancient religions of the world; that a strong resemblance prevails not only in the forms of their ceremonial worship, but also in the very names used to designate certain magical implements; and finally that all other clues, in accordance with scientific deductions, have failed (some because swallowed up in the bottomless pit of coincidences), why should we not turn to the great authorities upon magic, and see whether, under this "aftergrowth of fantastic nonsense," there may not be a deep substratum of truth? Here we are not willing to be misunderstood. We do not send the scientists to the *Kabala* and the Hermetic books to study magic, but to the authorities on magic to discover materials for history and science. We have no idea of incurring the wrathful denunciations of the Academicians, by an indiscretion like that of poor des Mousseaux, when he tried to force them to read his demonological Memoire and investigate the Devil.

The *History of Bernal Diaz de Castilla*, a follower of Cortez, gives us some idea of the extraordinary refinement and intelligence of the people whom they conquered; but the descriptions are too long to be inserted here. Suffice it to say, that the Aztecs appeared in more than one way to have resembled the ancient Egyptians in civilization and refinement. Among both peoples magic or the arcane natural philosophy was cultivated to the highest degree. Add to this that Greece, the "later cradle of the arts and sciences," and India, cradle of religions, were and are still devoted to its

study and practice — and who shall venture to discredit its dignity as a study, and its profundity as a science?

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity — *in statu abscondito* with every primitive theology — it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same.

So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since; and, if the *ideas* of Plato can be simplified for the sake of easier comprehension, the spirit of their substance can neither be altered, nor removed without material damage to the truth. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen skepticism, by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. We find its

last possible expression in our human language in the Persian Logos, the *Honover*, or the living *manifested* Word of God.

The Zoroastrian *Enoch-Verihe* is identical with the Jewish "*I am*"; and the "Great Spirit" of the poor, untutored Indian, is the manifested Brahma of the Hindu philosopher. One of the latter, Tcharaka, a Hindu physician, who is said to have lived 5,000 years B.C., in his treatise on the origin of things, called *Usa*, thus beautifully expresses himself: "Our Earth is, like all the luminous bodies that surround us, one of the atoms of the immense Whole of which we show a slight conception by terming it — the Infinite."

"There is but one light, and there is but one darkness," says a Siamese proverb. *Dæmon est Deus inversus*, the Devil is the shadow of God, states the universal kabalistic axiom. Could light exist but for primeval darkness? And did not the brilliant, sunny universe first stretch its infant arms from the swaddling bands of dark and dreary chaos? If the Christian "*fulness of Him that filleth all in all*" is a revelation, then we must admit that, if there is a devil, he must be included in this *fulness*, and be a part of that which "filleth all in all." From time immemorial the justification of the Deity, and His separation from the existing evil was attempted, and the object was reached by the old Oriental philosophy in the foundation of the *theodiké*; but their metaphysical views on the *fallen spirit*, have never been disfigured by the creation of an anthropomorphic personality of the Devil as was done subsequently by the leading lights of Christian theology. A personal fiend, who opposes the Deity, and impedes progress

on its way to perfection, is to be sought only on earth amid humanity, not in heaven.

Thus is it that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Dekkan, the Mexican Chichen-Itza, in Yucatan, and the still grander ruins of Copan, in Guatemala. They present such features of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and sciences.

There is not, perhaps, on the face of the whole globe, a more imposing mass of ruins than Nagkon-Wat, the wonder and puzzle of European archæologists who venture into Siam. And when we say ruins, the expression is hardly correct; for nowhere are there buildings of such tremendous antiquity to be found in a better state of preservation than Nagkon-Wat, and the ruins of Angkorthôm, the great temple.

Hidden far away in the province of Siamrap — eastern Siam — in the midst of a most luxuriant tropical vegetation, surrounded by almost impenetrable forests of palms, cocoa-trees, and betel-nut, "the general appearance of the wonderful temple is beautiful and romantic, as well as impressive and grand," says Mr. Vincent, a recent traveler.\* "We whose good fortune it is to live in the nineteenth century, are accustomed to boast of the perfection and preëminence of our modern civilization; of the grandeur of our attainments in science, art, literature, and what not, as compared with those whom we call ancients; but still we are compelled to admit that they have far excelled our recent endeavors in many things, and notably in the fine arts of painting, architecture, and sculpture. We were but just looking upon a most wonderful example of the two latter, for in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the Great Nagkon-Wat has no superior, certainly no rival standing at the present day. The first view of the ruins is overwhelming."

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\* Frank Vincent, Jun., "*The Land of the White Elephant*," p. 209.

Thus the opinion of another traveller is added to that of many preceding ones, including archæologists and other competent critics, who have believed that the ruins of the past Egyptian splendor deserve no higher eulogium than Nagkon-Wat.

According to our plan, we will allow more impartial critics than ourselves to describe the place, since, in a work professedly devoted to a vindication of the ancients, the testimony of so enthusiastic an advocate as the present writer may be questioned. We have, nevertheless, seen Nagkon-Wat under exceptionally favorable circumstances, and can, therefore, certify to the general correctness of Mr. Vincent's description. He says:

"We entered upon an immense causeway, the stairs of which were flanked with six huge griffins, each carved from a single block of stone. The causeway is . . . 725 feet in length, and is paved with stones each of which measures four feet in length by two in breadth. On either side of it are artificial lakes fed by springs, and each covering about five acres of ground. . . . The outer wall of Nagkon-Wat (the city of monasteries) is half a mile square, with gateways . . . which are handsomely carved with figures of gods and dragons. The foundations are ten feet in height. . . . The entire edifice, including the roof, is of stone, *but without cement, and so closely fitting are the joints as even now to be scarcely discernible.* . . . The shape of the building is oblong, being 796 feet in length, and 588 in width, while the highest central pagoda rises some 250

odd feet above the ground, and four others, at the angles of the court, are each about 150 feet in height."

The above underscored lines are suggestive to travellers who have remarked and admired the same wonderful mason-work in the Egyptian remains. If the same workmen did not lay the courses in both countries we must at least think that the secret of this matchless wall-building was equally known to the architects of every land.

### THE LESSONS TAUGHT BY THE RUINS OF SIAM

"Passing, we ascend a platform . . . and enter the temple itself through a columned portico, the *facade* of which is beautifully carved in *basso-relievo* with ancient mythological subjects. From this doorway, on either side, runs a corridor with a double row of columns, cut — base and capital — from single blocks, with a double, oval-shaped roof, covered with carving and consecutive sculptures upon the outer wall. This gallery of sculptures, which forms the exterior of the temple, consists of over half a mile of continuous pictures, cut in *basso-relievo* upon sandstone slabs six feet in width, and represents subjects taken from Hindu mythology, from the *Ramayâna* — the Sanscrit epic poem of India, with its 25,000 verses describing the exploits of the god Rama, and the son of the King of Oudh. The contests of the King of Ceylon, and Hanouma,\* the monkey-god, are graphically represented.

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\* The Hanoumā is over three feet tall, and black as a coal. The *Ramayana*, giving the biography of this sacred monkey, relates that Hanoumā was

There is *no keystone* used in the arch of this corridor. On the walls are sculptured the immense number of 100,000 separate figures. One picture from the *Ramayana* . . . occupies 240 feet of the wall. . . . In the *Nagkon-Wat* as many as 1,532 solid columns have been counted, and among the entire ruins of Angkor . . . the immense number of 6,000, almost all of them hewn from single blocks and artistically carved. . . .

"But who built *Nagkon-Wat*? and when was it built? Learned men have attempted to form opinions from studies of its construction, and especially ornamentation," and have

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formerly a powerful chieftain, who being the greatest friend of Rama, helped him to find his wife, Sitha, who had been carried off to Ceylon by Ravana, the mighty king of the giants. After numerous adventures Hanoumā was caught by the latter, while visiting the city of the giant as Rama's spy. For this crime Ravana had the poor Hanoumā's tail oiled and set on fire, and it was in extinguishing it that the monkey-god became so black in the face that neither himself nor his posterity could ever get rid of the color. If we have to believe Hindu legends this same Hanoumā was the *progenitor* of the Europeans; a tradition which, though strictly Darwinian, hence, scientific, is by no means flattering to us. The legend states that for services rendered, Rama, the hero and demi-god, gave in marriage to the monkey-warriors of his army the daughters of the giants of Ceylon — the Bākshasas — and granted them, moreover, as a dowry, all western parts of the world. Repairing thence, the monkeys and their giant-wives lived happily and had a number of descendants. The latter are the present Europeans. Dravidian words are found in Western Europe, indicating that there was an original unity of race and language between the populations. May it not be a hint that the traditions are akin, of elfin and kobold races in Europe, and monkeys, actually cognate with them in Hindustan?

failed. "Native Cambodian historians," adds Vincent, "reckon 2,400 from the building of the temple. . . . I asked one of them how long *Nagkon-Wat* had been built. . . . 'None can tell when. . . . I do not know; it must have either sprung up from the ground or been built by giants, or perhaps by the angels' . . . was the answer."

When Stephens asked the native Indians "Who built Copan? . . . what nation traced the hieroglyphic designs, sculptured these elegant figures and carvings, these emblematical designs?" the dull answer he received was "*Quien sabe?*" — who knows! "All is mystery; dark, impenetrable mystery," writes Stephens. "In Egypt, the colossal skeletons of gigantic temples stand in all the nakedness of desolation. Here, an immense forest shrouded the ruins, hiding them from sight."\*

But there are perhaps many circumstances, trifling for archaeologists unacquainted with the "idle and fanciful" legends of old, hence overlooked; otherwise the discovery might have sent them on a new train of thought. One is the invariable presence in the Egyptian, Mexican, and Siamese ruined temples, of the monkey. The Egyptian cynocephalus assumes the same postures as the Hindu and Siamese Hanoumā; and among the sculptured fragments of Copan, Stephens found the remains of colossal apes or baboons, "strongly resembling in outline and appearance the four monstrous animals which once stood in front, attached to the

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\* "*Incidents of Travels in Central America, etc.*," vol. i., p. 105.

base of the obelisk of Luxor, now in Paris,\* and which, under the name of the cynocephali, were worshipped at Thebes." In almost every Buddhist temple there are idols of huge monkeys kept, and some people have in their houses white monkeys on purpose "to keep *bad* spirits away."

"Was civilization," writes Louis de Carné,† "in the complex meaning we give that word, in keeping among the ancient Cambodians with what such prodigies of architecture seem to indicate? The age of Pheidias was that of Sophocles, Socrates, and Plato; Michael Angelo and Raphael succeeded Dante. There are luminous epochs during which the human mind, developing itself in every direction, triumphs in all, and creates masterpieces *which spring from the same inspiration.*" "Nagkon-Wat," concludes Vincent, "must be ascribed to other than ancient Cambodians. But to whom? . . . There exist *no credible traditions; all is absurd fable or legend.*"

The latter sentence has become of late a sort of cant phrase in the mouths of travellers and archæologists. When they have found that no clew is attainable unless it can be found in popular legends, they turn away discouraged, and a final verdict is withheld. At the same time Vincent quotes a writer who remarks that these ruins "are as imposing as the ruins of Thebes, or Memphis, but more mysterious." Mouhot thinks they were erected "by some ancient Michael Angelo," and adds that Nagkon-Wat "is grander than anything left to us by

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\* They stand no more, for the obelisk alone was removed to Paris.

† See "*The Land of the White Elephant*," p. 221.

Greece or Rome." Furthermore Mouhot ascribes the building again to some of *the lost tribes of Israel*, and is corroborated in that opinion by Miche, the French Bishop of Cambodia, who confesses that he is struck "by the Hebrew character of the faces of many of the savage Stiens." Henri Mouhot believes that, "without exaggeration, the oldest parts of Angkor may be fixed at more than 2,000 years ago." This, then, in comparison with the pyramids, would make them quite modern; the date is the more incredible, because the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabeiri were worshipped throughout the continent. Had Nagkon-Wat been built, as Dr. Adolf Bastian‡ will have it, "for the reception of the learned patriarch, Buddhagosa, who brought the holy books of the *Trai-Pidok* from Ceylon; or, as Bishop Pallegoix, who "refers the erection of this edifice to the reign of Phra Pathum Suriving," when "the sacred books of the Buddhists were brought from Ceylon, and Buddhism became the religion of the Cambodians," how is it possible to account for the following?

"We see in this same temple carved images of Buddha, four, and even thirty-two-armed, and two and sixteen-headed gods, the Indian Vishnu, gods *with wings*, Burmese heads, Hindu figures, and Ceylon mythology. . . . You see warriors riding upon elephants and in chariots, foot soldiers with shield and spear, boats, tigers, griffins . . . serpents, fishes,

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‡ The President of the Royal Geographical Society of Berlin.

crocodiles, bullocks . . . soldiers of immense physical development, with helmets, and some people with beards — probably Moors. The figures," adds Mr. Vincent, "stand somewhat like those on the great Egyptian monuments, the side partly turned toward the front . . . and I noticed, besides, five horsemen, armed with spear and sword, riding abreast, like those seen upon the Assyrian tablets in the British Museum."\*

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabeirian gods of Samothrace. This may have escaped the notice of the few archæologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabeiri — Vulcan, with his bolts and implements, having near him a king with a sceptre in his hand, which is the counterpart of that of Cheronææ, or the "sceptre of Agamemnon," so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabeirian gods which, though universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years B.C.,

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\* "*The Land of the White Elephant*," p. 215.

and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Ramayâna*, itself, the famous epic poem, is but the original of Homer's *Iliad*, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Râvana, king of the giants, eloping with Sita, Rama's wife? The Trojan war is a counterpart of the *Ramayâna* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad*. In such a case even Hanoumâ, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from *Roma*, which they place at the western end of the world, and that the Hindu Roma also apportion the west to the descendants of Hanoumâ.

Hypothetical as the suggestion may now seem, it is worthy of consideration, if even for the sake of being refuted. The Abbé Jaquet, a Catholic missionary in Cochin China, ever ready to connect the least glimmer of historical light with that of Christian revelation, writes, "Whether we consider the commercial relations of the Jews . . . when, in the height of their power, the combined fleets of Hiram and Solomon went to seek the treasures of Ophir, or whether we come lower down, to the dispersion of the ten tribes who, instead of returning from captivity, set out from the banks of the Euphrates, and reached the shores of the ocean . . . the

shining of the light of revelation in the far East is not the less incontestable."

It looks certainly "incontestable" enough if we reverse the position and admit that all the light that ever shone on the Israelites came to them from this "far East," passing first through the Chaldeans and Egyptians. The first thing to settle, is to find out who were the Israelites themselves; and that is the most vital question. Many historians seem to claim, with good reason, that the Jews were similar or identical with the ancient Phœnicians, but the Phœnicians were beyond any doubt an Æthiopian race; moreover, the present race of Punjab are hybridized with the Asiatic Æthiopians. Herodotus traces the Hebrews to the Persian Gulf; and south of that place were the Himyarites (the Arabians); beyond, the early Chaldeans and Susinians, the great builders. This seems to establish pretty well their Æthiopian affinity. Megasthenes says that the Jews were an Indian sect called *Kalani*, and their theology resembled that of the Indians. Other authors also suspect that the colonized Jews or the Judeans were the Yadus from Afghanistan — the old India.\* Eusebius tells us that "the Æthiopians came from the river Indus and settled near Egypt." More research may show that the Tamil Hindus, who are accused by the missionaries of worshipping the

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\* The Phœnician Dido is the feminine of David דָּוִד, דָּוִדָּה. Under the name of Astarte, she led the Phœnician colonies, and her image was on the prow of their ships. But David and Saul are names belonging to Afghanistan also.

Devil — Kutti-Sattan — only honor, after all, Seth or Satan, worshipped by the biblical Hittites.

But if the Jews were in the twilight of history the Phœnicians, the latter may be traced themselves to the nations who used the old Sanscrit language. Carthage was a Phœnician city, hence its name; for Tyre was equally *Kartha*. In the *Bible* the words *Kir*, *Kirjath* are frequently found. Their tutelar god was styled *Mel-Kartha* (Mel, Baal), or tutelar lord of the city. In Sanscrit a city or communal was a *cul* and its lord was *Heri*.† Her-culeus is therefore the translation of Melkarth and Sanscrit in origin. Moreover all the Cyclopean races were Phœnicians. In the *Odyssey* the Kuklopes (Cyclops) are the Libyan shepherds; and Herodotus describes them as miners and great builders. They are the ancient Titans or giants, who in Hesiod forge bolts for Zeus. They are the biblical *Zamzumim* from the land of the giants, the Anakim.

Now it is easy to see that the excavators of Ellora, the builders of the old Pagodas, the architects of Copan and of the ruins of Central America, those of Nagkon-Wat, and those of the Egyptian remains were, if not of the same race, at least of the same religion — the one taught in the oldest Mysteries. Besides, the figures on the walls of Angkor are purely archaic, and have nothing to do with the images and idols of Buddha,

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† (Prof. A. Wilder.) This archæologist says: "I regard the Æthiopian, Cushite and Hamitic races as the building and artistic race who worshipped Baal (Siva), or Bel — made temples, grottos, pyramids, and used a language of peculiar type. Rawlinson derives that language from the *Turanians* in Hindustan."



who may be of a far later origin. "What gives a peculiar interest to this section," says Dr. Bastian, "is the fact that the artist has represented the different nationalities in all their distinctive characteristic features, from the flat-nosed savage in the tasselled garb of the Pnom and the short-haired Lao, to the straight-nosed Rajaput, with sword and shield, and *the bearded Moor*, giving a catalogue of nationalities, like another *column of Trajan*, in the predominant physical conformation of each race. On the whole, there is such a prevalence of *Hellenic* cast in features and profiles, as well as in the elegant attitude of the horsemen, that one might suppose Xenocrates of old, after finishing his labors in Bombay, had made an excursion to the East."

Therefore, if we allow the tribes of Israel to have had a hand in the building of Nagkon-Wat, it cannot be as the tribes numbered and sent from the wilderness of Paran in search of the land of Canaan, but as their earlier ancestors, which amounts to the rejection of such tribes, as the casting of a reflection of the *Mosaic* revelation. And where is the outside *historical* evidence that such tribes were ever heard of at all, before the compilation of the *Old Testament* by Ezra? There are archæologists who strongly regard the twelve tribes as utterly mythical,\* for there never was a tribe of Simeon, and that of Levi was a *caste*. There still remains the same problem to solve — whether the Judæans had ever been in Palestine before Cyrus. From the sons of Jacob, who had all married

Canaanites, except Joseph, whose wife was the daughter of an Egyptian Priest of the Sun, down to the legendary *Book of Judges* there was an acknowledged general intermarrying between the said tribes and the idolatrous races: "And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites; and they took their daughters to be their wives, and gave their daughters to their sons, and served their gods," says the third chapter of *Judges*, ". . . and the children of Israel forgot their God and served Baalim, and the groves." This Baal was Moloch, M'Ich Karta, or Hercules. He was worshipped wherever the Phœnicians went. How could the Israelites possibly keep together as tribes, while, on the authority of the *Bible* itself, whole populations were from year to year uprooted violently by Assyrian and other conquerors? "So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria *instead* of the children of Israel" (*2 Kings*, xvii. 23, 24).

If the language of Palestine became in time Semitic, it is because of Assyrian influence; for Phœnicia had become a dependency as early as the days of Hiram, and the Phœnicians evidently changed their language from Hamitic to Semitic. Assyria was "the land of Nimrod" (from *Nimr*, spotted), and Nimrod was Bacchus, with his spotted leopard-skin. This leopard-skin is a sacred appendage of the "Mysteries"; it was used in the Eleusinian as well as in the

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\* Prof. A. Wilder among others.

Egyptian Mysteries; it is found sculptured on the *basso-relievos* of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the *Aytareya Brahmanam*.<sup>\*</sup> It is used in the *Agnishtoma*, the *initiation rites* of the Soma Mystery. When the neophyte is "to be born again," he is covered with a leopard-skin, out of which he emerges as from his mother's womb. The Kabeiri were also Assyrian gods. They had different names; in the common language they were known as Jupiter and Bacchus, and sometimes as Achiochersus, Aschieros, Achiochersa, and Cadmillus; and even the true number of these deities was uncertain with the people. They had other names in the "sacred language," known but to the hierophants and priests; and "it was not lawful to mention them." How is it then that we find them reproduced in their Samothracian "postures" on the walls of Nagkon-Wat? How is it again that we find them pronounced — albeit slightly disfigured — as known in that same sacred language, by the populations of Siam, Thibet, and India?

The name Kabeiri may be a derivation from אביר, *Abir*, great; עביר, *Ebir*, an astrologer, or חביר, *Chabir*, an associate; and they were worshipped at Hebron, the city of the *Anakes* — the giants. The name Abraham, according to Dr. Wilder, has "a very Kabeirian look." The word *Heber*, or *Gheber* may be the etymological root of the Hebrews, as applied to Nimrod and

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<sup>\*</sup> See Martin Haug's translation, "*The Aytareya Brahmanam*."

the Bible-giants of the sixth chapter of *Genesis*, but we must seek for their origin far earlier than the days of Moses. The name *Phœnician* affords its own proof. They are called "Foinike" by Manetho, or *Ph' Anakes*, which shows that the Anakes or *Anakim* of Canaan, with whom the people of Israel, if not identical in race, had, by intermarriage, become entirely absorbed, were the Phœnicians, or the problematical Hyk-sos, as Manetho has it, and whom Josephus once declared were the direct ancestors of the Israelites. Therefore, it is in this jumble of contradictory opinions, authorities, and historical *olla podrida* that we must look for a solution of the mystery. So long as the origin of the Hyk-sos is not positively settled we can know nothing certain of the Israelitish people who, either wittingly or otherwise, have mixed up their chronology and origin in such an inextricable tangle. But if the Hyk-sos can be proved to have been the Pali-Shepherds of the Indus, who partially removed to the East, and came over from the nomadic Aryan tribes of India, then, perhaps, it would account for the biblical myths being so mixed up with the Aryan and Asiatic Mystery-gods. As Dunlap says: "The Hebrews came out of Egypt among the Canaanites; they need not be traced beyond the *Exodus*. That is their historical beginning. It was very easy to cover up this remote event by the recital of mythical traditions, and to prefix to it an account of their origin in which the gods (patriarchs) should figure as their ancestors." But it is not *their historical beginning* which is the most vital question for the world of science and theology. It is their *religious* beginning. And if we can trace it through

the Hyk-sos — Phœnicians, the Æthiopian builders and the Chaldeans — whether it is to the Hindus that the latter owe their learning, or the Brahmans who owe it to the Chaldeans, we have the means in hand to trace every so-called *revealed* dogmatical assertion in the *Bible* to its origin, which we have to search for in the twilight of history, and before the separation of the Aryan and Semitic families. And how can we do it better or more surely than through means afforded us by archæology? Picture-writing can be destroyed, but if it survives it cannot lie; and, if we find the same myths, ideas, and secret symbols on monuments all over the world; and if, moreover, these monuments can be shown to antedate the twelve "chosen" tribes, then we can unerringly show that instead of being a direct divine *revelation*, it was but an incomplete recollection or tradition among a tribe which had been identified and mixed up for centuries before the apparition of Abraham, with all the three great world-families; namely, the Aryan, Semitic, and Turanian nations, if so they must be called.

The *Teraphim* of Abram's father, *Terah*, the "maker of images," were the Kabeiri gods, and we see them worshipped by Micah, by the Danites, and others.\* *Teraphim* were identical with the seraphim, and these were serpent-images, the origin of which is in the Sanscrit *sarpâ* (the serpent), a symbol sacred to all the deities as a symbol of immortality. Kiyun, or the god Kivan, worshipped by the Hebrews in the

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\* Judges xvii-xviii., etc.

wilderness, is Siva, the Hindu,† as well as Saturn.‡ The Greek story shows that Dardanus, the Arcadian, having received them as a dowry, carried them to Samothrace, and from thence to Troy; and they were worshipped far before the days of glory of Tyre or Sidon, though the former had been built 2760 B.C. From where did Dardanus derive them?

It is an easy matter to assign an age to ruins on merely the external evidence of probabilities; it is more difficult to prove it. Meanwhile the rock-works of Ruad, Perytus, Marathos, resemble those of Petra, Baalbek, and other Æthiopian works, even externally. On the other hand the assertions of certain archæologists who find no resemblance between the temples of Central America and those of Egypt and Siam, leave the symbologist, acquainted with the secret language of picture-writing, perfectly unconcerned. He sees the landmarks of one and the same doctrine on all of these monuments, and reads their history and affiliation in signs imperceptible to the uninitiated scientist. There are traditions also; and one of these speaks of the last of the king-initiates — (who were but rarely admitted to the higher orders of the Eastern Brotherhoods), who reigned in 1670. This king of Siam was the one so ridiculed by the French ambassador, de la Loubere,

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† The Zendic *H* is *S* in India. Thus Hapta is Saptâ; *Hindu* is *Sindhaya*. (A. Wilder.) " . . . the *S* continually softens to *H* from Greece to Calcutta, from the Caucasus to Egypt," says Dunlap. Therefore the letters *K*, *H*, and *S* are interchangeable.

‡ Guignant, "Op. cit.," vol. i., p. 167.

as a lunatic who had been searching all his life for the philosopher's stone.

One of such mysterious landmarks is found in the peculiar structure of certain arches in the temples. The author of the *Land of the White Elephant* remarks as curious, "the absence of the keystone in the arches of the building, and the undecipherable inscriptions." In the ruins of Santa Cruz del Quiche an arched corridor was found by Stephens, equally without a keystone. Describing the desolate ruins of Palenque, and remarking that the arches of the corridors were all built on this model, and the ceilings in this form, he supposes that "the builders were evidently ignorant of the principles of the arch, and the support was made by stones lapping over as they rose; as at Ocosingo, and among Cyclopean remains in Greece and Italy."\* In other buildings, though they belong to the same group, the traveller found the missing keystone, which is a sufficient proof that its omission elsewhere was *premeditated*.

May we not look for the solution of the mystery in the Masonic manual? The keystone has an esoteric meaning which ought to be, if it is not, well appreciated by high Masons. The most important subterranean building mentioned in the description of the origin of Freemasonry, is the one built by Enoch. The patriarch is led by the Deity, whom he sees in a vision, into the *nine* vaults. After that, with the assistance of his son, Methuselah, he constructs in the

land of Canaan, "in the bowels of the mountain," nine apartments on the models that were shown to him in the vision. Each was roofed with an arch, and the apex of each *formed a keystone*, having inscribed on it the mirific characters. Each of the latter, furthermore, represented one of the nine names, traced in characters emblematical of the attributes by which the Deity was, according to ancient Freemasonry, known to the antediluvian brethren. Then Enoch constructed two deltas of the purest gold, and tracing two of the mysterious characters on each, he placed one of them in the deepest arch, and the other entrusted to Methuselah, communicating to him, at the same time, other important secrets *now lost to Freemasonry*.

And so, among these arcane secrets, now lost to their modern successors, may be found also the fact that the keystones were used in the arches only in certain portions of the temples devoted to special purposes. Another similarity presented by the architectural remains of the religious monuments of every country can be found in the identity of parts, courses, and measurements. All these buildings belong to the age of Hermes Trismegistus, and however comparatively modern or ancient the temple may seem, their mathematical proportions are found to correspond with the Egyptian religious edifices. There is a similar disposition of court-yards, adyta, passages, and steps; hence, despite any dissimilarity in architectural style, it is a warrantable inference that like religious rites were celebrated in all. Says Dr. Stukely, concerning Stonehenge: "This structure was not

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\* "Incidents of Travel in Central America, etc."

erected upon any Roman measure, and this is demonstrated by the great number of fractions which the measurement of each part, according to European scales, gives. On the contrary the figures become even, as soon as we apply to it the measurement of the ancient cubit, which was common to the Hebrew children of Shem, as well as to the Phœnicians and Egyptians, children of Ham (?), and imitators of the monuments of unhewn and oracular stones."

The presence of the artificial lakes, and their peculiar disposition on the consecrated grounds, is also a fact of great importance. The lakes inside the precincts of Karnak, and those enclosed in the grounds of Nagkon-Wat, and around the temples in the Mexican Copan and Santa Cruz del Quiche, will be found to present the same peculiarities. Besides possessing other significances the whole area was laid out with reference to cyclic calculations. In the Druidical structures the same sacred and mysterious numbers will be found. The circle of stones generally consists of either twelve, or twenty-one, or thirty-six. In these circles the centre place belongs to Assar, Azon, or the god in the circle, by whatever other name he might have been known. The thirteen Mexican serpent-gods bear a distant relationship to the thirteen stones of the Druidical ruins.

The  $\tau$  (Tau), and the astronomical cross of Egypt  $\oplus$  are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured on a hieroglyphic, right under the seated figure, is a *Tau*. The standing figure, which leans over

the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. Even the Hindu elephant-headed god of wisdom (or magic learning), Ganesha, may be found among the stucco figures of the Mexican ruins.

### THE EGYPTIAN TAU AT PALENQUE

What explanation can the archæologists, philologists — in short, the chosen host of Academicians — give us? None whatever. At best they have but hypotheses, every one of which is likely to be pulled down by its successor — a pseudo-truth, perhaps, like the first. The keys to the biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists of late, are all in the hands of secret fraternities. This mystery *must be* unveiled some day. But till then dark skepticism will constantly interpose its threatening, ugly shadow between God's truths and the spiritual vision of mankind; and many are those who, infected by the mortal epidemic of our century — hopeless materialism — will remain in doubt and mortal agony as to whether, when man dies, he will live again, although the question has been solved by long bygone generations of sages. The answers are there. They may be found on the time-worn granite pages of cave-temples, on sphinxes, propylons,

and obelisks. They have stood there for untold ages, and neither the rude assault of time, nor the still ruder assault of Christian hands, have succeeded in obliterating their records. All covered with the problems which were solved — who can tell? perhaps by the archaic forefathers of their builders — the solution follows each question; and this the Christian could not appropriate, for, except the initiates, no one has understood the mystic writing. The key was in the keeping of those who knew how to commune with the invisible Presence, and who had received, from the lips of mother Nature herself, her grand truths. And so stand these monuments like mute forgotten sentinels on the threshold of that *unseen* world, whose gates are thrown open but to a few elect.

Defying the hand of Time, the vain inquiry of profane science, the insults of the revealed religions, they will disclose their riddles to none but the legatees of those by whom they were entrusted with the MYSTERY. The cold, stony lips of the once vocal Memnon, and of these hardy sphinxes, keep their secrets well. Who will unseal them? Who of our modern, materialistic dwarfs and unbelieving Sadducees will dare to lift the VEIL OF ISIS?

## CHAPTER XV

"STE. — Have we devils here? Do you put tricks upon us with savages, and men of Inde?"

*The Tempest*, Act ii., Sc. 2

"We have now, so far forth as it is requisite for our design, considered the *Nature and Functions of the Soule*; and have plainly demonstrated that she is a substance distinct from the body."

DR. HENRY MORE, *Immortality of the Soule*, 1659

"KNOWLEDGE IS POWER; IGNORANCE IS IMBECILITY."

AUTHOR OF "ART-MAGIC", *Ghost-Land*

THE "secret doctrine" has for many centuries been like the symbolical "man of sorrows" of the prophet Isaiah. "Who hath believed our report?" its martyrs have repeated from one generation to another. The doctrine has grown up before its persecutors "as a tender plant and as a root out of a dry ground; it hath no form, nor comeliness . . . it is despised and rejected of men; and they hid their faces from it. . . . They esteemed him not."

There need be no controversy as to whether this doctrine agrees or not with the iconoclastic tendency of the skeptics of our times. It agrees with *truth* and that is enough. It would be idle to expect that it would be believed by its detractors and slanderers. But the tenacious vitality it exhibits all over the globe, wherever there are a group of men to quarrel over it, is

the best proof that the seed planted by our fathers on "the other side of the flood" was that of a mighty oak, not the spore of a mushroom theology. No lightning of human ridicule can fell to the ground, and no thunderbolts ever forged by the Vulcans of science are powerful enough to blast the trunk, or even scar the branches of this world-tree of KNOWLEDGE.

We have but to leave unnoticed their letter that killeth, and catch the subtle spirit of their hidden wisdom, to find concealed in the *Books of Hermes* — be they the model or the copy of all others — the evidences of a truth and philosophy which we feel *must* be based on the eternal laws. We instinctively comprehend that, however finite the powers of man, while he is yet embodied, they must be in close kinship with the attributes of an infinite Deity; and we become capable of better appreciating the hidden sense of the gift lavished by the *Elohim* on *H'Adam*: "Behold, I have given you everything which is upon the face of all the earth . . . *subdue it*," and "*have dominion*" over ALL.

Had the allegories contained in the first chapters of *Genesis* been better understood, even in their geographical and historical sense, which involve nothing at all esoteric, the claims of its true interpreters, the kabalists, could hardly have been rejected for so long a time. Every student of the *Bible* must be aware that the first and second chapters of *Genesis* could not have proceeded from the same pen. They are evidently allegories and parables;\* for the two narratives of the creation and peopling of our earth diametrically

contradict each other in nearly every particular of order, time, place, and methods employed in the so-called creation. In accepting the narratives literally, and as a whole, we lower the dignity of the unknown Deity. We drag him down to the level of humanity, and endow him with the peculiar personality of man, who needs the "cool of the day" to refresh him; who rests from his labors; and is capable of anger, revenge, and even of using precautions against man, "lest he put forth his hand, and take also of the tree of life." (A tacit admission, by the way, on the part of the Deity, that man *could do it*, if not prevented by sheer force.) But, in recognizing the allegorical coloring of the description of what may be termed historical facts, we find our feet instantly on firm ground.

### ACQUISITION OF THE "SECRET DOCTRINE"

To begin with — the garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. "Eden, or the Hebrew גן־עדן GAN-EDEN, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythraian Sea."\* In the Chaldean *Book of Numbers*, its location is designated in numerals, and in the cipher Rosicrucian manuscript, left by

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\* See *Paul to the Galatians*, iv., 24, and *Gospel According to Matthew*, xiii. 10-15.

Count St. Germain, it is fully described. In the Assyrian *Tablets*, it is rendered *gan-dunyas*. "Behold," say the אלהים *Eloim* of Genesis, "the man is become as one of us." The *Eloim* may be accepted in one sense for *gods* or powers, and taken in another one for the *Aleim*, or priests; the hierophants initiated into the good and the evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants, was known as *Java Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or man, uses his intuitional faculties, and, prompted by the Serpent — *Woman* and matter — tastes of the Tree of Knowledge — the esoteric or secret doctrine — unlawfully. The priests of Hercules, or Mel-Karth, the "Lord" of the Eden, all wore "coats of skin." The text says: "And *Java Aleim*, made for Adam and his wife בתגרת עוז "CHITONUTH OUR." The first Hebrew word, *chiton*, is the Greek χιτων, *chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

Though containing the same substratum of esoteric truth as every early cosmogony, the Hebrew Scripture wears on its face the marks of its double origin. Its *Genesis* is purely a reminiscence of the Babylonian captivity. The names of places, men, and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia, and Assyria were in any way cognate with the Brahmans, of Hindustan; but there

are more proofs in favor of this opinion than otherwise. The Shemite, or Assyrian, ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed otherwise than in the imagination of some philologists and ethnologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halevy proved the fallacy of the Turanian mania in regard to the Akkadian people, whose very name has been changed a dozen times already; and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahmanical Hindus.

It is the opinion of Professor A. Wilder, that if the Assyrians had been called Turanians and the Mongolians Scyths, then, in such a case the wars of Iran and Turan, Zohak and Jemshid, or Yima, would have been fairly comprehended as the struggle of the old Persians against the endeavors of the Assyrian satraps to conquer them, which ended in the overthrow of Nineveh; "the spider weaving her web in the palace of Afrasiab."\*

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\* The appropriate definition of the name "Turanian" is, any ethnic family that ethnologists know nothing about.



"The Turanian of Prof. Müller and his school," adds our correspondent, "was evidently the savage and nomadic Caucasian, out of whom the Hamite or Æthiopian builders come; then the Shemites — perhaps a hybrid of Hamite and Aryan; and lastly the Aryan — Median, Persian, Hindu; and later, the Gothic and Slavic peoples of Europe. He supposes the Celt to have been a hybrid, analogous to the Assyrians — between the Aryan invaders of Europe and the Iberic (probably Æthiopic) population of Europe." In such a case he must admit the possibility of our assertion that the Akkadians were a tribe of the earliest Hindus. Now, whether they were Brahmans, from the Brahmanic planisphere proper (40° north latitude), or from India (Hindustan), or, again, from the India of Central Asia, we will leave to philologists of future ages to decide.

## TWO RELICS OWNED BY A PALI SCHOLAR

An opinion which with us amounts to certitude, demonstrated by an inductive method of our own, which we are afraid will be but little appreciated by the orthodox methods of modern science, is based on what will appear to the latter merely circumstantial evidence. For years we have repeatedly noticed that the same esoteric truths were expressed in identical symbols and allegories in countries between which there had never been traced any historical affiliation. We have found the Jewish *Kabala* and the *Bible*

repeating the Babylonian "myths,"\* and the Oriental and Chaldean allegories, given in form and substance in the oldest manuscripts of the Siamese Talapoin (monks), and in the popular but oldest traditions of Ceylon.

In the latter place we have an old and valued acquaintance whom we have also met in other parts of the globe, a Pali scholar, and a native Cingalese, who has in his possession a curious palm leaf, to which, by chemical processes, a timeproof durability has been given, and an enormous conch, or rather one-half of a conch — for it has been split in two. On the leaf we saw the representation of a giant of Ceylonian antiquity and fame, blind, and pulling down — with his outstretched arms, which are embracing the four central pillars of a pagoda — the whole temple on a crowd of armed enemies. His hair is long and reaches nearly to the ground. We were informed by the possessor of this curious relic, that the blind giant was "Somona, the Little"; so called in contradistinction with Somona-Kadom, the Siamese saviour. Moreover, the Pali legend, in as important particulars, corresponds with that of the biblical Samson.

The shell bore upon its pearly surface a pictorial engraving, divided in two compartments, and the workmanship was far more artistic, as to conception and execution, than the crucifixes and other religious trinkets carved out of the same material in our days, at Jaffa and

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\* See Berosus and Sanchoniathon; Cory's "*Ancient Fragments*"; Movers, and others.

Jerusalem. In the first panel is represented Siva, with all his Hindu attributes, sacrificing his son — whether the "only-begotten," or one of many, we never stopped to inquire. The victim is laid on a funeral pile, and the father is hovering in the air over him, with an uplifted weapon ready to strike; but the god's face is turned toward a jungle in which a rhinoceros has deeply buried its horn in a huge tree and is unable to extricate it. The adjoining panel, or division, represents the same rhinoceros on the pile with the weapon plunged in its side, and the intended victim — Siva's son — free, and helping the god to kindle the fire upon the sacrificial altar.

Now, we have but to remember that Siva and the Palentinian Baal, or Moloch, and Saturn are identical; that Abraham is held until the present day by the Mahometan Arabs as Saturn in the Kaaba;\* that Abraham and Israel were names of Saturn;† and that Sanchoniathon tells us that Saturn offered his only-begotten son as a sacrifice to his father Ouranos, and even circumcised himself and forced all his household and allies to do the same,‡ to trace unerringly the biblical myth to its source. But this source is neither Phœnician, nor Chaldean; it is purely Indian, and the original of it may be found in the *Maha-Bharata*. But, whether Brahmanical or Buddhistical, it must certainly be much older than the Jewish *Pentateuch*, as compiled by Ezra after the

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\* Movers, 86.

† Ibid.

‡ Sanchon., in Cory's "*Fragments*," p. 14.

Babylonian captivity, and revised by the Rabbis of the Great Synagogue.

## JEALOUS EXCLUSIVENESS OF THE HINDUS

Therefore, we are bold enough to maintain our assertion against the opinion of many men of learning, whom, nevertheless, we consider far more learned than ourselves. Scientific induction is one thing, and *knowledge of facts*, however unscientific they may seem at first, is another. But science has discovered enough to inform us that Sanscrit originals, of Nepaul, were translated by Buddhistic missionaries into nearly every Asiatic language. Likewise Pali manuscripts were translated into Siamese, and carried to Burmah and Siam; it is easy, therefore, to account for the same religious legends and myths circulating in all these countries.

But Manetho tells us also of Pali shepherds who emigrated westward; and when we find some of the oldest Ceylonic traditions in the Chaldean *Kabala* and Jewish *Bible*, we must think that either Chaldeans or Babylonians had been in Ceylon or India, or the ancient Pali had the same traditions as the Akkadians, whose origin is so uncertain. Suppose even Rawlinson to be right, and that the Akkadians did come from Armenia, he did not trace them farther back. As the field is now opened for any kind of hypothesis, we submit that this tribe might as well have come to Armenia from beyond the Indus, following their way in the direction of the Caspian Sea — a part which was also India, once upon a time — and from

thence to the Euxine. Or they might have come originally from Ceylon by the same way. It has been found impossible to follow, with any degree of certitude, the wanderings of these nomadic Aryan tribes; hence we are left to judge from inference, and by comparing their esoteric myths. Abraham himself, for all our scientists can know, might have been one of these Pali shepherds who emigrated *West*. He is shown to have gone with his father, Terah, from "*Ur* of the Chaldees"; and Sir H. Rawlinson found the Phœnician city of Martu or Marathos mentioned in an inscription at *Ur*, and shows it to signify THE WEST.

If their language seems in one sense to oppose their identity with the Brahmans of Hindustan, yet there are other reasons which make good our claims that the biblical allegories of *Genesis* are entirely due to these nomadic tribes. Their name Ak-ad, is of the same class as Ad-Am, Ha-va,\* or Ed-En — "perhaps," says Dr. Wilder, "meaning son of *Ad*, like the sons of *Ad* in ancient Arabia. In Assyrian, *Ak* is creator and *Ad-ad* is *AD*, the father." In Aramean *Ad* also means *one*, and *Ad-ad* the *only-one*; and in the *Kabala Ad-ant* is the *only-begotten*, the first emanation of the unseen Creator. *Adon* was

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\* In an old Brahmanical book called the "Prophecies," by Ramatsariar, as well as in the Southern MSS. in the legend of Christna, the latter gives nearly word for word the first two chapters of *Genesis*. He recounts the creation of man — whom he calls *Adima*, in Sanscrit, the 'first man' — and the first woman is called *Heva*, that which completes life. According to Louis Jacolliot ("*La Bible dans l'Inde*"), Christna existed, and his legend was written, over 3,000 years B.C.

the "Lord" god of Syria and the consort of Adar-gat, or Aster-'t,' the Syrian goddess, who was Venus, Isis, Istar, or Mylitta, etc.; and each of these was "mother of *all living*" — the *Magna Mater*.

Thus, while the first, second, and third chapters of *Genesis* are but disfigured imitations of other cosmogonies, the fourth chapter, beginning at the sixteenth verse, and the fifth chapter to the end — give purely historical facts; though the latter were never correctly interpreted. They are taken, word for word, from the secret *Book of Numbers*, of the Great Oriental *Kabala*. From the birth of Enoch, the appropriated first parent of modern Freemasonry, begins the genealogy of the so-called Turanian, Aryan, and Semitic families, if such they be correctly. Every woman is an euhemerized land or city; every man and patriarch a race, a branch, or a subdivision of a race. The wives of Lamech give the key to the riddle which some good scholar might easily master, even without studying the esoteric sciences. "And *Ad-ah* bare *Jabal*: he was the father of such as dwell in tents, and of *such as have cattle*," nomadic Aryan race; ". . . and his brother was *Jubal*; he was the father of all such as *handle the harp and organ*; . . . and *Zillah* bare *Tubal-Cain*, an instructor of *every artificer in brass and iron*," etc. Every word has a significance; but it is no *revelation*. It is simply a compilation of the most *historical* facts, although history is too perplexed upon this point to know how to claim them. It is from the Euxine to Kashmere, and beyond that we must search for the cradle of mankind and the sons of *Ad-ah*; and leave the particular garden of *Ed-en* on the Euphrates to

the college of the weird astrologers and magi, the Aleim.\* No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties. The grandiose poetry of the four *Vedas*; the *Books of Hermes*; the *Chaldean Book of Numbers*; the *Nazarene Codex*; the *Kabala* of the Tanaim; the *Sepher Jezira*; the *Book of Wisdom*, of Schlomah (Solomon); the secret treatise on *Muhta and Badhat* attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the *Brahmanas*; ‡ the *Stan-gyour*, § of the Thibetans; all these volumes have the

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\* *Adah* in Hebrew is עדה, and Eden, עדן. The first is a woman's name; the second the designation of a country. They are closely related to each other; but hardly to Adam and Akkad — ארם, אקד which are spelled with aleph.

† The two words answer to the terms, *Macroprosopos*, or macrocosm — the absolute and boundless, and the *Microprosopos* of the "Kabala," the "short face," or the microcosm — the finite and conditioned. It is not translated; nor is it likely to be. The Thibetean monks say that it is the real "Sutrâs." Some Buddhists believe that Buddha was, in a previous existence, Kapila himself. We do not see how several Sanscrit scholars can entertain the idea that Kapila was an atheist, while every legend shows him the most ascetic mystic, the founder of the sect of the Yogis.

‡ The "*Brahmanas*" were translated by Dr. Haug; see his "*Aitareya Brahmanam*."

§ The "*Stan-gyour*" is full of rules of magic, the study of occult powers, and their acquisition, charms, incantations, etc.; and is as little understood by its lay-interpreters as the Jewish "Bible" is by our clergy, or the "*Kabala*" by the European Rabbis.

same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST WORD. It is useless to expect scientists to find in these works anything of interest except that which is in direct relation to either philology or comparative mythology. Even Max Müller, as soon as he refers to the mysticism and metaphysical philosophy scattered through the old Sanscrit literature, sees in it naught but "theological absurdities" and "fantastic nonsense." Speaking of the *Brahmanas*, all full of *mysterious*, therefore, as a matter of course, absurd, meanings, we find him saying: "The greater portion of them is simply twaddle, and what is worse, *theological twaddle*. No person who is not acquainted beforehand with the place which the *Brahmanas* fill in the history of the Indian mind, could read more than ten pages *without being disgusted*."\*\* We do not wonder at the severe criticism of this erudite scientist.

Without a clew to the real meaning of this "twaddle" of religious conceptions, how can they judge of the esoteric by the exoteric? We find an answer in another of the highly-interesting lectures of the German savant: "No Jew, no Roman, no Brahman ever thought of converting people to his own national form of worship. Religion was looked upon as private or national property. It was to be guarded against strangers. The most sacred names of the gods, the prayers by

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\*\* "*Aitareya Brahmana*," Lecture by Max Müller.

which their favor could be gained, were kept secret. No religion was more exclusive than that of the Brahmans."\*

Therefore, when we find scholars who imagine, because they have learned the meaning of a few exoteric rites from a srotiyya, a Brahman priest initiated in the sacrificial mysteries, that they are capable of interpreting all the symbols, and have sifted the Hindu religions, we cannot help admiring the completeness of their scientific delusions. The more so, since we find Max Müller himself asserting that since "a Brahman was born — nay, twice-born, and could not be made, not even the lowest caste, that of the Sudras, would open its ranks to a stranger." How much less likely that he would allow that stranger to unveil to the world his most sacred religious Mysteries, the secret of which has been guarded so jealously from profanation throughout untold ages.

No; our scientists do not — nay, cannot understand correctly the old Hindu literature, any more than an atheist or materialist is able to appreciate at their just value the feelings of a seer, a mystic, whose whole life is given to contemplation. They have a perfect right to soothe themselves with the sweet lullaby of their self-admiration, and the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our

modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth's day, if they are not to the profane reader.

We do not feel in the least astonished that a materialist, and even an orthodox Christian, is unable to read either the old Brahmanical works or their progeny, the *Kabala*, the *Codex* of Bardesanes, or the Jewish *Scripture* without disgust at their immodesty and apparent lack of what the uninitiated reader is pleased to call "common sense." But if we can hardly blame them for such a feeling, especially in the case of the Hebrew, and even the Greek and Latin literature, and are quite ready to agree with Professor Fiske that "it is a mark of wisdom to be dissatisfied with imperfect evidence"; on the other hand we have a right to expect that they should recognize that it is no less a mark of honesty to confess one's ignorance in cases where there are two sides to the question, and in the solution of which the scientist may as easily blunder as any ignoramus. When we find Professor Draper, in his definition of periods in the *Intellectual Development of Europe*, classifying the time from the days of Socrates, the precursor and teacher of Plato, to Carneades, as "the age of faith"; and that from Philo to the destruction of the Neo-platonic schools by Justinian — the "age of decrepitude," we may be allowed to infer that the learned professor knows as little about the real tendency of Greek philosophy and the Attic schools as he understood the true character of Giordano Bruno. So when

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\* Ibid., "Buddhist Pilgrims."

we see one of the best of Sanscrit scholars stating on his own unsupported authority that the "greater portion of the *Brahmanas* is simply theological twaddle," we deeply regret to think that Professor Müller must be far better acquainted with the old Sanscrit verbs and nouns than with Sanscrit thought; and that a scholar so uniformly disposed to do justice to the religions and the men of old should so effectually play into the hands of Christian theologians. "What is the use of Sanscrit?" exclaims Jacquemont, who alone has made more false statements about the East than all the Orientalists put together. At such a rate there would be none indeed. If we are to exchange one corpse for another, then we may as well dissect the dead letter of the Jewish *Bible* as that of the *Vedas*. He who is not intuitionally vivified by the religious spirit of old, will never see beyond the exoteric "twaddle."

When first we read that "in the cavity of the cranium of Macroprosopos — the Long-Face — lies hidden the aërial WISDOM which nowhere is opened; and it is not discovered, and not opened"; or again, that "the *nose* of the 'ancient of days' is *Life* in every part"; we are inclined to regard it as the incoherent ravings of a lunatic. And when, moreover, we are apprized by the *Codex Nazaræus* that "she, the *Spiritus*," invites her son Karabtanos, "who is frantic and without judgment," to an unnatural crime with his own mother, we are pretty well disposed to throw the book aside in disgust. But is this only meaningless trash, expressed in rude and even obscene language? No more can it be judged by external appearance

than the sexual symbols of the Egyptian and Hindu religions, or the coarse frankness of expression of the "holy" *Bible* itself. No more than the allegory of Eve and the tempting serpent of Eden. The ever-insinuating, restless spirit, when once it "falls into matter," tempts Eve, or Hava, which bodily represent chaotic matter "frantic and without judgment." For *matter*, Karabtanos, is the son of *Spirit*, or the *Spiritus* of the Nazarenes, the *Sophia-Achamoth*, and the latter is the daughter of the pure, intellectual spirit, the divine breath. When science shall have effectually demonstrated to us the origin of matter, and proved the fallacy of the occultists and old philosophers who held (as their descendants now hold) that matter is but one of the correlations of spirit, then will the world of skeptics have a right to reject the old Wisdom, or throw the charge of obscenity in the teeth of the old religions.

## LYDIA MARIA CHILD ON PHALLIC SYMBOLISM

"From time immemorial,"\* says Mrs. Lydia Maria Child, "an emblem has been worshipped in Hindustan as the type of creation, or the origin of life. It is the most common symbol of Siva [Bala, or Maha-Deva], and is universally connected with his worship. . . . Siva was not merely the reproducer of human forms; he represented the fructifying principle, the generative power that pervades the universe. . . . Small images of this emblem carved in ivory, gold, or crystal, are worn as ornaments about the neck. . . . The maternal emblem is likewise a religious type; and worshippers of Vishnu represent it on their forehead by a horizontal mark. . . . Is it strange that they regarded with reverence the great mystery of human birth? Were *they* impure thus to regard it? Or are we impure that we do *not* so regard it? We have travelled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity."

Many are the scholars who have tried, to the best of their ability, to do justice to old India. Colebrooke, Sir William Jones, Barthelemy St. Hilaire, Lassen, Weber, Strange, Burnouf, Hardy, and finally Jacolliot, have all brought

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\* "Progress of Religious Ideas through Successive Ages," vol. i., p. 17.

forward their testimony to her achievements in legislation, ethics, philosophy, and religion. No people in the world have ever attained to such a grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians. "My complaint against many translators and Orientalists," says Jacolliot, "while admiring their profound knowledge is, that *not having lived in India*, they fail in exactness of expression and in comprehension of the *symbolical* sense of poetic chants, prayers, and ceremonies, and thus too often fall into material errors, whether of translation or appreciation."† Further, this author who, from a long residence in India, and the study of its literature, is better qualified to testify than those who have never been there, tells us that "the life of several generations would scarce suffice merely to read the works that ancient India has left us on history, ethics (*morale*), poetry, philosophy, religion, different sciences, and medicine." And yet Louis Jacolliot is able to judge but by the few fragments, access to which had ever depended on the complaisance and friendship of a few Brahmans with whom he succeeded in becoming intimate. Did they show him *all* their treasures? Did they explain to him *all* he desired to learn? We doubt it, otherwise he would not himself have judged their religious ceremonies so hastily as he has upon several occasions merely upon circumstantial evidence.

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† "La Bible dans l'Inde."

Still, no traveller has shown himself fairer in the main or more impartial to India than Jacolliot. If he is severe as to her present degradation, he is still severer to those who were the cause of it — the sacerdotal caste of the last few centuries — and his rebuke is proportionate to the intensity of his appreciation of her past grandeur. He shows the sources whence proceeded the revelations of all the ancient creeds, including the inspired *Books of Moses*, and points at India directly as the cradle of humanity, the parent of all other nations, and the hot-bed of all the lost arts and sciences of antiquity, for which old India, herself, was lost already in the Cimmerian darkness of the archaic ages. "To study India," he says, "is to trace humanity to its sources."

"In the same way as modern society jostles antiquity at each step," he adds, "as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato, and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus, as models; our orators, Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian — so had antiquity's self also an antiquity to study, to imitate, and to copy. What more simple and more logical? Do not peoples precede and succeed each other? Does the knowledge, painfully acquired by one nation, confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of 6,000 years ago, brilliant, civilized, overflowing with population, impressed upon

Egypt, Persia, Judea, Greece, and Rome, a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?

"It is time to disabuse ourselves of those prejudices which represent the ancients as having almost spontaneously-elaborated ideas, philosophic, religious, and moral, the most lofty — those prejudices that in their naive admiration explain all in the domain of science, arts, and letters, by the intuition of some few great men, and in the realm of religion by revelation."\*

We believe that the day is not far off when the opponents of this fine and erudite writer will be silenced by the force of irrefutable evidence. And when *facts* shall once have corroborated his theories and assertions, what will the world find? That it is to India, the country less explored, and less known than any other, that all the other great nations of the world are indebted for their languages, arts, legislature, and civilization. Its progress, impeded for a few centuries before our era — for, as this writer shows, at the epoch of the great Macedonian conqueror, "India had already passed the period of her splendor" — was completely stifled in the subsequent ages. But the evidence of her past glories lies in her literature. What people in all the world can boast of such a literature, which, were the Sanscrit less difficult, would be more studied than now? Hitherto the general public has had to rely for information on a few scholars who, notwithstanding their

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\* "*La Bible dans l'Inde.*"



great learning and trustworthiness, are unequal to the task of translating and commenting upon more than a few books out of the almost countless number that, notwithstanding the vandalism of the missionaries, are still left to swell the mighty volume of Sanscrit literature. And to do even so much is the labor of a European's lifetime. Hence, people judge hastily, and often make the most ridiculous blunders.

Quite recently a certain Reverend Dunlop Moore, of New Brighton, Pa., determined to show his cleverness and piety at a single stroke, attacked the statement made by a Theosophist in a discourse delivered at the cremation of Baron de Palm, that the *Code of Manu* existed a thousand years before Moses. "All Orientalists of any note," he says, "are now agreed that the *Institutes of Manu* were written at different times. *The oldest part of the collection probably dates from the sixth century before the Christian era.*"\* Whatever other Orientalists, encountered by this Pennsylvania pundit, may think, Sir William Jones is of a different opinion. "It is clear," he says, "that the *Laws of Manu*, such as we possess them, and which comprise but 680 slokas, cannot be the work attributed to Soumati, which is probably that described under the name of *Vriddha Manava*, or *Ancient Code of Manu*, which has not yet been entirely reconstructed, although many passages of the book have been preserved by tradition, and are often cited by commentators."

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\* "Presbyterian Banner," December 20, 1876.

"We read in the preface to a treatise on legislation by Narada," says Jacolliot, "written by one of his adepts, a client of Brahmanical power: 'Manu having written the laws of Brahma, in 100,000 slokas, or distichs, which formed twenty-four books and a thousand chapters, gave the work to Narada, the sage of sages, who abridged it for the use of mankind to 12,000 verses, which he gave to a son of Brighou, named Soumati, who, for the greater convenience of man, reduced them to 4,000.' "

Here we have the opinion of Sir William Jones, who, in 1794, affirmed that the fragments in possession of the Europeans could not be *The Ancient Code of Manu*, and that of Louis Jacolliot, who, in 1868, after consulting all the authorities, and adding to them the result of his own long and patient research, writes the following: "The Hindu laws were codified by Manu *more than 3,000 years before the Christian era*, copied by the whole of antiquity, and notably by Rome, which alone has left us a written law — the *Code of Justinian*; which has been adopted as the basis of all modern legislations."† In another volume, entitled *Christna et le Christ*, in a scientific arraignment of a pious, albeit very learned Catholic antagonist, M. Textor de Ravisi, who seeks to prove that the orthography of the name Christna is not warranted by its Sanscrit spelling — and has the worst of it — Jacolliot remarks: "We know that the legislator Manu is lost in the night of the ante-historical period of India; and that no

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† "La Bible dans l'Inde."

Indianist has dared to refuse him the title of the most ancient law-giver in the world" (p. 350).

But Jacolliot had not heard of the Rev. Dunlop Moore. This is why, perhaps, he and several other Indilogists are preparing to prove that many of the Vedic texts, as well as those of Manu, sent to Europe by the Asiatic Society of Calcutta, *are not genuine texts at all*, but mostly due to the cunning tentative efforts of certain Jesuit missionaries to mislead science, by the help of apocryphal works calculated at once to throw upon the history of ancient India a cloud of uncertainty and darkness, and on the modern Brahmans and pundits a suspicion of systematical interpolation. "These facts," he adds, "which are so well established in India that they are not even brought in question, *must be revealed to Europe*" (*Christna et le Christ*, p. 347).

Moreover, the *Code of Manu*, known to European Orientalists as that one which is commented upon by Brighou, does not even form a part of the ancient Manu called the *Vridhdha-Manava*. Although but small fragments of it have been discovered by our scientists, it does exist as a whole in certain temples; and Jacolliot proves that the texts sent to Europe disagree entirely with the same texts as found in the pagodas of Southern India. We can also cite for our purpose Sir William Jones, who, complaining of Callouca, remarks that the latter seems in his commentaries to have never considered that "the laws of Manu are *restricted to the first three ages*" (*Translation of Manu and Commentaries*).

## THE AGE OF THE VEDAS AND MANU

According to computation we are now in the age of Kali-Yug, the *third*, reckoning from that of Satya or Kritayug, first age in which Hindu tradition establishes the laws of Manu, and the authenticity of which Sir William Jones implicitly accepted. Admitting all that may be said as to the enormous exaggerations of Hindu chronology — which, by the bye, dovetails far better with modern geology and anthropology than the 6,000 years' caricature chronology of the Jewish *Scripture* — still as about 4,500 years have elapsed since the fourth age of the world, or Kali-Yug, began, we have here a proof that one of the greatest Orientalists that ever lived — and a Christian in the bargain, not a Theosophist — believed that Manu is many thousand years older than Moses. Clearly one of two things should happen: Either Indian history should be remodelled for the *Presbyterian Banner*, or the writers for that sheet should study Hindu literature before trying their hand again at criticism of Theosophists.

But apart from the private opinions of these reverend gentlemen whose views very little concern us, we find even in the *New American Cyclopædia* a decided tendency to dispute the antiquity and importance of the Hindu literature. The *Laws of Manu*, says one of the writers, "do not date earlier than the third century B.C." This term is a very elastic one. If by the *Laws of Manu* the writer means the *abridgment* of these laws, compiled and arranged by later Brahmans to serve as an authority for their ambitious projects, and with an idea of creating for themselves a rule of domination, then, in such a

sense, they may be right, though we are prepared to dispute even that. At all events it is as little proper to pass off this abridgment for the genuine old laws codified by Manu, as to assert that the Hebrew Bible does not date earlier than the tenth century of our era, because we have no Hebrew manuscript older than that, or that the poems of Homer's *Iliad* were neither known nor written before its first authenticated manuscript was found. There is no Sanscrit manuscript in the possession of European scholars much older than four or five centuries,\* a fact which did not in the least restrain them from assigning to the *Vedas* an antiquity of between four or five thousand years. There are the strongest possible arguments in favor of the great antiquity of the *Books of Manu*, and without going to the trouble of quoting the opinions of various scholars, no two of whom agree, we will bring forward our own, at least as regards this most unwarranted assertion of the *Cyclopædia*.

If, as Jacolliot proves, text in hand, the *Code of Justinian* was copied from the *Laws of Manu*, we have first of all to ascertain the age of the former; not as a written and perfect code, but its origin. To answer, is not difficult we believe.

According to Varro, Rome was built in 3961 of the Julian period (754 B.C.). The Roman Law, as embodied by order of Justinian, and known as the *Corpus Juris Civilis*, was not a code, we are told, but a digest of the customs of legislation of many centuries. Though nothing is actually known of the

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\* See Max Müller's "*Lecture on the Vedas*."

original authorities, the chief source from which the *jus scriptum*, or written law, was derived, was the *jus non scriptum*, or the law of custom. Now it is just on this law of custom that we are prepared to base our arguments. The law of the twelve tables, moreover, was compiled about A.U.C. 300, and even this as respects private law was compiled from still earlier sources. Therefore, if these earlier sources are found to agree so well with the *Laws of Manu*, which the Brahmans claim to have been codified in the *Kritayug*, an age anterior to the actual *Kali-yug*, then we must suppose that this source of the "Twelve Tables," as laws of custom and tradition, are at least, by several hundred years, older than their copyists. This, alone, carries us right back to more than 1,000 years B.C.

The *Manava Dharma Sastra*, embodying the Hindu system of cosmogony, is recognized as next to the *Vedas* in antiquity; and even Colebrooke assigns the latter to the fifteenth century B.C. And, now, what is the etymology of the name of *Manava Dharma Sastra*? It is a word compounded of *Manu*; *d'harma*, institute; and *sastra*, command or law. How then can Manu's laws date only since the third century before our Christian era?

The Hindu Code had never laid any claims to be divinely revealed. The distinction made by the Brahmans themselves between the *Vedas* and every other sacred book of however respectable an antiquity, is a proof of it. While every sect holds the *Vedas* as the direct word of God — *sruti* (revelation) — the *Code of Manu* is designated by them simply as the *smriti*, a collection of oral traditions. Still these traditions, or

"recollections," are among the oldest as well as the most revered in the land. But, perhaps, the strongest argument in favor of its antiquity, and the general esteem in which it is held, lies in the following fact. The Brahmans have undeniably remodelled these traditions at some distant period, and made many of the actual laws, as they now stand in the *Code of Manu*, to answer their ambitious views. Therefore, they *must have done it at a time when the burning of widows (suttee) was neither practiced nor intended to be*, which it has been for nearly 2,500 years. No more than in the *Vedas* is there any such atrocious law mentioned in the *Code of Manu!* Who, unless he is completely unacquainted with the history of India, but knows that this country was once on the verge of a religious rebellion occasioned by the prohibition of *suttee* by the English government? The Brahmans appealed to a verse from the *Rig-Veda* which commanded it. But this verse has been recently proved to have been falsified.\* Had the Brahmans been the sole authors of the *Code of Manu*, or had they codified it entirely instead of simply filling it with interpolations to answer their object not earlier than the time of Alexander, how is it possible that they would have neglected this most important point, and so imperilled its authority? This fact alone proves that the *Code* must be counted one of their most ancient books.

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\* See Roth's "*The Burial in India*"; Max Müller's "*Comparative Mythology*" (Lecture); Wilson's article, "*The Supposed Vaidic Authority for the Burning of Hindu Widows*," etc.

## TRADITIONS OF PRE-DILUVIAN RACES

It is on the strength of such circumstantial evidence — that of reason and logic — that we affirm that, if Egypt furnished Greece with her civilization, and the latter bequeathed hers to Rome, Egypt herself had, in those unknown ages when Menes reigned, † received her laws, her social institutions, her arts and her sciences, from pre-Vedic India; ‡ and that therefore, it is in that old initiation of the priests — adepts of all the other countries — we must seek for the key to the great mysteries of humanity.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India. We will now give a legend in relation to those places which science now fully concedes to have been the cradle of humanity.

Tradition says, and the records of the *Great Book* explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate

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† Bunsen gives as the first year of Menes, 3645; Manetho as 3892 B.C. "Egypt's Place," etc., vol. v., 34; Key.

‡ Louis Jacolliot, in "*The Bible in India*," affirms the same.

barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours. This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the "Sons of God"; not those who saw the daughters of men, but the real *Elohim*, though in the Oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* "word."

This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island, but the "word" was known only to the *Java Aleim*, or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

We have already seen that it is one of the universal traditions accepted by all the ancient peoples that there were many races of men anterior to our present races. Each of these was distinct from the one which preceded it; and each disappeared as the following appeared. In *Manu*, six such races are plainly mentioned as having succeeded each other.

"From this Manu Swayambhouva (the minor, and answering to Adam Kadmon) issued from Swayambhouva, or the Being existing through himself, descended six other

Manus (men typifying progenitors), each of whom gave birth to a race of men. . . . These Manus, all powerful, of whom Swayambhouva is the first, have each, *in his period* — *antara* — produced and directed this world composed of movable and unmovable beings" (*Manu*, book i.).

In the *Siva-Purana*,\* it runs thus:

"O Siva, thou god of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man) and Heva (completion of life, in Sanscrit), *the ancestors of this race of men* have received life and covered the world with their descendants."

There was no communication with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajunta (Chandor range), which belonged once to those colleges, and with which were connected such subterranean ways.† Who can tell but the lost Atlantis —

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\* *Purana* means ancient and sacred history or tradition. See Loiseleur Des-longchamp's translations of "Manu"; also L. Jacolliot's "*La Genese dans l'Humanite*."

† There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "*Illustrations of the Rock-Cut Temples of India*," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign

which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language — did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania? \* If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.

And how could the name of Atlanta itself originate with Plato at all? Atlante is *not* a Greek name, and its construction has nothing of the Grecian element in it. Brasseur de Bourbourg tried to demonstrate it years ago, and Baldwin, in his *Prehistoric Nations and Ancient America*, cites the former, who declares that "the words *Atlas* and *Atlantic* have no

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of Asoka, and seems willing to prove that most of these rock-cut temples were executed from the time of that pious Buddhist king, till the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries are sure to show how erroneous and unwarranted it was.

\* It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*.

satisfactory etymology in any language known in Europe. They are not Greek, and cannot be referred to any known language of the Old World. But in the Nahuatl (or Toltec) language we find immediately the radical *a, atl*, which signifies water, war, and the top of the head. From this comes a series of words, such as *atlan*, or the border of or amid the water; from which we have the adjective *Atlantic*. We have also *atlaca*, to combat. . . . A city named *Atlan* existed when the continent was discovered by Columbus, at the entrance of the Gulf of Uraha, in Darien, with a good harbor. It is now reduced to an unimportant *pueblo* (village) named Aclo." †

Is it not, to say the least, very extraordinary to find in America a city called by a name which contains a purely local element, foreign moreover to every other country, in the alleged *fiction* of a philosopher of 400 years B.C.? The same may be said of the name of *America*, which may one day be found more closely related to Meru, the sacred mount in the centre of the *seven* continents, according to the Hindu tradition, than to Americus Vespucius, whose name by the bye, was never Americus at all, but *Albericus*, a trifling difference not deemed worth mentioning till very lately by *exact* history. ‡ We adduce the following reasons in favor of our argument:

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† Baldwin, "*Prehistoric Nations*," p. 179.

‡ Alberico Vespuzio, the son of Anastasio Vespuzio or Vespuchy, is now gravely doubted in regard to the naming of the New world. Indeed the name is said to have occurred in a work written several centuries before. A. Wilder (Notes).

1st. Americ, Amerrique, or Amerique is the name in Nicaragua for the high land or mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians. *Ic* or *ique*, as a terminal, means great, as *cazique*, etc. Columbus mentions, in his fourth voyage, the village *Cariiai*, probably *Caicai*. The people abounded with sorcerers, or medicine men; and this was the region of the Americ range, 3,000 feet high.

Yet he omits to mention this word. The name *America Provincia*, first appeared on a map published at Basle, in 1522. Till that time, the region was believed to be part of India. That year Nicaragua was conquered by Gil Gonzales de Avida.\*

2d. "The Northmen who visited the continent in the tenth century, † a low level coast thickly covered with wood," called it *Markland*, from *mark*, a wood. The *r* had a rolling sound as in *marrick*. A similar word is found in the country of the Himalayas, and the name of the World-Mountain, Meru, is pronounced in some dialects as MERUAH, the letter *h* being strongly aspirated. The main idea is, however, to show how two peoples could possibly accept a word of similar sound, each having used it in their own sense, and finding it applied to the same territory. "It is most plausible," says Professor Wilder, "that the State of Central America, where we find the

name *Americ* signifying (like the Hindu Meru we may add) great mountain, gave the continent its name. Vespuccius would have used his surname if he had designed to give a title to a continent. If the Abbé de Bourbourg's theory of *Atlant* as the source of Atlas and Atlantic is verified, the two hypotheses could agree most charmingly. As Plato was not the only writer that treated of a world beyond the pillars of Hercules, and as the ocean is still shallow and grows seaweed all through the tropical part of the Atlantic, it is not wild to imagine that this continent projected, or that there was an island-world on that coast. The Pacific also shows signs of having been a populous island-empire of Malays or Javanese — if not a continent amid the North and South. We know that Lemuria in the Indian Ocean is a dream of scientists; and that the Sahara and the middle belt of Asia were perhaps once sea-beds."

## ATLANTIS AND ITS PEOPLES

To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories: those who were instructed by the "Sons of God," of the island, and who were initiated in the divine doctrine of pure revelation, and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, were born with a sight which embraced all hidden things, and was independent of both distance and material obstacle. In short, they were the *fourth* race of men mentioned in the *Popol-Vuh*, whose sight was unlimited and who knew all things at once.

\* See Thomas Belt, "*The Naturalists in Nicaragua*." London, 1873.

† Torfæus, "*Historia Vinlandiæ Antiquæ*."

They were, perhaps, what we would now term "natural-born mediums," who neither struggled nor suffered to obtain their knowledge, nor did they acquire it at the price of any sacrifice. Therefore, while the former walked in the path of their divine instructors, and acquiring their knowledge by degrees, learned at the same time to discern the evil from the good, the born *adepts* of the Atlantis blindly followed the insinuations of the great and invisible "Dragon," the King *Thevetat* (the Serpent of *Genesis*?). Thevetat had neither learned nor acquired knowledge, but, to borrow an expression of Dr. Wilder in relation to the tempting Serpent, he was "a sort of Socrates who *knew* without being initiated." Thus, under the evil insinuations of their demon, Thevetat, the Atlantis-race became a nation of wicked *magicians*. In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis; which finds its imitation in the stories of the Babylonian and Mosaic flood: The giants and magicians ". . . and all flesh died . . . and every man." All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat, like the Hindu Noah — Vaiswasvata.

If we believe the tradition at all, we have to credit the further story that from the intermarrying of the progeny of

the hierophants of the island and the descendants of the Atlantian Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom\* mentioned in the *Bible*. His denunciations were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantian ancestors to the service of evil spirits, to the injury of humanity. His wrath was kindled against the spirit of *Ob*, not that of *OD*. . .

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∴As we are going to press with this chapter, we have received from Paris, through the kindness of the Honorable John L. O'Sullivan, the complete works of Louis Jacolliot in twenty-one volumes. They are chiefly upon India and its old traditions, philosophy, and religion. This indefatigable writer has collected a world of information from various sources, mostly authentic. While we do not accept his personal views on many points, still we freely acknowledge the extreme value of his copious translations from the Indian sacred

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\* 2 *Kings*, xxii. 14; 2 *Chronicles*, xxxiv. 22.



books. The more so, since we find them corroborating in every respect the assertions we have made. Among other instances is this matter of the submergence of continents in prehistoric days. In his "Histoire des Vierges: Les Peuples et les Continents Disparus," he says: "One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean, an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia. "The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . According to the Brahmans this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit.*" (We will have something to say of this language in our second volume.) "The Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics. "Apart from the fact that the

supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape Verd, is not devoid of geographical probability, the Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sund to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all. "A religious belief, common to Malacca and Polynesia, that is to say to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and since, it had been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.' "Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and that it is highly important for science to recover its traces,

however feeble and fugitive they may be" (pp. 13-15). This last tradition, translated by Louis Jacolliot from the Sanscrit manuscripts, corroborates the one we have given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of the Atlantis. The final conclusion of M. Jacolliot, who visited personally all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows: "As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer. "The three summits of this continent, Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, Marquesas, Tahiti, Pournouton, Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues. "All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions. "On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other* before the arrival of the

Europeans. *And yet, each of these people maintained that their island had at one time formed a part of an immense stretch of land which extended toward the West, on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, extended their hand toward the setting sun"* (Ibid., p. 308).

The ruins which cover both Americas, and are found on many West Indian islands, are all attributed to the submerged Atlantians. As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a net-work of subterranean passages running in all directions. In connection with those mysterious catacombs we will now give a curious story told to us by a Peruvian, long since dead, as we were travelling together in the interior of his country. There must be truth in it; as it was afterward confirmed to us by an Italian gentleman who had seen the place and who, but for lack of means and time, would have verified the tale himself, at least partially. The informant of the Italian was an old priest, who had had the secret divulged to him, at confession, by a Peruvian Indian. We may add, moreover, that the priest was compelled to make the revelation, being at the time completely under the mesmeric influence of the traveller.

The story concerns the famous treasures of the last of the Incas. The Peruvian asserted that since the well-known and

miserable murder of the latter by Pizarro, the secret had been known to all the Indians, except the *Mestizos* who could not be trusted. It runs thus: The Inca was made prisoner, and his wife offered for his liberation a room full of gold, "from the floor up to the ceiling, as high up as his conqueror could reach" before the sun would set on the third day. She kept her promise, but Pizarro broke his word, according to Spanish practice. Marvelling at the exhibition of such treasures, the conqueror declared that he would not release the prisoner, but would murder him, unless the queen revealed the place whence the treasure came. He had heard that the Incas had somewhere an inexhaustible mine; a subterranean road or tunnel running many miles under ground, where were kept the accumulated riches of the country. The unfortunate queen begged for delay, and went to consult the oracles. During the sacrifice, the chief-priest showed her in the consecrated "black mirror"\* the unavoidable murder of her husband, whether she delivered the treasures of the crown to Pizarro or not. Then the queen gave the order to close the entrance, which

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\* These "magic mirrors," generally black, are another proof of the universality of an identical belief. In India these mirrors are prepared in the province of Agra and are also fabricated in Thibet and China. And we find them in Ancient Egypt, from whence, according to the native historian quoted by Brasseur de Bourbourg, the ancestors of the Quiches brought them to Mexico; the Peruvian sun-worshippers also used it. When the Spaniards had landed, says the historian, the King of the Quiches, ordered his priests to consult the mirror, in order to learn the fate of his kingdom. "The *demon* reflected the present and the future as in a mirror," he adds (De Bourbourg, "*Mexique*," p. 184).

was a door cut in the rocky wall of a chasm. Under the direction of the priest and magicians, the chasm was accordingly filled to the top with huge masses of rock, and the surface covered over so as to conceal the work. The Inca was murdered by the Spaniards and his unhappy queen committed suicide. Spanish greed overreached itself and the secret of the buried treasures was locked in the breasts of a few faithful Peruvians.

Our Peruvian informant added that in consequence of certain indiscretions at various times, persons had been sent by different governments to search for the treasure under the pretext of scientific exploration. They had rummaged the country through, but without realizing their object. So far this tradition is corroborated by the reports of Dr. Tschuddi and other historians of Peru. But there are certain additional details which we are not aware have been made public before now.

## PERUVIAN RELICS

Several years after hearing the story, and its corroboration by the Italian gentleman, we again visited Peru. Going southward from Lima, by water, we reached a point near Arica at sunset, and were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on the shore, apart from the range of the Andes. It was the tomb of the Incas. As the last rays of the setting sun strike the face of the rock, one can make out, with

an ordinary opera-glass, some curious hieroglyphics inscribed on the volcanic surface.

When Cusco was the capital of Peru, it contained a temple of the sun, famed far and near for its magnificence. It was roofed with thick plates of gold, and the walls were covered with the same precious metal; the eave-troughs were also of solid gold. In the west wall the architects had contrived an aperture in such a way that when the sunbeams reached it, it focused them inside the building. Stretching like a golden chain from one sparkling point to another, they encircled the walls, illuminating the grim idols, and disclosing certain mystic signs at other times invisible. It was only by understanding these hieroglyphics — identical with those which may be seen to this day on the tomb of the Incas — that one could learn the secret of the tunnel and its approaches. Among the latter was one in the neighborhood of Cusco, now masked beyond discovery. This leads directly into an immense tunnel which runs from Cusco to Lima, and then, turning southward, extends into Bolivia. At a certain point it is intersected by a royal tomb. Inside this sepulchral chamber are cunningly arranged two doors; or, rather, two enormous slabs which turn upon pivots, and close so tightly as to be only distinguishable from the other portions of the sculptured walls by the secret signs, whose key is in the possession of the faithful custodians. One of these turning slabs covers the southern mouth of the Liman tunnel — the other, the northern one of the Bolivian corridor. The latter, running southward, passes through Trapaca and Cobijo, for

Arica is not far away from the little river called Pay'quina,\* which is the boundary between Peru and Bolivia.

Not far from this spot stand three separate peaks which form a curious triangle; they are included in the chain of the Andes. According to tradition the only practicable entrance to the corridor leading northward is in one of these peaks; but without the secret of its landmarks, a regiment of Titans might rend the rocks in vain in the attempt to find it. But even were some one to gain an entrance and find his way as far as the turning slab in the wall of the sepulchre, and attempt to blast it out, the superincumbent rocks are so disposed as to bury the tomb, its treasures, and — as the mysterious Peruvian expressed it to us — "a thousand warriors" in one common ruin. There is no other access to the Arica chamber but through the door in the mountain near Pay'quina. Along the entire length of the corridor, from Bolivia to Lima and Cusco, are smaller hiding places filled with treasures of gold and precious stone, the accumulations of many generations of Incas, the aggregate value of which is incalculable.

We have in our possession an accurate plan of the tunnel, the sepulchre, and the doors, given to us at the time by the old Peruvian. If we had ever thought of profiting by the secret, it would have required the cooperation of the Peruvian and Bolivian governments on an extensive scale. To say

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\* Pay'quina, or *Payaquina*, so called because its waves used to drift particles of gold from the Brazil. We found a few specks of genuine metal in a handful of sand that we brought back to Europe.

nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering the army of smugglers and brigands with which the coast is infested; and which, in fact, includes nearly the whole population. The mere task of purifying the mephitic air of the tunnel, which had not been entered for centuries, would also be a serious one. There, however, the treasure lies, and there the tradition says it will lie till the last vestige of Spanish rule disappears from the whole of North and South America.

The treasures exhumed by Dr. Schliemann at Mycenæ, have awakened popular cupidity, and the eyes of adventurous speculators are being turned toward the localities where the wealth of ancient peoples is supposed to be buried, in crypt or cave, or beneath sand or alluvial deposit. Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert. In Independent Tartary this howling waste of shifting sand was once, if report speaks correctly, the seat of one of the richest empires the world ever saw. Beneath the surface are said to lie such wealth in gold, jewels, statuary, arms, utensils, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from east to west before terrific gales that blow continually. Occasionally some of the hidden treasures are uncovered, but not a native dare touch them, for the whole district is under the ban of a mighty spell. Death would be the penalty. Bahti — hideous, but faithful gnomes

— guard the hidden treasures of this prehistoric people, awaiting the day when the revolution of cyclic periods shall again cause their story to be known for the instruction of mankind.

According to local tradition, the tomb of Ghengiz Khan still exists near Lake Tabasun Nor. Within lies the Mongolian Alexander, as though asleep. After three more centuries he will awake and lead his people to new victories and another harvest of glory. Though this prophetic tradition be received with ever so many grains of salt, we can affirm as a fact that the tomb itself is no fiction, nor has its amazing richness been exaggerated.

## **THE GOBI DESERT AND ITS SECRETS**

The district of the Gobi wilderness and, in fact, the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion. Those who are permitted to traverse it are under the particular care and pilotage of certain agents of the chief authority, and are in duty bound to convey no intelligence respecting places and persons to the outside world. But for this restriction, even we might contribute to these pages accounts of exploration, adventure, and discovery that would be read with interest. The time will come, sooner or later, when the dreadful sand of the desert will yield up its long-buried secrets, and then there will indeed be unlooked-for mortifications for our modern vanity.

"The people of Pashai,"\* says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the *diabolic* arts." And his learned editor adds: "This Pashai, or Udyana, was the native country of Padma Sambhava, one of the chief apostles of lamaism, *i.e.*, of Thibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udyana *in old times*, were probably strongly tinged with Sivaitic magic, and the Thibetans still regard the locality as the classic ground of sorcery and witchcraft."

The "old times" are just like the "modern times"; nothing is changed as to magical practices except that they have become still more esoteric and arcane, and that the caution of the adepts increases in proportion to the traveller's curiosity. Hiouen-Thsang says of the inhabitants: "The men . . . are fond of study, but pursue it with no ardor. *The science of magical formulæ has become a regular professional business with them.*"† We will not contradict the venerable Chinese pilgrim on this point, and are willing to admit that in the seventh century *some* people made "a professional business" of magic; so, also, do *some* people now, but certainly not the true adepts. It is not Hiouen-Thsang, the pious, courageous man, who risked his life a hundred times to have the bliss of perceiving Buddha's shadow in the cave of Peshawer, who would have accused

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\* The regions somewhere about *Udyana* and *Kashmere*, as the translator and editor of Marco Polo (Colonel Yule), believes. Vol. i., p. 173.

† "*Voyage des Pelerins, Bouddhistes*," vol. i.; "*Histoire de la Vie de Hiouen-Thsang*," etc., traduit du Chinois en francais, par Stanislas Julien.

the holy lamas and monkish thaumaturgists of "making a professional business" of showing it to travellers. The injunction of Gautama, contained in his answer to King Prasenagit, his protector, who called on him to perform miracles, must have been ever present to the mind of Hiouen-Thsang. "Great king," said Gautama, "I do not teach the law to my pupils, telling them 'go, ye saints, and before the eyes of the Brahmans and householders perform, by means of your supernatural powers, miracles greater than any man can perform.' I tell them, when I teach them the law, 'Live, ye saints, *hiding your good works, and showing your sins.*'"

## THIBETAN AND CHINESE LEGENDS

Struck with the accounts Of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Thibet, Colonel Yule comes to the conclusion that the natives must have had "at their command the whole encyclopædia of modern 'Spiritualists.' Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotsen‡ and their divinities *in the air*, and of making a pencil write answers to questions without anybody touching it."§

The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain*,

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‡ Lao-tsi, the Chinese philosopher.

§ "*The Book of Ser Marco Polo*," vol. i., p. 318. See also, in this connection, the experiments of Mr. Crookes, described in chapter vi. of this work.

they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a pencil write *without contact*, was known and practiced in China and other countries centuries before the Christian era. It is the A B C of magic in those countries.

When Hiouen-Thsang desired to adore the shadow of Buddha, it was not to "professional magicians" that he resorted, but to the power of his own soul-invocation; the power of prayer, faith, and contemplation. All was dark and dreary near the cavern in which the miracle was alleged to take place sometimes. Hiouen-Thsang entered and began his devotions. He made 100 salutations, but neither saw nor heard anything. Then, thinking himself too sinful, he cried bitterly, and despaired. But as he was going to give up all hope, he perceived on the eastern wall a feeble light, but it disappeared. He renewed his prayers, full of hope this time, and again he saw the light, which flashed and disappeared again. After this he made a solemn vow: he would not leave the cave till he had the rapture to see at last the shadow of the "Venerable of the Age." He had to wait longer after this, for only after 200 prayers was the dark cave suddenly "bathed in light, and the shadow of Buddha, of a brilliant white color, rose majestically on the wall, as when the clouds suddenly open, and, all at once, display the marvellous image of the 'Mountain of Light.' A dazzling splendor lighted up the features of the divine countenance. Hiouen-Thsang was lost in contemplation and wonder, and would not turn his eyes away from the sublime and incomparable object." Hiouen-

Thsang adds in his own diary, *See-yu-kee*, that it is only when man prays with sincere faith, and if he has received from above a hidden impression, that he sees the shadow clearly, but he cannot enjoy the sight for any length of time.\*

Those who are so ready to accuse the Chinese of irreligion will do well to read Schott's *Essays on Buddhism in China and Upper Asia*.† "In the years *Yuan-yeu* of the Sung (A.D. 1086-1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: 'To-night I shall pass over to the Realm of Amita' (Buddha). The same night a balsamic odor filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady: 'Yesterday my deceased companion appeared to me in a dream, and said: "Thanks to the persevering supplications of our dear mistress, I am become an inhabitant of Paradise, and my blessedness is past all expression in words." ' The matron replied: 'If she will appear to me also, then will I believe all you say.' The next night the deceased really appeared to her. The lady asked: 'May I, for once, visit the Land of Enlightenment?' 'Yea,' answered the blessed soul; 'thou hast but to follow thine hand-maiden.' The lady followed her (in her dream), and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers, of various sizes, some blooming, some fading. She asked what those flowers might signify? The maiden replied:

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\* Max Müller, "*Buddhist Pilgrims*."

† Berlin Academy of Sciences, 1846.

'These are all human beings on the Earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a flower in the Celestial Lake, and this becomes daily larger and more glorious as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away.\* The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in a waving and wondrously glistening raiment. Her whilom maiden answered: 'That is Yang-kie.' Then asked she the name of another, and was answered:

'That is Mahu.' The lady then said: 'At what place shall I hereafter come into existence?' Then the Blessed Soul led her a space further, and showed her a hill that gleamed with gold and azure. 'Here,' said she, 'is your future abode. You will belong to the first order of the blessed.' When the matron awoke, she sent to inquire for Yang-kie and Mahu. The first was already departed; the other still alive and well. And thus

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\* Colonel Yule makes a remark in relation to the above Chinese mysticism which for its noble fairness we quote most willingly. "In 1871," he says, "I saw in Bond street an exhibition of the (so-called) 'spirit' drawings, *i.e.*, drawings executed by a 'medium' under extraneous and invisible guidance. A number of these extraordinary productions (for extraordinary they were undoubtedly) professed to represent the 'Spiritual Flowers' of such and such persons; and the explanation of these as presented in the catalogue was in substance exactly that given in the text. It is highly improbable that the artist had any cognizance of Schott's Essays, and the coincidence was certainly very striking" (*The Book of Ser Marco Polo*, vol. i., p. 444).

the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourn in this transitory world."

In the same essay, another Chinese story is translated, and to the same effect: "I knew a man," says the author, "who during his life had killed many living beings, and was at last struck with an apoplexy. The sorrows in store for his sin-laden soul pained me to the heart; I visited him, and exhorted him to call on the Amita; but he obstinately refused. His illness clouded his understanding; in consequence of his misdeeds he had become hardened. What was before such a man when once his eyes were closed? In this life the night followeth the day, and the winter followeth the summer; that, all men are aware of. But that life is followed by death, no man will consider. Oh, what blindness and obduracy is this!" (p. 93.)

These two instances of Chinese literature hardly strengthen the usual charge of irreligion and total materialism brought against the nation. The first little mystical story is full of spiritual charm, and would grace any Christian religious book. The second is as worthy of praise, and we have but to replace "Amita" with "Jesus" to have a highly Orthodox tale, as regards religious sentiments and code of philosophical morality. The following instance is still more striking, and we quote it for the benefit of Christian revivalists: "Hoang-ta-tie, of T'anchen, who lived under the Sung, followed the craft of a blacksmith. Whenever he was at



his work he used to call, without intermission, on the name of Amita Buddha. One day he handed to his neighbors the following verses of his own composition to be spread about:—

'Ding dong! The hammer-strokes fall long and fast,  
Until the iron turns to steel at last!  
Now shall the long, long day of rest begin,  
The *Land of Bliss Eternal* calls me in!

"Thereupon he died. But his verses spread all over Honan, and many learned to call upon Buddha."\* To deny to the Chinese or any people of Asia, whether Central, Upper, or Lower, the possession of any knowledge, or even perception of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians*. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. . . . Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy

Desert of Gobi have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."

Marco Polo — as a matter of course — mentions more than once in his curious book of *Travels*, these tricky nature-spirits of the deserts. For centuries, and especially in the last one, had his strange stories been completely rejected. No one would believe him when he said he had witnessed, time and again, with his own eyes, the most wonderful feats of magic performed by the subjects of Kublai-Khan and adepts of other countries. On his death-bed Marco was strongly urged to retract his alleged "falsehoods"; but he solemnly swore to the truth of what he said, adding that "he had not told *one-half* of what he had really seen!" There is now no doubt that he spoke the truth, since Marsden's edition, and that of Colonel Yule have appeared. The public is especially beholden to the latter for bringing forward so many authorities corroborative of Marco's testimony, and explaining some of the phenomena in the usual way, for he makes it plain beyond question that the great traveller was not only a veracious but an exceedingly observant writer. Warmly defending his author, the conscientious editor, after enumerating more than one hitherto controverted and even rejected point in the Venetian's *Travels*, concludes by saying: "Nay, the last two years have thrown a promise of light even on what seemed *the wildest* of Marco's stories, and the bones of a veritable RUC

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\* Schott, "*Essay on Buddhism*," p. 103.

from New Zealand lie on the table of Professor Owen's cabinet!"\*

The monstrous bird of the *Arabian Nights*, or "Arabian Mythology," as Webster calls the *Ruc* (or *Roc*), having been identified, the next thing in order is to *discover* and recognize that *Aladdin's* magical lamp has also certain claims to reality.

Describing his passage through the great desert of Lop, Marco Polo speaks of a marvellous thing, "which is that, when travellers are on the move by night . . . they will hear spirits talking. Sometimes the spirits will call him by name . . . even in the daytime one hears these spirits talking. And sometimes you shall hear the sound of a variety of musical instruments, and still more commonly the sound of drums."†

In his notes, the translator quotes the Chinese historian, Matwanlin, who corroborates the same. "During the passage of this wilderness you hear sounds," says Matwanlin, "sometimes of singing, sometimes of wailing; and it has often happened that travellers going aside to see what those sounds might be, have strayed from their course and been entirely lost; for they were voices of spirits and goblins."‡ "These goblins are not peculiar to the Gobi," adds the editor, "though that appears to have been their most favored haunt.

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\* "*The Book of Ser Marco Polo*," vol. i., Preface to the second edition, p. viii.

† *Ibid.*, vol. i., p. 203.

‡ "*Visdelon*," p. 130.

*The awe of the vast and solitary desert raises them in all similar localities."*

Colonel Yule would have done well to consider the possibility of serious consequences arising from the acceptance of his theory. If we admit that the weird cries of the Gobi are due to the *awe* inspired "by the vast and solitary desert," why should the goblins of the Gadarenes (*Luke* viii. 29) be entitled to any better consideration? and why may not Jesus have been self-deceived as to his objective tempter during the forty days' trial in the "wilderness"? We are quite ready to receive or reject the theory enunciated by Colonel Yule, but shall insist upon its impartial application to all cases. Pliny speaks of the phantoms that appear and vanish in the deserts of Africa;§ *Æthicus*, the early Christian cosmographer, mentions, though incredulous, the stories that were told of the voices of singers and revellers in the desert; and "Mas'udi tells of the *ghûls*, which in the deserts appear to travellers by night and in lonely hours"; and also of "Apollonius of Tyana and his companions, who, in a desert near the Indus by moonlight, saw an *empusa* or ghul taking many forms. . . . They revile it, and it goes off uttering shrill cries."\*\* And Ibn Batuta relates a like legend of the Western Sahara: "If the messenger be solitary, the demons sport with him and fascinate him, so that he strays from his course and perishes."†† Now if all these matters are capable of a "rational

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§ "*Pliny*," vii., 2.

\*\* "*Philostratus*," book ii., chap. iv.

†† *Ibid.*, book iv., p. 382; "*Book of Ser Marco Polo*," vol. i., p. 206.

explanation," and we do not doubt it as regards most of these cases, then, the Bible-devils of the wilderness deserve no more consideration, but should have the same rule applied to them. They, too, are creatures of terror, imagination, and superstition; hence, the narratives of the *Bible* must be false; and if one single verse is false, then a cloud is thrown upon the title of all the rest to be considered *divine* revelation. Once admit this, and this collection of canonical documents is at least as amenable to criticism as any other book of stories.\*

There are many spots in the world where the strangest phenomena have resulted from what was later ascertained to be natural physical causes. In Southern California there are certain places on the sea-shore where the sand when disturbed produces a loud musical ring. It is known as the "musical sand," and the phenomenon is supposed to be of an electrical nature. "The sound of musical instruments, chiefly

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\* There are pious critics who deny the world the same right to judge the "Bible" on the testimony of deductive logic as "any other book." Even exact science must bow to this decree. In the concluding paragraph of an article devoted to a terrible onslaught on Baron Bunsen's "Chronology," which *does not quite agree* with the "Bible," a writer exclaims, "the subject we have proposed to ourselves is completed. . . . We have endeavored to meet Chevalier Bunsen's charges against the inspiration of the "Bible" on its own ground. . . . An inspired book . . . never can, as an expression of its own teaching, or as a part of its own record, bear witness to any untrue or ignorant statement of fact, whether in history or doctrine. *If it be untrue in its witness of one, who shall trust its truth in the witness of the other?*" (*The Journal of Sacred Literature and Biblical Record*," edited by the Rev. H. Burgess, Oct., 1859, p. 70.)

of drums, is a phenomenon of another class, and is really produced in certain situations among sandhills when the sand is disturbed," says the editor of *Marco Polo*. "A very striking account of a phenomenon of this kind, *regarded as supernatural*, is given by Friar Odoric, whose experience I have traced to the Reg Ruwan or flowing sand north of Kabul. Besides this celebrated example . . . I have noted that equally well-known one of the *Jibal Nakics*, or 'Hill of the Bell' in the Sinai desert; . . . Gibalul-Thabul, or hill of the drums. . . . A Chinese narrative of the tenth century mentions the phenomenon as known near Kwachau, on the eastern border of the Lop desert, under the name of "the singing sands."†

That all these are natural phenomena, no one can doubt. But what of the questions and answers, plainly and audibly given and received? What of conversations held between certain travellers and the *invisible* spirits, or unknown beings, that sometimes appear to whole caravans in tangible form? If so many millions believe in the possibility that spirits may clothe themselves with material bodies, behind the curtain of a "medium," and appear to the *circle*, why should they reject the same possibility for the elemental spirits of the deserts? This is the "to be, or not to be" of Hamlet. If "spirits" can do all that Spiritualists claim for them, why can they not appear equally to the traveller in the wildernesses and solitudes? A recent scientific article in a Russian journal attributes such "spirit-voices," in the great Gobi desert, *to the echo*. A very

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† Remusat, "*Histoire du Khotan*," p. 74; "*Marco Polo*," vol. i., p. 206.

reasonable explanation, if it can only be demonstrated that these voices simply repeat what has been previously uttered by a living person. But when the "superstitious" traveller gets intelligent *answers* to his questions, this Gobi *echo* at once shows a very near relationship with the famous echo of the Théâtre Porte St. Martin at Paris. "How do you do, sir?" shouts one of the actors in the play. "Very poorly, my son; thank you. I am getting old, very . . . very old!" politely answers the echo!

What incredulous merriment must the *superstitious* and *absurd* narratives of Marco Polo, concerning the "supernatural" gifts of certain shark and wild-beast charmers of India, whom he terms *Abraiaman*, have excited for long centuries. Describing the pearl-fishery of Ceylon, as it was in his time, he says that the merchants are "obliged also to pay those men who *charm* the great fishes — to prevent them from injuring the divers whilst engaged in seeking pearls under water — one-twentieth part of all that they take. These fish-charmers are termed *Abraiaman* (Brahman?), and their charm holds good for that day only, for at night they dissolve the charm, so that the fishes can work mischief at their will. These *Abraiaman* know also how to charm beasts and birds, and every living thing."

And this is what we find in the explanatory notes of Colonel Yule, in relation to this *degrading* Asiatic "superstition": "Marco's account of the pearl-fishery is still substantially correct. . . . At the diamond mines of the northern Circars, Brahmans are employed in the analogous

office of propitiating the tutelary genii. The shark-charmers are called in *Tamil*, *Kadal-Katti*, 'sea-binders,' and in Hindustani, *Hai-banda*, or 'shark-binders.' At Aripo they belong to one family, supposed to have the monopoly of the charm.\* The chief operator is (or was, not many years ago) *paid by the government*, and he also received ten oysters from each boat daily during the fishery. Tennent, on his visit, found the incumbent of the office to be a *Roman Catholic Christian* (?), but that did not seem to affect the exercise of the validity of his functions. *It is remarkable that not more than one authenticated accident from sharks had taken place during the whole period of the British occupation.*"†

Two items of fact in the above paragraph are worthy of being placed in juxtaposition. 1. The British authorities pay professional shark-charmers a stipend to exercise their art; and, 2, only *one life* has been lost since the execution of the contract. (We have yet to learn whether the loss of this *one life* did not occur under the Roman Catholic *sorcerer*.) Is it pretended that the salary is paid as a concession to a *degrading* native superstition? Very well; but how about the sharks? Are they receiving salaries, also, from the British authorities out of the Secret Service Fund? Every person who has visited Ceylon must know that the waters of the pearl coast swarm with sharks of the most voracious kind, and that it is even dangerous to bathe, let alone to dive for oysters. We might go further, if we chose, and give the names of British

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\* Like the *Psylli*, or serpent-charmers of Libya, whose gift is hereditary.  
† "*Ser Marco Polo*," vol. ii., p. 321.

officials of the highest rank in the Indian service, who, after resorting to native "magicians" and "sorcerers," to assist them in recovering things lost, or in unravelling vexatious mysteries of one kind or another, and being successful, and at the time *secretly* expressing their gratitude, have gone away, and shown their innate cowardice before the world's Areopagus, by publicly denying the truth of magic, and leading the jest against Hindu "superstition."

Not many years ago, one of the worst of *superstitions* scientists held to be that of believing that the murderer's portrait remained impressed on the eye of the murdered person, and that the former could be easily recognized by examining carefully the retina. The "superstition" asserted that the likeness could be made still more striking by subjecting the murdered man to certain old women's fumigations, and the like gossip. And now an American newspaper, of March 26, 1877, says: "A number of years ago attention was attracted to a theory which insisted that the last effort of vision materialized itself and remained as an object imprinted on the retina of the eye after death. This has been proved a fact by an experiment tried in the presence of Dr. Gamgee, F. R. S., of Birmingham, England, and Prof. Bunsen, the subject being a living rabbit. The means taken to prove the merits of the question were most simple, the eyes being placed near an opening in a shutter, and retaining the shape of the same after the animal had been deprived of life."

If, from the regions of idolatry, ignorance, and superstition, as India is termed by some missionaries, we turn

to the so-called centre of civilization — Paris, we find the same principles of magic exemplified there under the name of *occult* Spiritualism. The Honorable John L. O'Sullivan, Ex-Minister Plenipotentiary of the United States to Portugal, has kindly furnished us with the strange particulars of a semi-magical seance which he recently attended with several other eminent men, at Paris. Having his permission to that effect, we print his letter in full.

"NEW YORK, Feb. 7, 1877

"I cheerfully obey your request for a written statement of what I related to you orally, as having been witnessed by me in Paris, last summer, at the house of a highly respectable physician, whose name I have no authority to use, but whom, after the usual French fashion of anonymizing, I will call Dr. X. "I was introduced there by an English friend, well-known in the Spiritualist circles in London — Mr. Gledstanes. Some eight or ten other visitors were present, of both sexes. We were seated in *fauteuils*, occupying half of a long drawing-room, flush with a spacious garden. In the other half of the room was a grand piano, a considerable open space between it and us, and a couple of *fauteuils* in that space, evidently placed there to be occupied by other sitters. A door near them opened into the private apartments. "Dr. X. came in, and discoursed to us for about twenty minutes with rapid and vehement French eloquence, which I could not undertake to report. He had, for over twenty-five years, investigated occult mysteries, of which he was about to exhibit some phenomena. His object was to attract his brethren of the scientific world, but few or none of

them came to see for themselves. He intended before long to publish a book. He presently led in two ladies, the younger one his wife, the other (whom I will call Madame Y.) a medium or sensitive, with whom he had worked through all that period in the prosecution of these studies, and who had devoted and sacrificed her whole life to this work with him. Both these ladies had their eyes closed, apparently in trance. "He stood them at the opposite ends of the long grand piano (which was shut), and directed them to put their hands upon it. Sounds soon began to issue from its chords, marching, galloping, drums, trumpets, rolling musketry, cannon, cries, and groans — in one word, a *battle*. This lasted, I should say, some five to ten minutes. "I should have mentioned that before the two mediums were brought in I had written in pencil, on a small bit of paper (by direction of Mr. Gledstones, who had been there before), the names of three objects, to be known to myself alone, viz., some *musical composer*, deceased, a *flower*, and a *cake*. I chose *Beethoven*, a *Marguerite* (daisy), and a kind of French cake called *plombieres*, and rolled the paper into a pellet, which I kept in my hand, without letting even my friend know its contents. "When the battle was over, he placed Mme. Y. in one of the two *fauteuils*, Mme. X. being seated apart at one side of the room, and I was asked to hand my folded, or rolled, paper to Mme. Y. She held it (unopened) between her fingers, on her lap. She was dressed in white merino, flowing from her neck and gathered in at the waist, under a blaze of light from chandeliers on the right and left. After a while she dropped the little roll of paper to the floor, and I picked it up. Dr. X. then raised her to her feet and told her to make "the

evocation of the dead." He withdrew the *fauteuils* and placed in her hand a steel rod of about four and half or five feet in length, the top of which was surmounted with a short cross-piece — the Egyptian *Tau*. With this she traced a circle round herself, as she stood, of about six feet in diameter. She did not hold the cross-piece as a handle, but, on the contrary, she held the rod at the opposite end. She presently handed it back to Dr. X. There she stood for some time, her hands hanging down and folded together in front of her, motionless, and with her eyes directed slightly upward toward one of the opposite corners of the long *salon*. Her lips presently began to move, with muttered sounds, which after a while became distinct in articulation, in short broken sentences or phrases, very much like the recitation of a litany. Certain words, seeming to be names, would recur from time to time. It sounded to me somewhat as I have heard Oriental languages sound. Her face was very earnest and mobile with expression, with sometimes a slight frown on the brow. I suppose it lasted about fifteen or twenty minutes, amidst the motionless silence of all the company, as we gazed on the weird scene. Her utterance finally seemed to increase in vehemence and rapidity. At last she stretched forth one arm toward the space on which her eyes had been fixed, and, with a loud cry, almost a scream, she exclaimed: 'BEETHOVEN!' — and fell backward, prostrate on the floor.

"Dr. X. hastened to her, made eager magnetic passes about her face and neck, and propped up her head and shoulders on cushions. And there she lay like a person sick and suffering, occasionally moaning, turning restlessly, etc. I suppose a full half-hour then elapsed, during which she

seemed to pass through all the phases of gradual *death* (this I was told was a re-enacting of the death of Beethoven). It would be long to describe in detail, even if I could recall all. We watched as though assisting at a scene of real death. I will only say that her pulse ceased; no beating of the heart could be perceived; her hands first, then her arms became cold, while warmth was still to be felt under her arm-pits; even they at last became entirely cold; her feet and legs became cold in the same manner, and they swelled astonishingly. The doctor invited us all to come and recognize these phenomena. The gasping breaths came at longer and longer intervals, and feebler and feebler. At last came the end; her head fell sidewise, her hands, which had been picking with the fingers about her dress, collapsed also. The doctor said, 'she is now dead'; and so it indeed seemed. In vehement haste he produced (I did not see from where) two small *snakes*, which he seemed to huddle about her neck and down into her bosom, making also eager transverse passes about her head and neck. After a while she appeared to revive slowly, and finally the doctor and a couple of men servants lifted her up and carried her off into the private apartments, from which he soon returned. He told us that this was all very critical, but perfectly safe, but that no time was to be lost, for otherwise the death, which he said was real, would be permanent.

"I need not say how ghastly the effect of this whole scene had been on all the spectators. Nor need I remind you that this was no trickery of a performer paid to astonish. The scene passed in the elegant drawing-room of a respectable physician, to which access without introduction is

impossible, while (outside of the phenomenal facts) a thousand indescribable details of language, manner, expression, and action presented those minute guarantees of sincerity and earnestness which carry conviction to those who witness, though it may be transmitted to those who only hear or read of them.

"After a time Mme. Y. returned and was seated in one of the two *fauteuils* before mentioned, and I was invited to the other by her side. I had still in my hand the unopened pellet of paper containing the three words privately written by me, of which (Beethoven) had been the first. She sat for a few minutes with her open hands resting on her lap. They presently began to move restlessly about. "Ah, it burns, it burns," she said, and her features contracted with an expression of pain. In a few moments she raised one of them, and it contained a *marguerite*, the flower I had written as my second word. I received it from her, and after it had been examined by the rest of the company, I preserved it. Dr. X. said it was of a species not known in that part of the country; an opinion in which he was certainly mistaken, as a few days afterwards I saw the same in the flower-market of the Madeleine. Whether this flower was *produced* under her hands, or was simply an *apport*, as in the phenomenon we are familiar with in the experiences of Spiritualism, I do not know. It was the one or the other, for she certainly did not have it as she sat there by my side, under a strong light, before it made its appearance. The flower was perfectly fresh in every one of its delicate petals.

"The third word I had written on my bit of paper was the name of a cake — *plombières*. She presently began to go through the motions of eating, though no cake was visible, and asked me if I would not go with her to *Plombières* — the name of the cake I had written. This might have been simply a case of mind-reading. "After this followed a scene in which Madame X., the doctor's wife, was said, and seemed to be, possessed by the spirit of Beethoven. The doctor addressed her as "Monsieur Beethoven." She took no notice until he called the name aloud in her ear. She then responded with polite bows, etc. (You may remember that Beethoven was extremely deaf.) After some conversation he begged her to play, and she seated herself at the piano and performed magnificently both some of his known music and some improvisations which were generally recognized by the company as in his style. I was told afterwards, by a lady friend of Madame X., that in her normal state she was a very ordinary amateur performer. After about half an hour spent in music and in dialogue in the character of Beethoven, to whom her face in expression, and her tumbled hair, seemed to acquire a strange resemblance, the doctor placed in her hands a sheet of paper and a crayon, and asked her to sketch the face of the person she saw before her. She produced very rapidly a profile sketch of a head and face resembling Beethoven's busts, though as a younger man; and she dashed off a rapid name under it, as though a signature, 'Beethoven.' I have preserved the sketch, though how the handwriting may correspond with Beethoven's signature I cannot say. "The hour was now late, and the company broke up; nor had I any time to interrogate Dr. X. upon what we

had thus witnessed. But I called on him with Mr. Gledstones a few evenings afterwards. I found that he admitted the action of spirits, and was a Spiritualist, but also a great deal more, having studied long and deeply into the occult mysteries of the Orient. So I understood him to convey, while he seemed to prefer to refer me to his book, which he would probably publish in the course of the present year. I observed a number of loose sheets on a table all covered with Oriental characters unknown to me — the work of Madame Y. in trance, as he said, in answer to an inquiry. He told us that in the scene I had witnessed, she became (*i.e.*, as I presumed, was possessed by) *a priestess of one of the ancient Egyptian temples*, and that the origin of it was this: A scientific friend of his had acquired in Egypt possession of the mummy of a priestess, and had given him some of the linen swathings with which the body was enveloped, and from the contact with this cloth of 2,000 or 3,000 years old, the devotion of her whole existence to this occult relation, and twenty years seclusion from the world, his medium, as sensitive Madame Y., had become what I had seen. The language I had heard her speak was the sacred language of the temples in which she had been instructed, not so much by inspiration but very much as we now study languages, by dictation, written exercises, etc., being even chided and punished when she was dull or slow. He said that Jaccoliot had heard her in a similar scene, and recognized sounds and words of the very oldest sacred language as preserved in the temples of India, anterior, if I remember right, to the epoch of the Sanscrit.



"Respecting the *snakes* he had employed in the hasty operation of restoring her to life, or rather perhaps arresting the last consummation of the process of death, he said there was a strange mystery in their relation to the phenomena of life and death. I understood that they were indispensable. Silence and inaction on our part were also insisted upon throughout, and any attempt at questioning him at the time was peremptorily, almost angrily, suppressed. We might come and talk afterward, or wait for the appearance of his book, but he alone seemed entitled to exercise the faculty of speech throughout all these performances — which he certainly did with great volubility, the while, with all the eloquence and precision of diction of a Frenchman, combining scientific culture with vividness of imagination. "I intended to return on some subsequent evening, but learned from Mr. Gledstones that he had given them up for the present, disgusted with his ill-success in getting his professional colleagues and men of science to come and witness what it was his object to show them.

"This is about as much as I can recall of this strange, weird evening, excepting some uninteresting details. I have given you the name and address of Dr. X. confidentially, because he would seem to have gone more or less far on the same path as you pursue in the studies of your Theosophical Society. Beyond that I feel bound to keep it private, not having his authority to use it in any way which might lead to publicity.

"Very respectfully, Your friend and obedient servant, J. L. O'SULLIVAN"

In this interesting case simple Spiritualism has transcended its routine and encroached upon the limits of magic. The features of mediumship are there, in the double life led by the sensitive Madame Y., in which she passes an existence totally distinct from the normal one, and by reason of the subordination of her individuality to a foreign will, becomes the permutation of a priestess of Egypt; and in the personation of the spirit of Beethoven, and in the unconscious and cataleptic state into which she falls. On the other hand, the will-power exercised by Dr. X. upon his sensitive, the tracing of the mystic circle, the evocations, the materialization of the desired flower, the seclusion and education of Madame Y., the employment of the wand and its form, the creation and use of the serpents, the evident control of the astral forces — all these pertain to magic. Such experiments are of interest and value to science, but liable to abuse in the hands of a less conscientious practitioner than the eminent gentleman designated as Dr. X. A true Oriental kabalist would not recommend their duplication. Spheres unknown below our feet; spheres still more unknown and still more unexplored above us; between the two a handful of moles, blind to God's great light, and deaf to the whispers of the invisible world, boasting that they lead mankind. Where? Onward, they claim; but we have a right to doubt it. The greatest of our physiologists, when placed side by side with a Hindu fakir, who knows neither how to read nor write, will very soon find himself feeling as foolish as a school-boy who has neglected to learn his lesson. It is not by vivisection living animals that

a physiologist will assure himself of the existence of man's soul, nor on the blade of the knife can he extract it from a human body. "What sane man," inquires Sergeant Cox, the President of the London Psychological Society, "what sane man who knows nothing of magnetism or physiology, who had never witnessed an experiment nor learned its principles, would proclaim himself *a fool* by denying its facts and denouncing its theory?" The truthful answer to this would be, "two-thirds of our modern-day scientists." The impertinence, if truth can ever be impertinent, must be laid at the door of him who uttered it — a scientist of the number of those few who are brave and honest enough to utter wholesome truths, however disagreeable. And there is no mistaking the real meaning of the imputation, for immediately after the irreverent inquiry, the learned lecturer remarks as pointedly: "The chemist takes his electricity from the electrician, the physiologist looks to the geologist for his geology — each would deem it an impertinence in the other if he were to pronounce judgment in the branch of knowledge not his own. Strange it is, but true as strange, that this rational rule is wholly set at naught in the treatment of psychology. *Physical scientists deem themselves competent to pronounce a dogmatic judgment upon psychology and all that appertains to it, without having witnessed any of its phenomena, and in entire ignorance of its principles and practice.*"\*

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\* "The Spiritualist," London, Nov. 10, 1876.

We sincerely hope that the two eminent biologists, Mr. Mendeleyeff, of St. Petersburg, and Mr. Ray Lankester, of London fame, will bear themselves under the above as unflinchingly as their living victims do when palpitating under their dissecting knives.

For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. At the head of all such beliefs stands magic, or, if one would prefer — occult psychology. Who, of those who appreciate its tremendous powers even from its feeble, half-paralyzed effects in our civilized countries, would dare disbelieve in our days the assertions of Porphyry and Proclus, that even inanimate objects, such as statues of gods, could be made to move and exhibit a factitious life for a few moments? Who can deny the allegation? Is it those who testify daily over their own signatures that they have seen tables and chairs move and walk, and pencils write, without contact? Diogenes Laertius tells us of a certain philosopher, Stilpo, who was exiled from Athens by the Areopagus, for having dared to deny publicly that the Minerva of Pheidias was anything else than a block of marble. But our own age, after having mimicked the ancients in everything possible, even to their very names, such as "senates," "prefects," and "consuls," etc.; and after admitting that Napoleon the Great conquered three-fourths of Europe by applying the principles of war taught by the Cæsars and the Alexanders, knows so much better than its

preceptors about psychology, that it would vote every believer in "animated tables" into Bedlam.

Be this as it may, *the religion of the ancients is the religion of the future*. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. "I will pour out my spirit upon all flesh," writes the prophet Joel. "Verily I say unto you . . . greater works than these shall you do," promises Jesus. But this can only come to pass when the world returns to the grand religion of the past; the *knowledge* of those majestic systems which preceded, by far, Brahmanism, and even the primitive monotheism of the ancient Chaldeans. Meanwhile, we must remember the direct effects of the revealed mystery. The only means by which the wise priests of old could impress upon the grosser senses of the multitudes the idea of the Omnipotency of the Creative *will* or FIRST CAUSE; namely, the divine animation of inert matter, the soul infused into it by the potential will of man, the microcosmic image of the great Architect, and the transportation of ponderous objects through space and material obstacles.

Why should the pious Roman Catholic turn away in disgust at the "heathen" practices of the Hindu Tamil, for instance? We have witnessed the miracle of San Gennaro, in good old Naples, and we have seen the same in Nargercoil, in India. Where is the difference? The coagulated blood of the Catholic saint is made to boil and fume in its crystal bottle, to

the gratification of the lazzaroni; and from its jewelled shrine the martyr's idol beams radiant smiles and blessings at the Christian congregation. On the other hand, a ball of clay filled with water, is stuffed into the open breast of the god Suran; and while the padre shakes *his* bottle and produces his "miracle" of blood, the Hindu priest plunges an arrow into the god's breast, and produces *his* "miracle," for the blood gushes forth in streams, and the water is changed into blood. Both Christians and Hindus fall in raptures at the sight of such a miracle. So far, we do not see the slightest difference. But can it be that the Pagan learned the trick from San Gennaro?

"Know, O, Asclepius," says Hermes, "that as the HIGHEST ONE is the father of the celestial gods, so is man *the artisan of the gods who reside in the temples*, and who delight in the society of mortals. Faithful to its origin and nature, humanity perseveres in this imitation of the divine powers; and, if the Father Creator has made in His image the *eternal gods*, mankind in its turn makes its gods in its own image." "And, dost thou speak of statues of gods; O, Trismegistus?" "Verily, I do, Asclepius, and however great thy defiance, perceivest thou not that these statues are endowed *with reason*, that they are animated with a soul, and that they can operate the greatest prodigies. How can we reject the evidence, when we find these gods possessing the gift of predicting the future, which they are compelled to tell, when forced to it by magic spells, as through the lips of the divines and their visions? . . . It is the marvel of marvels that man could have invented and

created gods. . . True, the faith of our ancestors has erred, and in their pride they fell into error as to the precise essence of these gods . . . but they have still found out that art themselves. Powerless to create soul and spirit, they evoke the souls of angels and demons in order to introduce them into the consecrated statues; and so make them preside at their Mysteries, by communicating to idols their own faculty to *do good as well as evil*."

It is not antiquity alone which is full of evidence that the statues and idols of the gods at times exhibited intelligence and locomotive powers. Full in the nineteenth century, we see the papers recording the capers played by the statue of the Madonna of Lourdes. This gracious lady, the French Notre Dame, runs away several times to the woods adjoining her usual residence, the parish church. The sexton is obliged to hunt after the runaway, and bring her home more than once.\* After this begins a series of "miracles," healing, prophesying, letter-dropping from on high, and what not. These "miracles" are implicitly accepted by millions and millions of Roman Catholics; numbers of these belonging to the most intelligent and educated classes. Why, then, should we disbelieve in testimony of precisely the same character, given as to contemporary phenomena of the same kind, by the most accredited and esteemed historians — by Titus Livy, for instance? "Juno, would you please abandon the walls of Veii, and change this abode for that of Rome?" inquires of the

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\* Read any of the papers, of the summer and autumn of 1876.

goddess a Roman soldier, after the conquest of that city. Juno consents, and nodding her head in token of acquiescence, her statue answers: "Yes, I will." Furthermore, upon their carrying off the figure, it seems to instantly "*lose its immense weight*," adds the historian, and the statue seems rather to follow them than otherwise.†

With *naivete*, and a faith bordering on the sublime, des Mousseaux, bravely rushes into the dangerous parallels, and gives a number of instances of Christian as well as "heathen" *miracles* of that kind. He prints a list of such walking statues of saints and Madonnas, who lose their weight, and move about as so many living men and women; and presents unimpeachable evidence of the same, from classical authors, who described their *miracles*.‡ He has but one thought, one anxious and all-overpowering desire — to prove to his readers that magic does exist, and that Christianity beats it flat. Not that the miracles of the latter are either more numerous, or more extraordinary, or suggestive than those of the Pagans. Not at all; and he is a fair historian as to facts and evidence. But, it is his arguments and reflections that are priceless: one kind of miracle is produced by God, the other by the Devil; he drags down the Deity and placing Him face to face with Satan, allows the arch-enemy to beat the Creator by long odds. Not a word of solid, evident proof to show the substantial difference between the two kinds of wonders.

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† Tite-Livy, v. déc. i., — Val. Max., 1, cap. vii.

‡ See "*Les Hauts Phenomenes de la Magie*"; "*La Magie au XIXme Siècle*"; "*Dieu et les Dieux*," etc.

Would we inquire the reason why he traces in one the hand of God and in the other the horn and hoof of the Devil? Listen to the answer: "The Holy Roman Catholic and Apostolical Church declares the miracles wrought by her faithful sons produced by the will of God; and all others the work of the spirits of Hell." Very well, but on what ground? We are shown an endless list of holy writers; of saints who fought during their whole lives with the fiends; and of fathers whose word and authority are accepted as "word of God" by the same Church. "Your idols, your consecrated statues are the abode of *demons*," exclaims St. Cyprian. "Yes, it is these *spirits* who inspire your divines, who animate the bowels of your victims, who govern the flight of birds, and who, mixing incessantly falsehood with truth, render oracles, and . . . operate prodigies, their object being to bring you invincibly to their worship."\*

Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. It will ever be useless to argue with a fanatic. And here we cannot help admiring once more the profound knowledge of human nature which dictated to Mr. Sergeant Cox the following words, delivered in the same address as before alluded to: "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still.

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\* "*De Idol. Vanit.*," lib. I., p. 452.

When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

We know that from the remotest ages there has existed a mysterious, awful science, under the name of *theopœa*. This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues and blocks of inert matter became animated under the potential will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential *Akâsa* of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT.

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life*, or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality, is wanting,

then the operator must either send his *scin-lecca*, his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter — except the vicious, earth-bound class\* — will *not* infuse their essence into these inanimate objects. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition — and this is a law in spiritual nature — is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle" may be by far holier than a Christian one.

Who that has seen the performance of the fakirs of Southern India, can doubt the existence of *theopœa* in ancient times? An inveterate skeptic, though more than anxious to attribute every phenomenon to jugglery, still finds himself compelled to testify to facts; and facts that are to be witnessed daily if one chooses. "I dare not," he says, speaking of Chibh-

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\* These, after their bodily death, unable to soar higher, attached to terrestrial regions, delight in the society of the kind of elementals which by their affinity with vice attract them the most. They identify themselves with these to such a degree that they very soon lose sight of their own identity, and become a part of the elementals, the help of which they need to communicate with mortals. But as the nature-spirits are not *immortal*, so the human elementaries who have lost their divine guide — spirit — can last no longer than the essence of the elements which compose their astral bodies holds together.

Chondor, a fakir of Jaffna-patnam, "describe all the exercises which he performed. There are things one *dares* not say even after having witnessed them, for fear of being charged with having been under an inexplicable hallucination! And yet, ten, nay, twenty times, I saw and saw again the fakir obtain similar results over inert matter. . . It was but child's play for our 'charmer' to make the flame of candles which had, by his directions, been placed in the remotest corners of the apartment, pale and become extinguished at will; to cause the furniture to move, even the sofas on which we sat, the doors to open and shut repeatedly: and all this without quitting the mat upon which he sat on the floor.

### THE MAGICIAN AIDS, Not IMPEDES, NATURE

"Perhaps I will be told that I saw imperfectly. Possibly; but I will say that hundreds and thousands of persons have seen and do see what I have, and things more wonderful; has one of all these discovered the secret, or been able to duplicate these phenomena? And I can never repeat too often that all this does not occur on a stage, supplied with mechanical contrivances for the use of the operator. No, it is a beggar crouched, naked, on the floor, who thus sports with your intelligence, your senses, and all that which we have agreed among ourselves to style the immutable laws of nature, but which he appears to alter at will!

"Does he change its course? 'No, but he makes it act by using forces which are yet unknown to us,' say the believers. However that may be, I have found myself twenty times at

similar performances in company with the most distinguished men of British India — professors, physicians, officers. Not one of them but thus summarized his impressions upon quitting the drawing-room. "This is something terrifying to human intelligence!" Every time that I saw repeated by a fakir the experiment of reducing serpents to a cataleptic state, a condition in which these animals have all the rigidity of the dry branch of a tree, my thoughts have reverted to the biblical fable (?) which endows Moses and the priests of Pharaoh with the like power."\*

Assuredly, the flesh of man, beast, and bird should be as easily endowed with magnetic life-principle as the inert table of a modern medium. Either both wonders are possible and true, or both must fall to the ground, together with the miracles of Apostolic days, and those of the more modern Popish Church. As for vital proofs furnished to us in favor of such possibilities, we might name books enough to fill a whole library. If Sixtus V. cited a formidable array of spirits attached to various talismans, was not his threat of excommunication for all those who practiced the art, uttered merely because he would have the knowledge of this secret confined within the precincts of the Church? How would it do for his "divine" miracles to be studied and successfully reproduced by every man endowed with perseverance, a strong positive magnetic power, and an unflinching will? Recent events at Lourdes (of course, supposing them to have

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\* L. Jaccoliot, "*Voyage au Pays des Perles*."

been truthfully reported) prove that the secret is not wholly lost; and if there is no strong magician-mesmerizer concealed under frock and surplice, then the statue of Notre-Dame is moved by the same forces which move every magnetized table at a spiritual seance; and the nature of these "intelligences," whether they belong to the classes of human, human elementary, or elemental spirits depends on a variety of conditions. With one who knows anything of mesmerism, and at the same time of the charitable spirit of the Roman Catholic Church, it ought not to be difficult to comprehend that the incessant curses of the priests and monks; and the bitter anathemas so freely pronounced by Pius IX. — himself a strong mesmerizer, and believed to be a *jettatore* (evil eye) — have drawn together legions of elementaries and elementals under the leadership of the disembodied Torquemadas. These are the "angels" who play pranks with the statue of the Queen of Heaven. Any one who accepts the "miracle" and thinks otherwise blasphemes.

## PHILOSOPHY, RELIGION, ARTS AND SCIENCES BEQUEATHED BY MOTHER INDIA TO POSTERITY

Although it would seem as if we had already furnished sufficient proofs that modern science has little or no reason to boast of originality, yet before closing this volume we will adduce a few more to place the matter beyond doubt. We have but to recapitulate, as briefly as possible, the several claims to new philosophies and discoveries, the announcement of which has made the world open its eyes so

wide within these last two centuries. We have pointed to the achievements in arts, sciences, and philosophy of the ancient Egyptians, Greeks, Chaldeans, and Assyrians; we will now quote from an author who has passed long years in India studying their philosophy. In the famous and recent work of *Christna et le Christ*, we find the following tabulation:

"*Philosophy* — The ancient Hindus have created from the foundation the two systems of spiritualism and materialism, of metaphysical philosophy and of positive philosophy. The first taught in the Vedantic school, whose founder was Vyasa; the second taught in the Sankya school, whose founder was Kapila.

"*Astronomical Science* — They fixed the calendar, invented the zodiac, calculated the precession of the equinoxes, discovered the general laws of the movements, observed and predicted the eclipses.

"*Mathematics* — They invented the decimal system, algebra, the differential, integral, and infinitesimal calculi. They also discovered geometry and trigonometry, and in these two sciences they constructed and proved theorems which were only discovered in Europe as late as the seventeenth and eighteenth centuries. It was the Brahmans in fact who first deduced the superficial measure of a triangle from the calculation of its three sides, and calculated the relations of the circumference to the diameter. Furthermore, we must restore to them the square of the hypotenuse and the table so improperly called Pythagorean, which we find engraved on the *gôparama* of the majority of great pagodas.

"*Physics* — They established the principle which is still our own to-day, that the universe is a harmonious whole, subject to laws which may be determined by observation and experiment. They discovered hydrostatics; and the famous proposition that every body plunged in water loses of its own weight a weight equal to the volume which it displaces, is only a loan made by the Brahmans to the famous Greek architect, Archimedes. The physicists of the pagodas calculated the velocity of light, fixed in a positive manner the laws which it follows in its reflection. And finally, it is beyond doubt, from the calculations of Surya-Sidhenta, that they knew and calculated the force of steam. "*Chemistry*. — They knew the composition of water, and formulated for gases the famous law, which we know only from yesterday, that the volumes of gas are in inverse ratio to the pressures that they support. They knew how to prepare sulphuric, nitric, and muriatic acids; the oxides of copper, iron, lead, tin, and zinc; the sulphurets of iron, copper, mercury, antimony, and arsenic; the sulphates of zinc and iron; the carbonates of iron, lead, and soda; nitrate of silver; and powder. "*Medicine*. — Their knowledge was truly astonishing. In Tcharaka and Sousruta, the two princes of Hindu medicine, is laid down the system which Hippocrates appropriated later. Sousruta notably enunciates the principles of preventive medicine or hygiene, which he places much above curative medicine — too often, according to him, empirical. Are we more advanced to-day? It is not without interest to remark that the Arab physicians, who enjoyed a merited celebrity in the



middle ages — Averroes among others — constantly spoke of the Hindu physicians, and regarded them as the initiators of the Greeks and themselves. "*Pharmacology*. — They knew all the simples, their properties, their use, and upon this point have not yet ceased to give lessons to Europe. Quite recently we have received from them the treatment of asthma, with the datura.

"*Surgery* — In this they are not less remarkable. They made the operation for the stone, succeeded admirably in the operation for cataract, and the extraction of the foetus, of which all the unusual or dangerous cases are described by Tcharaka with an extraordinary scientific accuracy.

"*Grammar* — They formed the most marvellous language in the world — the Sanscrit — which gave birth to the greater part of the idioms of the Orient, and of Indo-European countries.

"*Poetry* — They have treated all the styles, and shown themselves supreme masters in all. Sakuntala, Avrita, the Hindu Phædra, Saranga, and a thousand other dramas have their superiors neither in Sophocles nor Euripides, in Corneille nor Shakespere. Their descriptive poetry has never been equalled. One must read, in the *Megadata*, "The Plaint of an Exile," who implores a passing cloud to carry his remembrances to his cottage, his relatives and friends, whom he will never see more, to form an idea of the splendor to which this style has been carried in India. Their fables have been copied by all modern and ancient peoples, who have not even given themselves the trouble to color differently the

subject of these little dramas. "*Music*. — They invented the gamut with its differences of tones and half-tones much before Gui d'Arezzo. Here is the Hindu scale:

Sa—Ri—Ga—Ma—Pa—Da—Ni—Sa.

"*Architecture* — They seem to have exhausted all that the genius of man is capable of conceiving. Domes, inexpressibly bold; tapering cupolas; minarets, with marble lace; Gothic towers; Greek hemicycles; polychrome style — all kinds and all epochs are there, betokening the origin and date of the different colonies, which, in emigrating, carried with them their souvenirs of their native art." Such were the results attained by this ancient and imposing Brahmanical civilization. What have we to offer for comparison? Beside such majestic achievements of the past, what can we place that will seem so grandiose and sublime as to warrant our boast of superiority over an ignorant ancestry? Beside the discoverers of geometry and algebra, the constructors of human speech, the parents of philosophy, the primal expounders of religion, the adepts in psychological and physical science, how even the greatest of our biologists and theologians seem dwarfed! Name to us any modern discovery, and we venture to say, that Indian history need not long be searched before the prototype will be found of record. Here we are with the transit of science half accomplished, and all our ideas in process of readjustment to the theories of force-correlation, natural selection, atomic polarity, and evolution. And here, to mock our conceit, our apprehensions, and our despair, we may read what Manu

said, perhaps 10,000 years before the birth of Christ: "The first germ of life was developed by water and heat" (*Manu*, book i., sloka 8).

"Water ascends toward the sky in vapors; from the sun it descends in rain, from the rain are born the plants, and from the plants, animals" (book iii., sloka 76).

"Each being acquires the qualities of the one which immediately precedes it, in such a manner that the farther a being gets away from the primal atom of its series, the more he is possessed of qualities and perfections" (book i., sloka 20).

"Man will traverse the universe, gradually ascending, and passing through the rocks, the plants, the worms, insects, fish, serpents, tortoises, wild animals, cattle, and higher animals. . . Such is the *inferior degree*" (Ibid.).

"These are the transformations declared, from the plant up to Brahma, which have to take place in his world" (Ibid.).

"The Greek," says Jacolliot, "is but the Sanscrit. Pheidias and Praxiteles have studied in Asia the chefs-d'œuvre of Daonthia, Ramana, and Aryavosta. Plato disappears before Dgeminy and Veda-Vyasa, whom he literally copies. Aristotle is thrown into the shade by the *Pourva-Mimansa* and the *Uttara-Mimansa*, in which one finds all the systems of philosophy which we are now occupied in re-editing, from the Spiritualism of Socrates and his school, the skepticism of Pyrrho, Montaigne, and Kant, down to the *positivism of Littré*."

Let those who doubt the exactness of the latter assertion read this phrase, extracted textually from the *Uttara-Mimansa*, or *Vedanta*, of Vyasa, who lived at an epoch which the Brahmanical chronology fixes at 10,400 years before our era:

"We can only study phenomena, verify them, and hold them to be relatively true, but nothing in the universe, neither by perception nor by induction, nor by the senses, nor by reasoning, being able to demonstrate the existence of a Supreme Cause, which could, at a fixed point of time, have given birth to the universe, Science has to discuss neither the possibility nor impossibility of this Supreme Cause."

Thus, gradually but surely, will the whole of antiquity be vindicated. Truth will be carefully sifted from exaggeration; much that is now considered fiction may yet be proved fact, and the "facts and laws" of modern science found to belong to the limbo of exploded myths. When, centuries before our era, the Hindu Bramaheupta affirmed that the starry sphere was immovable, and that the daily rising and setting of stars confirms the motion of the earth upon its axis; and when Aristarchus of Samos, born 267 years B.C., and the Pythagorean philosopher Nicete, the Syracusan, maintained the same, what was the credit given to their theories until the days of Copernicus and Galileo? And the system of these two princes of science — a system which has revolutionized the whole world — how long will it be allowed to remain as a complete and undisturbed whole? Have we not, at the present moment, in Germany, a learned savant, a Professor

Schoëpfer, who, in his public lectures at Berlin, tries to demonstrate, 1, that the earth is immovable; 2, the sun is but a little bigger than it seems; and 3, that Tycho-Brahe was perfectly right and Galileo perfectly wrong?\*" And what was Tycho-Brahe's theory? Why, that the earth stands immovable in the centre of the universe, and that around it, as around its centre, the whole of the celestial vault gravitates every twenty-four hours; and finally, that the sun and moon, apart from this motion, proceed on curved lines peculiar to themselves, while Mercury, with the rest of the planets, describes an epicycloid.

We certainly have no intention to lose time nor devote space to either combating or supporting this *new* theory, which suspiciously resembles the *old* ones of Aristotle and even the Venerable Bede. We will leave the learned army of modern Academicians to "wash their family linen among themselves," to use an expression of the great Napoleon. But we will, nevertheless, avail ourselves of such a good opportunity as this defection affords to demand once more of science her diploma or patents of infallibility. Alas! are these, then, the results of her boasted progress?

It was hardly more than yesterday when, upon the strength of facts within our own observation, and corroborated by the testimony of a multitude of witnesses, we

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\* "Ultimate Deductions of Science; The Earth Motionless." A lecture demonstrating that our globe does neither turn about its own axis nor around the sun; delivered in Berlin by Doctor Schoëpfer. Seventh Edition.

timidly ventured the assertion that tables, mediums, and Hindu fakirs were occasionally levitated. And when we added that, if such a phenomenon should happen but once in a century, "without a visible mechanical cause, then that rising is a manifestation of a natural law of which our scientists are yet ignorant," we were called "iconoclastic," and charged, in our turn, by the newspapers, with ignorance of the law of gravitation. Iconoclastic or not, we never thought of charging science with denying the rotation of the earth on its axis, or its revolution around the sun. Those two lamps, at least, in the beacon of the Academy, we thought would be kept trimmed and burning to the end of time. But, lo! here comes a Berlin professor and crushes our last hopes that Science should prove herself exact in some one particular. The cycle is truly at its lowest point, and a new era is begun. The earth stands still, and Joshua is vindicated!

In days of old — in 1876 — the world believed in centrifugal force, and the Newtonian theory, which explained the flattening of the poles by the rotatory motion of the earth around its axis, was orthodox. Upon this hypothesis, the greater portion of the globular mass was believed to gravitate toward the equator; and in its turn the centrifugal force, acting on the mass with its mightiest power, forced this mass to concentrate itself on the equator. Thus is it that the credulous scientists believed the earth to rotate around its axis; for, were it otherwise, there would exist no centrifugal force, and without this force there could be no gravitation toward the equatorial latitudes. It has been one of the

accepted proofs of the rotation of the earth, and it is this deduction, with several others, that the Berlin professor declares that, "in common with many other scientists," he "rejects."

"Is this not ridiculous, gentlemen," he concludes, "that we, confiding in what we were taught at school, have accepted the rotation of the earth around its axis as a fact fully demonstrated, while there is nothing at all to prove it, and it *cannot* be demonstrated? Is it not cause of astonishment that the scientists of the whole educated world, commencing with Copernicus and Kepler, should have begun by accepting such a movement of our planet, and then three and a half centuries later be searching for such proofs? But, alas! though we search, we find none, as was to be expected. All, all is vain!"

And thus it is that at one stroke the world loses its rotation, and the universe is bereaved of its guardians and protectors, the centrifugal and centripetal forces! Nay, ether itself, blown out of space, is but a "fallacy," a myth born of a bad habit of using empty words; the sun is a pretender to dimensions to which it was never entitled; the stars are twinkling dots, and "were so expressly disposed at considerable distances from one another by the Creator of the universe, probably with the intention that they should simultaneously illumine the vast spaces on the face of our globe" — says Dr. Schoëpfer.

And is it so that even three centuries and a half have not sufficed the men of exact science to construct one theory that not a single university professor would dare challenge? If

astronomy, the one science built on the adamantine foundation of mathematics, the one of all others deemed as infallible and unassailable as truth itself, can be thus irreverently indicted for false pretences, what have we gained by cheapening Plato to the profit of the Babinets? How, then, do they venture to flout at the humblest observer who, being both honest and intelligent, may say he has seen a mediumistic, or magical phenomenon? And how dare they prescribe the "limits of philosophical inquiry," to pass beyond which is not lawful? And these quarrelling hypothesisists still arraign as ignorant and superstitious those giant intellects of the past, who handled natural forces like world-building Titans, and raised mortality to an eminence where it allied itself with the gods! Strange fate of a century boasting to have elevated exact science to its *apex of fame*, and now invited to go back and begin it's A B C of learning again!

Recapitulating the evidence contained in this work, if we begin with the archaic and unknown ages of the Hermetic Pimander, and come down to 1876, we find that one universal belief in magic has run through all these centuries. We have presented the ideas of Trismegistus in his dialogue with Asclepius; and without mentioning the thousand and one proofs of the prevalence of this belief in the first centuries of Christianity, to achieve our purpose we have but to quote from an ancient and a modern author. The first will be the great philosopher Porphyry, who several thousand years after the days of Hermes, remarks in relation to the prevailing skepticism of his century, the following: "We need not be

amazed in seeing the vulgar masses ( *oji polloi* ) perceive in statues merely stone and wood. Thus it is generally with those who, ignorant in letters, find naught in *stylæ* covered with inscriptions but stone, and in written books naught but the tissue of the papyrus." And 1,500 years later, we see Mr. Sergeant Cox, in stating the case of the shameful prosecution of a medium by just such a blind materialist, thus expressing his ideas: "Whether the medium is guilty or guiltless . . . certain it is that the trial has had the unlooked-for effect of directing the attention of the whole public to the fact that the phenomena *are asserted to exist*, and by a great number of competent investigators are *declared to be true*, and of the reality of which every person may, if he pleases, satisfy himself by actual inspection, thus sweeping away, thus and for ever, *the dark and debasing doctrines of the materialists.*"

Still, in harmony with Porphyry and other theurgists, who affirmed the different natures of the manifesting "spirits" and the personal spirit or will of man, Mr. Sergeant Cox adds, without committing himself any further to a personal decision: "True, there are differences of opinions . . . and perhaps ever will be, as to the sources of the power that is exhibited in these phenomena; but whether they are the product of the psychic force of the circle . . . or, if spirits of the dead be the agents, as others say, or elemental spirits (whatever it may be) as asserted by a third party, this fact at least is established — that man is not wholly material, that the mechanism of man is moved and directed by some non-material — that is, some non-molecular structure, which

possesses not merely intelligence, but *can exercise also a force upon matter*, that something to which, for lack of a better title, we have given the name of soul. These glad tidings have by this trial been borne to thousands and tens of thousands, whose happiness here, and hopes of a hereafter, have been blighted by the materialists, who have preached so persistently that soul was but a superstition, man but an automaton, mind but a secretion, present existence purely animal, and the future — a blank."

"Truth alone," says Pimander, "is eternal and immutable; *truth* is the first of blessings; but truth is not and cannot be on earth: it is possible that God sometimes gifts a few men together with the faculty of comprehending divine things with that of rightly understanding truth; but nothing is true on earth, for everything has matter on it, clothed with a corporeal form subject to change, to alteration, to corruption, and to new combinations. Man is not *the* truth, for only that which has drawn its essence from itself, and remains itself, and unchangeable, is true. How can that which changes so as not to finally be recognized, be ever true? Truth, then, is that only which is immaterial and not enclosed within a corporeal envelope, that which is colorless and formless, exempt from change and alteration; that which is ETERNAL. All of that which perishes is a lie; earth is but dissolution and generation; every generation proceeds from a dissolution; the things of earth are but *appearances* and imitations of truth; they are what the picture is to reality. The things of earth are not the TRUTH! . . . Death, for some persons, is an evil which

strikes them with profound terror. This is ignorance. . . Death is the destruction of the body; the being in it *dies not*. . . The material body loses its form, which is disintegrated in course of time; the senses which animated it return to their source and resume their functions; but they gradually lose their passions and their desires, and *the spirit* ascends to heaven to become a HARMONY. In the first zone, it leaves behind itself the faculty of increasing and decreasing; in the second, the power of doing evil and the frauds of idleness; in the third, deceptions and concupiscence; in the fourth, insatiable ambition; in the fifth, arrogance, audacity, and temerity; in the sixth, all yearning after dishonest acquisitions; and in the seventh, *untruthfulness*. The spirit thus purified by the effect on him of the celestial harmonies, returns once more to its primitive state, strong of a merit and power self-acquired, and which belongs to it properly; and only then he begins to dwell with those that sing eternally their praises of the FATHER. Hitherto, he is placed among the powers, and as such has attained to the supreme blessing of knowledge. He is become a GOD! . . . No, the things of earth are not the truth."

After having devoted their whole lives to the study of the records of the old Egyptian wisdom, both Champollion-Figeac and Champollion, Junior, publicly declared, notwithstanding many biassed judgments hazarded by certain hasty and unwise critics, that the *Books of Hermes* "truly contain a mass of Egyptian traditions which are

constantly corroborated by the most authentic records and monuments of Egypt of the hoariest antiquity."\*

Closing up his voluminous summary of the psychological doctrines of the Egyptians, the sublime teachings of the sacred Hermetic books, and the attainments of the initiated priests in metaphysical and practical philosophy, Champollion-Figeac inquires — as he well may, in view of the then attainable evidence — "whether there ever was in the world another association or caste of men which could equal them in credit, power, learning, and capability, in the same degree of good or evil? No, *never!* And this caste was subsequently *cursed* and stigmatized only by those who, under I know not what kind of modern influences, have considered it as the enemy of men and — science."†

At the time when Champollion wrote these words, Sanscrit was, we may say, almost an unknown tongue for science. But little in the way of a parallel could have been drawn between the respective merits of the Brahmans and the Egyptian philosophers. Since then, however, it has been discovered that the very same ideas, expressed in almost identical language, may be read in the Buddhistic and Brahmanical literature. This very philosophy of the unreality of mundane things and the illusion of the senses — whose whole substance has been plagiarized in our own times by the German metaphysicians — forms the groundwork of

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\* Champ.-Figeac, "*Egypte*," p. 143.

† *Ibid.*, p. 119.

Kapila's and Vyasa's philosophies, and may be found in Gautama Buddha's enunciation of the "four truths," the cardinal dogmas of his doctrine. Pimander's expression "he is become a god" is epitomized in the one word, *Nirvana*, which our learned Orientalists most incorrectly consider as the synonym of *annihilation!*

This opinion of the two eminent Egyptologists is of the greatest value to us if it were only as an answer to our opponents. The Champollions were the first in Europe to take the student of archæology by the hand, and, leading him on into the silent crypts of the past, prove that civilization did not begin with our generations; for "though the origins of ancient Egypt are unknown, she is found to have been at the most distant periods within the reach of historical research, with her great laws, her established customs, her cities, her kings, and gods"; and behind, far behind, these same epochs we find ruins belonging to other still more distant and higher periods of civilization. "At Thebes, portions of ruined buildings allow us to recognize remnants of still anterior structures, the materials of which had served for the erection of the very edifices which have now existed for thirty-six centuries!"\* "Everything told us by Herodotus and the Egyptian priests is found to be exact, and has been corroborated by modern scientists," adds Champollion. †

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\* Ibid., p. 2.

† Ibid., p. 11.

Whence the civilization of the Egyptians came, will be shown in volume II., and in this respect it will be made to appear that our deductions, though based upon the traditions of the Secret Doctrine, run parallel with those of a number of most respected authorities. There is a passage in a well-known Hindu work which may well be recalled in this connection.

"Under the reign of Viswamitra, first king of the Dynasty of Soma-Vanga, in consequence of a battle which lasted five days, Manu-Vina, heir of the ancient kings, being abandoned by the Brahmans, emigrated with all his companions, passing through Arya, and the countries of Barria, till he came to the shores of Masra" (*History of India*, by Collouca-Batta). Unquestionably this Manu-Vina and Menes, the first Egyptian King, are identical.

Arya, is Eran (Persia); Barria, is Arabia, and Masra, was the name of Cairo, which to this day is called, *Masr*, Musr, and Misro. Phœnician history names Maser as one of the ancestors of Hermes.

And now we will bid farewell to thaumatophobia and its advocates, and consider thaumatomania under its multifarious aspects. In vol. II., we intend to review the "miracles" of Paganism and weigh the evidence in their favor in the same scales with Christian theology. There is a conflict not merely impending but already begun between science and theology, on the one hand, and spirit and its hoary science, magic, on the other. Something of the possibilities of the latter have already been displayed, but more is to come.

The petty, mean world, for whose approving nod scientists and magistrates, priests and Christians compete, have begun their latter-day crusade by sentencing in the same year two innocent men, one in France, the other in London, in defiance of law and justice. Like the apostle of circumcision, they are ever ready to thrice deny an unpopular connection for fear of ostracism by their own fellows. The Psychomantics and the Psychophobists must soon meet in fierce conflict. The anxiety to have their phenomena investigated and supported by scientific authorities has given place with the former to a frigid indifference. As a natural result of so much prejudice and unfairness as have been exhibited, their respect for scientists is waning fast, and the reciprocal epithets bandied between the two parties are becoming far from complimentary to either. Which of them is right and which wrong, time will soon show and future generations understand. It is at least safe to prophesy that the Ultima Thule of God's mysteries, and the key to them are to be sought elsewhere than in the whirl of Avogadro's molecules.

People who either judge superficially, or, by reason of their natural impatience would gaze at the blazing sun before their eyes are well fitted to bear lamp-light, are apt to complain of the exasperating obscurity of language which characterizes the works of the ancient Hermetists and their successors. They declare their philosophical treatises on magic incomprehensible. Over the first class we can afford to waste no time; the second, we would beg to moderate their anxiety, remembering those sayings of Espagnet — "Truth

lies hid in obscurity," and "Philosophers never write more deceitfully than when plainly, nor ever more truly than when obscurely." Furthermore, there is a third class, whom it would compliment too much to say that they judge the subject at all. They simply denounce *ex-cathedra*. The ancients they treat as dreamy fools, and though but physicists and thaumatophobic positivists, they commonly claim a monopoly of spiritual wisdom!

We will select Irenæus Philaletha to answer this latter class. "In the world our writings shall prove a curious-edged knife; to some they shall carve out dainties, but to others they shall only serve to cut their fingers; yet we are not to be blamed, for we do seriously admonish all who shall attempt this work that they undertaketh the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some, who will think, nevertheless, that they understand as well, when they misconstrue our meaning most perversely; for is it imaginable that they who are fools in nature should be wise in books, which are testimonies unto nature?"

The few elevated minds who interrogate nature instead of prescribing laws for her guidance; who do not limit her possibilities by the imperfections of their own powers; and who only disbelieve because they do not know, we would remind of that apothegm of Narada, the ancient Hindu philosopher:



"Never utter these words: 'I do not know this — therefore  
it is false.' " "One must study to know, know to understand, | understand to judge."

**END OF VOLUME I**

**THE SECRET DOCTRINE**  
**THE SYNTHESIS**  
**OF**  
**SCIENCE, RELIGION, AND PHILOSOPHY**

by

**H. P. BLAVATSKY**

Author of "ISIS UNVEILED"

**सत्यात् नास्ति यरो धर्मः ।**

"There Is No Religion Higher than Truth"

**Vol. II — ANTHROPOGENESIS**

London

THE THEOSOPHICAL PUBLISHING COMPANY, LIMITED

7, Duke Street, Adelphi, W.C.

WILLIAM Q. JUDGE

117, Nassau Street, New York

THE MANAGER OF THE *THEOSOPHIST*

Adyar, Madras 1888

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

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## BOOK I - PART III

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Ἡ ἐμή διδαχή οὐκ ἐστὶν ἐμή, ἀλλὰ τοῦ πέφαντός με.

"My doctrine is not mine, but his that sent me."

— John vii. 16.

MODERN science insists upon the doctrine of evolution; so do human reason and the "Secret Doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have preexisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "*giants*" of the *Vedas*, the *Völuspa*, and the Book of *Genesis*? While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with man, had modified its own primordial and distinctive forms. — "Isis Unveiled," Vol. I., p. 153.

## PRELIMINARY NOTES

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### On the Archaic Stanzas, and the Four Prehistoric Continents

"Facies totius Universi, quamvis infinitis modis variet,  
Manet tamen semper eadem." — SPINOZA

THE Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book I. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book I., while they are first given in full as they stand, when taken verse by verse with their Commentaries an attempt is made to make them clearer, by words added in brackets, in anticipation of the fuller explanation of the Commentary.

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the

animal kingdom.\*

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine "Pymander"* of Hermes we find the same Seven primeval men† evolving from Nature and "Heavenly

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\* See Genesis ch. ii., v. 19. Adam is formed in verse 7, and in verse 19 it is said: "Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air; and brought them unto Adam* to see what he would call them." Thus man was created *before* the animals; for the animals mentioned in chapter i. are the signs of the Zodiac, while the man, "male and female," is not *man*, but the Host of the Sephiroth; FORCES, or Angels, "made in his (God's) image and after his likeness." The Adam, man, is not made in that likeness, nor is it so asserted in the Bible. Moreover, the Second Adam is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam — the Kadmon — is the synthesis of the *ten* Sephiroth. Of these, the upper triad remains in the Archetypal World as the future "Trinity," while the seven lower Sephiroth create the manifested material world; and *this septenate is the second Adam*. Genesis, and the mysteries upon which it was fabricated, came from Egypt. The "God" of the 1st chapter of Genesis is the *Logos*, and the "Lord God" of the 2nd chapter the Creative *Elohim* — the *lower* powers.

† Thus saith Pymander — "This is the mystery that to this day was hidden. Nature being mingled with the Heavenly man (Elohim, or Dhyanis), brought forth a wonder . . . *Seven men*, all males and females (Hermaphrodite) . . . according to the nature of the seven Governors" — Book II. v. 29) — or the seven Hosts of the *Pitris* or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned! In the "*Theological and philosophical works of Hermes Trismegistus, Christian (?) Neoplatonist*," a work compiled by John

Man," in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings with the faces of ravens (black, swarthy complexions), whom "the (Seven) great gods created," are mentioned. Or, as explained in lines 16 and 18 — "In the midst of the Earth they grew up and became great . . . . Seven kings, brothers of the same family." These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect, i.e.,* was born before the "balance" (sexes) existed, and which was therefore destroyed. (Zohar, *Siphrah Dzeniouta, Idrach Suta, 2928, La Kabbale*, p. 205.) "Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples" ( Hibbert Lectures, p. 372). The god Nergas (death) destroyed them. "How did he destroy them?" "By bringing into equilibrium (or balance) those who did not yet exist" (*Siphrah Dzeniouta*). They were "destroyed," as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race reincarnated in the bisexual (potentially); the latter in the Androgynes; these again in the sexual, the later third Race; (for further

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David Chambers, of Oriel College, Oxford, the translator wonders "for whom these *seven men* are intended?" He solves the difficulty by concluding that, as "the original pattern man (*Adam Kadmon of ch. i. Genesis*) was masculine-feminine, the seven may signify the succeeding patriarchs named in Genesis" (p. 9) . . . A truly theological way of cutting the Gordian knot.

explanation, *vide infra*). Were the tablets less mutilated, they would be found to contain word for word the same account as given in the archaic records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible\* as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian "*Books of Thoth*," and "*Book of the Dead*," and the Hindu Purânas with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabiri was the "Holy Fires," which created on seven localities of the island of *Electria* (or Samothrace) the "Kabir born of the Holy Lemnos" (the island sacred to *Vulcan*).

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\* As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written "before the time of Moses" (See G. Smith's "*Chaldean Account of Genesis*," p. 86), how can the Pentateuch be called a *revelation*? It is simply another version of the same story.

According to Pindar (See "*Philosophomena*," Miller's edition, p. 98), this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind (*ibid*, p. 108). If, while coupling with this the fact that Samothrace was colonised by the Phœnicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery* gods of the Phœnicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their Genesis and first Cosmogonic traditions — when these were rewritten by Ezra and others — from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami,\* but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding

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\* *Vide* § "Adam-Adami," in Part II. of this volume.

the same in Genesis and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in "*Pymander*" and in the "*Book of the Concealed Mystery*" of the Kabala. In the latter Adam Kadmon is the Sephirothal TREE, as also the "Tree of the Knowledge of Good and Evil." And that "*Tree*," says verse 32, "hath around it seven columns," or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his "*Chaldean Account of Genesis*:"

"The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind*. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word" (p. 86).

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the Purânîc legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of

the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine, regarded up to that time as a lake.\* But the Israelites had, moreover, another legend upon which to base their allegory: the "deluge," that transformed the present Gobi Desert into a sea *for the last time*, some 10 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. As the Babylonian accounts are now only restored from hundreds of thousands of broken fragments (the mound of *Kouyunjik* alone having yielded to Layard's excavations over twenty thousand fragments of inscriptions), the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are: —

(1.) That the race which was the first to fall into generation was a *dark Race (Zalmat Gaguadi)*, which they call the *Adami* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.

(2.) That the Babylonians recognised *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-races.

(3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were: the god *Zi*; the god *Ziku* (noble life, Director of

purity); the god *Mirku* (noble crown) "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made;" the god *Libzu* "wise among the gods"; the god *Nissi* . . . . and the god *Suhhab*; and *Hea* or *Sa*, their synthesis, the god of wisdom and of the Deep, identified with Oannes-Dagon, at the time of the fall, and called (collectively) the Demiurge, or Creator. (See *Chaldean Account Genesis*, p. 82.)

There are two "Creations" so called, in the Babylonian fragments, and *Genesis* having adhered to this, one finds its first two chapters distinguished as the Elohite and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elohim): and to that of the human groups after the fall.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. That which in the *Vendidad*, for instance, is referred to as *Airyānem Vaêgo* (see *Bund.* 79, 12) wherein was

\* See Pliny, 4, c. 12; Strabo, 10; Herodotus, 7, c. 108; Pausanias, 7, c. 4, etc.

born the original Zoroaster,\* is called in the Purânic literature "Sveta-Dwîpa," "Mount Meru," the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the land of the "Gods" under their chiefs the "Spirits of this Planet."

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:—

## "The Imperishable Sacred Land"

I. The reasons for this name are explained as follows: This "Sacred Land" — of which more later on — is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the

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\* By "original" we mean the "Amshaspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustra or Zertusts, the Dabistan alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH."†

## The Hyperborean

II. The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. *Eggu;" ga;r nukto" te kai h~mato" eisi keIeuQoi*, says a verse in the *Odyssey* (x. 86).

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Rhiphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.‡ It was

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† In India called "The Day of Brahmâ.

‡ See Volcker, "Mythological Geography," pp. 145 to 170.



a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.

## Lemuria

III. The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, "extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji;" and from its Marsupial types he infers "a connection with the Northern Continent during the Secondary period," writes Mr. C. Gould in "*Mythical Monsters*," p. 47. The subject

is treated at length elsewhere.\*

## Atlantis

IV. "Atlantis" is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. (See "*Esoteric Buddhism*.")

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the

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\* It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A. R. Wallace shows, in his "*Geographical Distribution of Animals*" and "*Island Life*," that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," and he adds in a private letter that "no name has been given to this supposed land." Yet the land did exist, and was of course *pre-tertiary*, for "Lemuria" (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago,\* and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10a): "These secrets (of land and sea) were divulged to the men of the secret science, but not to the geographers."

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatis* of biologists will

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\* One more "coincidence" —

"Now it is proved that in geologically recent times, *this region of North Africa was in fact a peninsula of Spain*, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an *upheaval to which the Sahara owes its existence*. The shores of this former sea of Sahara are still marked by the shells of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oscar Schmidt, "*Doctrine of Descent and Darwinism*," p. 244.)

turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers — the ethereal prototype of the Atlantean — had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoïd ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose — the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say;† or whether again Mr. Croll "allows fifteen millions since the beginning of the Eocene period," as quoted

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† A. Winchell, Professor of Geology, "*World-Life*," p. 369.

by an English geologist,\* both sets of figures cover the claims made by the Secret Doctrine.† For assigning as the latter does from four to five million years between the incipient and the

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\* Mr. Charles Gould, late Geological surveyor of Tasmania, in "*Mythical Monsters*," p. 84.

† Sir Charles Lyell, who is credited with having "*happily* invented the terms Eocene, Miocene, and Pliocene," to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his "Mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same Author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed, about half-a-dozen times, his opinion upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's "*Natural Philosophy*," one finds only ten million years allowed, since the time when the temperature of the Earth permitted vegetable life to appear on it; (*App. D et seq. also Trans. Roy. Soc. Edin. xliii, Pt. 1, 157, 1862, where 847 is cancelled*). Mr. Darwin gives Sir W. Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust" (See Ch. Gould). In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 *millions* of years! Meanwhile, basing his arguments as to the limits to the age of the Sun's heat, on figures previously established by Sir W. Thomson, Mr. Croll allows 60 *millions* of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis — all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, *chronologically speaking*, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

The "Ages" and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Reade? This gentleman, in a paper on "Limestone as an Index of Geological Time," read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years (*See "Proceedings of Royal Society," London, Vol. XXVIII., p. 281*); or shall we ask support for our chronology from Mr. Darwin's works, wherein he demands for the

organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millennium of it.

## **The Tropics at the Pole**

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during "The Miocene Age" — whether one or ten million years ago— Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, "had almost a tropical climate." Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journeyed yearly. "During the Miocene Age, Greenland (in N. Lat. 708) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia," says Science; in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in

the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the sun never set and the palm grew freely — if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Purânas — for one who understands the allegories of the latter — contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

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NOTE. The reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order

of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted.

BOOK II — PART I

ANTHROPOGENESIS



STANZAS TRANSLATED WITH COMMENTARIES  
FROM THE

SECRET BOOK OF DZYAN

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

• • • • •

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

• • • • •

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

• • • • •

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

(*Kalevala*, Rune I.)

## ANTHROPOGENESIS IN THE SECRET VOLUME

(VERBATIM EXTRACTS\*)

### I

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH:—"LORD OF THE SHINING FACE; MY HOUSE IS EMPTY . . . . SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTHE HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTHE HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

3. SAID THE "LORD OF THE SHINING FACE":—"I SHALL SEND THEE A FIRE WHEN THY WORK IS

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\* Only forty-nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS . . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE . . . . THOU ART NOT READY. THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

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### II

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER.

. . . . AFTER THIRTY CRORES SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE AND BAD.

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED FROM THE REMAINS OF OTHERS, FROM THE DROSS AND SLIME OF HER FIRST, SECOND,

AND THIRD, SHE FORMED THEM. THE DHYANI CAME AND LOOKED—THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO-AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

10. WHEN THEY WERE DESTROYED, MOTHER-EARTH REMAINED BARE. SHE ASKED TO BE DRIED.

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### III

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN

ABOVE, THE FIRST HEAVEN.

12. THE GREAT CHOHANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. "BRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE WILL BUILD COVERINGS WITHOUT. MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO. . ."

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

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### IV

14. THE SEVEN HOSTS, THE "WILL-BORN LORDS," PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHUTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS



THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE . . . .

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; "IT HAS IT," SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT FIRE . . . . MAN REMAINED AN EMPTY SENSELESS BHUTA . . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE THIRD.

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V

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY

BUDDING AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS \*—THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING.

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VI

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

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\* The idea and spirit of the sentence is here given, as a verbal translation would convey very little to the reader.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

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## VII

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MINDLESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

25. HOW DID THE MANÂSA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID:

"NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS.

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## VIII

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

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**IX**

33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING:—

34. "THE AMANÂSA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID . . .

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

36. THE FOURTH RACE DEVELOPED SPEECH.

37. THE ONE BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SHELL-HEADS.

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**X**

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH-RACE MEN; THE GODS BECAME NO-GODS; THE SURA BECAME A-SURA.

39. THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOOTS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.

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**XI**

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES

IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

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## XII

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. . .

...

## STANZA I\*

### BEGINNINGS OF SENTIENT LIFE

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- §§ (1) The LHA, or Spirit of the Earth. (2) Invocation of the Earth to the Sun. (3) What the Sun answers. (4) Transformation of the Earth.
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1. THE LHA (a) WHICH TURNS THE FOURTH (*Globe, or our Earth*) IS SERVANT TO THE LHA(S) OF THE SEVEN (*the planetary Spirits*) (b), THEY WHO REVOLVE, DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE (*Loka-Chakshub*) OF OUR WORLD. HIS BREATH GIVES LIFE TO THE SEVEN (*gives light to the planets*). IT GAVE LIFE TO

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\* All the words and sentences placed in brackets in the Stanzas and Commentaries are the writer's. In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. Having never claimed personal infallibility, that which is given on her own authority may leave much to be desired, in the very abstruse cases where too deep metaphysics is involved. The teaching is offered as it is understood; and as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical.

THE FIRST (c). "THEY ARE ALL DRAGONS OF WISDOM," adds the Commentary (d).

(a) Lha is the ancient word in trans-Himalayan regions for "Spirit," any celestial or *superhuman* Being, and it covers the whole series of heavenly hierarchies, from Archangel, or Dhyanis, down to an angel of darkness, or terrestrial Spirit.

(b) This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the ancients had, in their Kyriel of gods, seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the *second Logos*, the Demiurge. The seven (who have now become the "Seven Eyes of the Lord" in the Christian religion) were the regents of the seven *chief* planets; but these were not — reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth. The sun was the chief, *exoterically*, of the twelve great gods, or zodiacal constellations; and, *esoterically*, the Messiah, the Christos (the subject *anointed* by the Great BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven "Mystery-gods" of the planets.

"The seven higher make the Seven Lhas create the world," states a Commentary; which means that our Earth, leaving aside the rest, was *created* or fashioned by terrestrial spirits, the "Regents" being simply the supervisors. This is the first germ,

the seed of that which grew later into the Tree of Astrology and Astrolatry. The Higher ones were the *Kosmocratores*, the fabricators of our solar system. This is borne out by all the ancient Cosmogonies: that of Hermes, of the Chaldees, of the Aryans, of the Egyptians, and even of the Jews. Heaven's belt, the signs of the Zodiac (the *Sacred animals*), are as much the Bne' Alhim (Sons of the Gods or the Elohim) as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar gods or goddesses, called the fathers and mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their "Fathers" and "Mothers" — the latter interchangeable and varying with each nation — the gods and their planets, such as Jupiter, Saturn, Bel, Brihaspati, etc.

(c) "His breath gave life to the seven," refers as much to the sun, who gives life to the Planets, as to the "High One," the *Spiritual Sun*, who gives life to the whole Kosmos. The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas.

In the apocalyptic Slokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Purânas. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly. In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the invisible *Logos*, with its seven hierarchies (represented or personified each by its chief angel or rector),

form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter "Hierarchy" being, so to speak, the visible and objective *Logos* of the invisible and (except in the lowest grades) ever-subjective angels.

Thus — to anticipate a little by way of illustration — every Race in its evolution is said to be born under the direct influence of one of the Planets: Race the first receiving its breath of life from the Sun, as will be seen later on; while the third humanity — those who fell into generation, or from androgynes became separate entities, one male and the other female — are said to be under the direct influence of Venus, "*the little sun* in which the solar orb stores his light."

The summation of the Stanzas in Book I. showed the genesis\* of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force (centripetal and centrifugal, positive and negative, male and female, etc., etc.); (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

This LOGOS is the apex of the Pythagorean triangle. When

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\* According to Dr. A. Wilder's learned definition, Genesis, *genesi*" is not generation, but "*a coming out of the eternal into the Kosmos and Time*": "*a coming from esse into existere,*" or "*from BE-NESS into 'being'*" — as a Theosophist would say.

the triangle is complete it becomes the Tetraktis, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its *noumenon*.

Put more metaphysically, the classification given here of Cosmic Ultimates, is more one of convenience than of absolute philosophical accuracy. At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc., of Western Pantheists. It constitutes the Basis of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things — the basis of all objective evolution and Cosmogogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter: hence the "primal impress" so vainly discussed by Bishop Temple. Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But as, apart from it, the latter is absolutely and necessarily inert — *a mere abstraction* — it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of the Cosmic Ultimates. Force *succeeds* Mulaprakriti; but, *minus* Force, Mulaprakriti is for all practical intents and purposes non-

existent.\*

## Man, the Third Logos

The "Heavenly Man" (Tetragrammaton) who is the Protogonos, Tikkoun, the firstborn from the passive deity and the first manifestation of that deity's shadow, is the universal form and idea, which engenders the manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabala, of the *Universe itself*, also called the *second Logos*. The second springs from the first and develops the third triangle (see the Sephirothal Tree); from the last of which (the lower host of Angels) MEN are generated. It is with this third aspect that we shall deal at present.

The reader must bear in mind that there is a great difference between the LOGOS and the *Demiurgos*, for one is *Spirit* and the other is *Soul*; or as Dr. Wilder has it: "*Dianoia* and *Logos* are synonymous, *Nous* being superior and closely in affinity with *To a-gaon*, one being the superior apprehending, the other the comprehending — one noetic and the other phrenic."

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a

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\* For a clearer explanation of the origins, as contained in the esotericism of the Bhagavad Gita, see the Notes thereon published in the "*Theosophist*" for February, March and June, 1887, Madras.

photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the *Logos*, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the three Heads of the Kabala: "*Unum intra alterum, et alterum super alterum*" (*Zohar, Idra Suta*, sec. VII). "Every Universe (world or planet) has its own *Logos*," says the doctrine. The Sun was always called by the Egyptians "the eye of Osiris," and was himself the *Logos*, the first-begotten, or light made manifest to the world, "which is the Mind and divine intellect of the Concealed." It is only by the sevenfold Ray of this light that we can become cognizant of the *Logos* through the Demiurge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator" — good and bad at the same time, the origin of good and the origin of evil. This "Creator" is neither good nor bad *per se*, but its differentiated aspects in nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "Books of Hermes," and in every ancient folk lore. It is symbolised generally by the Dragon and the Serpent — the Dragon of Good and the Serpent of Evil, represented on Earth by the right and the left-hand Magic. In the epic poem of Finland, the Kalewala,† the origin of the Serpent of Evil is given: it is born from the "spittle

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† J. W. Alden, New York.

of Suoyatar . . . and endowed with a living Soul by the Principle of Evil," Hisi. A strife is described between the two, the "thing of Evil" (the Serpent or Sorcerer), and Ahti, the Dragon; "Magic Lemminkainen." The latter is one of the seven sons of Ilmatar, the virgin "daughter of the air," she "who fell from heaven into the sea," before Creation, *i.e.*, Spirit transformed into the matter of sensuous life. There is a world of meaning and Occult thought in these few lines, admirably rendered by Dr. J. M. Crawford, of Cincinnati. The hero Lemminkainen, the good magician,

"Hews the wall with might of magic,  
Breaks the palisade in pieces,  
Hews to atoms *seven* pickets,  
Chops the *Serpent wall* to fragments.

.....

When the monster little heeding,

.....

Pounces with his mouth of venom  
At the head of Lemminkainen.  
But the hero, quick recalling,  
Speaks the *Master words of Knowledge*,  
Words that came from distant ages,  
Words his ancestors had taught him. . "

(d) In China the men of Fohi (or the "Heavenly Man") are called the twelve *Tien-Hoang*, the twelve hierarchies of Dhyanis or Angels, with human Faces, and Dragon bodies; the

dragon standing for *divine Wisdom* or Spirit\*; and they create men by incarnating themselves in seven figures of clay — earth and water — made in the shape of those *Tien-hoang*, a

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\* It has been repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowledge. "The Serpent has been connected with the god of wisdom from the earliest times of which we have any historical notice," writes Staniland Wake. "This animal was the especial symbol of Thot or Taut . . . and of all those *gods*, such as Hermes (?) and Seth who can be connected with him. This is also the primitive Chaldean triad Hea or Hoa." According to Sir Henry Rawlinson, the most important titles of this deity refer to "his functions as the source of all knowledge and science." Not only is he "the intelligent fish," but his name may be read as signifying both "life" and a serpent (an initiated adept), and he may be considered as "figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions." Esculapius, Serapis, Pluto, Knoum and Kneph, are all deities with the attributes of the serpent. Says Dupuis, "They are all *healers*, givers of health, spiritual and physical, and of *enlightenment*." The crown formed of an asp, the *Thermuthis*, belongs to Isis, goddess of Life and Healing. The Upanishads have a treatise on the *Science of Serpents* — in other words, the Science of Occult knowledge; and the *Nagas* of the exoteric Buddhist are not "the fabulous *creatures* of the nature of serpents . . . beings superior to men and the protectors of the law of Buddha," as Schlagintweit believes, but real living men, some superior to men by virtue of their Occult knowledge, and the *protectors of Buddha's law*, inasmuch as *they interpret his metaphysical tenets correctly*, others inferior morally as being *black magicians*. Therefore it is truly declared that Gautama Buddha "is said to have taught them a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance." (Schlagintweit's "*Tibetan Buddhism*.")



third allegory; (compare the "*Symbols of the Bonzes*"). The twelve ÆSERS of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria — a legend which is repeated word for word by the oldest tribes about and around the Euphrates — men were created by the "Sons of God" descending on Earth, where, after culling seven *Mandragoras*, they animated these roots, which became forthwith men.\*

All these allegories point to one and the same origin — to the dual and the triple nature of man; dual, as male and female; triple — as being of spiritual and psychic essence *within*, and of a material fabric without.

2. SAID THE EARTH, "LORD OF THE SHINING FACE (*the Sun*) MY HOUSE IS EMPTY. . . . SEND THY SONS TO

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\* The Mandragora is the *mandrake* of the Bible, of Rachel and Leah. They are the roots of a plant, fleshy, hairy, and forked below, representing roughly the limbs of a man, the body and even a head. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of *shrieking* —

. . . . "Like mandrakes torn out of the earth  
That living mortals, hearing them, run mad"

— the mandragora was the magic plant *par excellence*.

These roots, without any stalk, and with large leaves growing out of the head of the root, like a gigantic crop of hair, present little similitude to man when found in Spain, Italy, Asia Minor, or Syria. But on the Isle of Candia, and in Karamania near the city of Adan, they have a wonderfully human form; being very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes. They are especially effective in *Black Magic*.

PEOPLE THIS WHEEL (*Earth*). THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (*a*). SEVEN TIMES DOTHE HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTHE HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE (*b*). SEND NOW TO THY SERVANT THE SAME!" (*c*).

(*a*) The "Lord of Wisdom" is Mercury, or *Budha*.

(*b*) The modern Commentary explains the words as a reference to a well-known astronomical fact, "that Mercury receives seven times more light and heat from the Sun than Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant Globe." Whether the fact was known in antiquity may be inferred from the prayer of the "Earth Spirit" to the Sun as given in the text.† The Sun however, refuses to people the globe, as it is not ready to receive life as yet.

Mercury is, as an astrological planet, still more occult and

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† Copernicus wrote his theories on the "Revolution of the Heavenly Bodies" in the XVIth century, and the Zohar, even if compiled by Moses de Leon in the XIIIth century, states that: "In the book of Hammannunah, the Old, we learn . . . that the earth turns upon itself in the form of a circle; that some are on top, the others below, . . . that there are some countries which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants." (*Zohar* iii., fol. 10a "Qabbalah," p. 139.)

mysterious than Venus. It is identical with the Mazdean Mithra, the genius, or god, "established between the Sun and the Moon, the perpetual companion of 'Sun' of Wisdom." Pausanias shows him as having an altar in common with Jupiter (Book V). He had wings to express his attendance upon the Sun in its course; and he was called the *Nuntis*, or Sun-wolf, "*solaris luminis particeps*." He was the leader of and the evocator of Souls, the "great Magician" and the Hierophant. Virgil depicts him as taking "his wand to evoke from Orcus the souls plunged therein" — *tum virgam capit, hac animas ille evocat Orco*. (See also the 21st Fargard of the *Vendidad* on the celestial militia.) He is the golden-coloured Mercury, the *crusofh;a*" *ÔErmh'*" whom the Hierophants forbade to name. He is symbolised in Grecian mythology by one of the *dogs* (vigilance), which watch over the celestial flock (occult wisdom), or Hermes Anubis, or again Agathodæmon. He is the Argus watching over the Earth, and which the latter mistakes for the Sun itself. It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius: "All the theologians agree to say that *Mercury and the Sun are one*. . . . He was the most eloquent and the most wise of all the gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* (the Sun) that he was confused with both." (*Idolatry*, Vol. II., p. 373.) Vossius utters here a greater occult truth than he suspected. The *Hermes-Sarameyas* of the Greeks is closely related to the Hindu *Saram and Sarameya*, the divine watchman, "who watches over the golden

flock of stars and solar rays."

## The Celestial Governors of Humanity

In the clearer words of the Commentary:

*"The Globe, propelled onward by the Spirit of the Earth and his six assistants, gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life."*

*"Like each of the seven regions of the Earth, each of the seven\* Firstborn (the primordial human groups) receives its light and life from its own especial Dhyani —spiritually, and from the palace (house, the planet) of that Dhyani physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Brihaspati (Jupiter); the third under Lohitanga (the "fiery-bodied," Venus, or Sukra); the fourth, under Soma (the Moon, our Globe also, the Fourth Sphere being born under and from the Moon) and Sani, Saturn† the Krura-lochana (evil-*


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\* Science teaches that Venus receives from the sun twice as much light and heat as the earth. Thus the planet, precursor of the dawn and the twilight, the most radiant of all the planets, said to give the earth one-third of the supply she receives, has two parts left for herself. This has an occult as well as an astronomical meaning.

† "As it is above so it is below" is the fundamental axiom of occult philosophy. As the logos is seven-fold, *i.e.*, throughout Kosmos it appears as seven logoi under seven different forms, or, as taught by learned Brahmins, "each of these is the central figure of one of the seven main branches of the ancient wisdom religion;" and, as the seven

eyed) and the Asita (the dark); the fifth, under Budha (Mercury)."

"So also with man and every 'man' in man (every principle). Each gets its specific quality from its primary (the planetary spirit), therefore every man is a septenate (or a combination of principles, each having its origin in a quality of that special Dhyani). Every active power or force of the earth comes to her from one of the seven Lords. Light comes through Sukra (Venus), who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called 'Twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Sukra. Our wise men represent the two Globes, one over, the other under the double Sign (the primeval Svastica bereft of its four arms, or the cross +)."\*

The "double sign" is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastica or  is all that and much more. All antiquity, ever since the birth of Astronomy — imparted to the Fourth Race by one of its divine kings of the Divine Dynasty — and also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross*. The esoteric meaning of this is: "Earth fallen into generation, or into the production of its species through sexual union." But the later Western nations did not fail to give quite a different

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principles which correspond to the seven distinct states of *Pragna*, or consciousness, are allied to seven states of matter and the seven forms of force, the division must be the same in all that concerns the earth.

\* Venus is thus ♀ the Earth ♂.

interpretation. They explained this sign through their mystics — guided by the light of the Latin Church — as meaning that our Earth and all on it were redeemed by the Cross, while Venus (otherwise *Lucifer* or Satan) was trampling upon it. Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. In exoteric Brahmanism, Venus or *Sukra* — a male deity† — is the son of Bhrigu, one of the Prajâpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of "Sukra" in the Purânas, refers to the Third and to the Fourth Races.

"It is through Sukra that the 'double ones' (the Hermaphrodites) of the Third (Root-Race) descended from the first 'Sweat-born,'" says the Commentary. Therefore it is represented under the symbol of  $\ominus$  (the circle and diameter) during the Third (Race) and of  $\oplus$  during the Fourth.

This needs explanation. The *diameter*, when found isolated in a circle, stands for female nature, for the first *ideal* World, *self-generated and self-impregnated* by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet — the first and earliest Egyptian *Tau*  $\top$ ; after which it becomes  $+$  or

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† In the esoteric philosophy it is male and female, or hermaphrodite; hence the *bearded* Venus in mythology.

male-female separated\* (See first pp. of Book I) and fallen into generation. Venus (the planet) is symbolised by the sign of a globe over the cross, which shows it as presiding over the natural generation of man. The Egyptians symbolised *Ank*, "life," by the ansated cross, or ☩, which is only another form of Venus (Isis) ☩, and meant, esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the "tree of life" in Eden *Anouki*, a form of Isis, is the goddess of life; and *Ank* was taken by the Hebrews from the Egyptians and introduced by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word *Ank* in Hebrew, with the personal suffix, means "my life," my being, which "is the personal pronoun *Anochi*," from the name of the Egyptian goddess *Anouki*.†

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite goddess Adanari (see also "*Indian Pantheon*") has the ansated cross, the Svastica, the "male and female sign," right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now

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\* Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically far more *phallic* than the pagan Svastica.

† The ansated Cross is the astronomical planetary sign of Venus, "signifying the existence of *parturient energy* in the sexual sense, and this was one of the attributes of Isis, the *Mother*, of Eve, *Hauwah*, or Mother-Earth, and was so recognised among all the ancient peoples in one or another mode of expression." (From a modern Kabalistic MS.)

represented with a lotus growing out of his navel — or the Universe of Brahmâ evolving out of the central point *Nara* — is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmi) standing on a lotus-leaf floating on the water; which water rises in a semicircle and pours through the Svastica, "the source of generation" or of the descent of man.

Pythagoras calls Sukra-Venus the *Sol alter*, "the other Sun." Of the "seven palaces of the Sun," that of Lucifer Venus is the *third* one in Christian and Jewish Kabala, the Zohar making of it the abode of *Samael*. According to the Occult Doctrine, this planet is our Earth's *primary*, and its spiritual prototype. Hence, Sukra's car (Venus-Lucifer's) is said to be drawn by an *ogdoad* of "earth-born horses," while the steeds of the chariots of the other planets are different.

*"Every sin committed on Earth is felt by Usanas-Sukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth."*

Sukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, obtained at one time the sovereignty of all the Earth, and defeated the minor gods. The *Titans* of the Western allegory are as closely connected with Venus-Lucifer, identified by later Christians with Satan. Therefore, as Venus, equally with Isis, was represented with Cow's horns on her head, the symbol of mystic Nature, and one that is convertible with, and significant of, the moon, since all these were lunar goddesses, the configuration of this planet is now placed by

theologians between the horns of the mystic Lucifer.\* It is owing to the fanciful interpretation of the archaic tradition,

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\* Athenæus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, good and kind men, would persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmen have chosen the Crescent for their national arms. Venus has always been identified, since the establishment of Roman Catholic dogmatism, with Satan and Lucifer, or the great Dragon, contrary to all reason and logic. As shown by the symbologists and astronomers, the association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation of Draco at one time occupied showed that the great serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens, and is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac; and Dupuis, "who," says Staniland Wake, "sees in the Dragon of the Apocalypse a reference to the celestial serpent," remarks that "it is not astonishing that a constellation so extended should be represented by the author of that book as a Great Dragon with seven heads, who drew the third part of the stars from heaven and cast them to Earth"; (Dupuis, tome III., p. 255). Only Dupuis never knew *why* Draco, once the *pole-star* — the symbol of "Guide," Guru and director — had been thus degraded by posterity. "The gods of our fathers are our devils," says an Asiatic proverb. When Draco ceased to be the *lode-star*, the guiding sidereal divinity, it shared the fate of all the fallen gods. Seth and Typhon was at one time, Bunsen tells us, "a great god universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached." The real occult reason will be given in these pages.

which states that Venus changes simultaneously (geologically) with the Earth; that whatever takes place on the one takes place on the other; and that many and great were their common changes — it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the planet with the Noachian and mythical Deluge alleged to have taken place 1796 years B.C. (See "*City of God*" lxxi., ch. viii.).

As Venus has no satellites, it is stated allegorically, that "Asphujit" (this "planet") adopted the Earth, the progeny of the Moon, "who overgrew its parent and gave much trouble," a reference to the occult connection between the two. The Regent (of the planet) Sukra† loved his adopted child so well that he incarnated as Usanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in Harivansa, is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods; and that to further his object he performed a Yoga rite "imbibing the *smoke* of chaff with his *head downwards* for 1,000 years." This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the planet. It is with its Regent, the informing Dhyan

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† Sukra is the son of Bhrigu the great Rishi, and one of the Seven *Prajâpati*, the founder of the Race of Bhargavas, in which Parasu Râma is born.

Chohan, that Occult mysticism has to deal. The allegory which states that for killing Sukra's mother, Vishnu was cursed by him to be *reborn seven times* on the Earth, is full of occult philosophical meaning. It does not refer to Vishnu's Avatars, since these number nine, the tenth being still to come, but to the Races on Earth. Venus, or Lucifer (also Sukra and Usanas) the planet, is the light-bearer of our Earth, in both its physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his Pontiff name as Lucifer.

## Parent Stars and Sister Planets

*"Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit."\**

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\* This is a flat contradiction of Swedenborg, who *saw*, in "the first Earth of the astral world," inhabitants *dressed as are the peasants in Europe*; and on the Fourth Earth women clad as are the shepherdesses in a *bal masque*. Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have the same identical beings as those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings and even to the same fabric for their wearing apparel! (*Theorie du Monde*). For the clearer comprehension of the

*"The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny."†*

*"All have a double physical and spiritual nature."*

*"The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom."*

*"It is that LIGHT which condenses into the forms of the 'Lords of Being' — the first and the highest of which are, collectively, JIVÂTMA, or Pratyagâtma (said figuratively to issue from Paramatma. It is the Logos of the Greek philosophers — appearing at the beginning of every new Manvantara). From these downwards —formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter — proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions."*

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statement that the Earth "is the progeny of the Moon," see Book I, Stanza VI.

† This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study esoteric Cosmogony after having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.

"Thus there is but one Absolute Upadhi (basis) in the spiritual sense, from, on, and in which, are built for Manvantaric purposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period."

"The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range\* as the Manus, the Rishis, the Pitris†, the Prajâpati, and so on; and as Dhyani Buddhas, the Chohans, Melhas (fire-gods), Bodhisattvas,‡ and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of THAT which neither our Creators (the Dhyani Chohans) nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives

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\* "Beyond" the Great Range, means, in our case, India, as being the Trans-Himalayan region for the Cis-Himalayan region.

† The term Pitris is used by us in these Slokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called "Fathers" and "Progenitors."

‡ It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjusri. It is true that, exoterically, the Mahâyâna school teaches adoration of these without distinction, and that Huien-Tsang speaks of some disciples of Buddha as being worshipped. But esoterically it is not the disciple or the learned Manjusri *personally* that received honours, but the divine Bodhisattvas and Dhyani Buddhas that animated (*Amilakha*, as the Mongolians say) the human forms.

perceive Absolute Life."

Therefore, man cannot know higher beings than his own "progenitors." "Nor shall he worship them," but he ought to learn *how* he came into the world.

(c) Number Seven, the fundamental figure among all other figures in every national religious system, from Cosmogony down to man, must have its *raison d'etre*. It is found among the ancient Americans, as prominently as among the archaic Aryans and Egyptians. The question will be fully dealt with in the second part of this Book; meanwhile a few facts may be given here. Says the author of the "*Sacred Mysteries among the Mayas and Quiches, 11,500 years ago*"§:—

### Three Kinds of Light

"Seven seems to have been the sacred number *par excellence* among all civilised nations of antiquity. Why? Each separate people has given a different explanation, according to the peculiar tenets of their (*exoteric*) religion. That it was the *number of numbers for those initiated into the sacred mysteries,*

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§ The author of this work is Augustus Le Plongeon. He and his wife are well known in the United States for their untiring labours in Central America. It is they who discovered the sepulchre of the royal Kan Coh, at Cichen-Itza. The authorseems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria.

there can be no doubt. Pythagoras . . . calls it the 'Vehicle of Life' containing body and soul, since it is formed of a Quaternary, that is Wisdom and intellect, and of a Trinity or *action and matter*. The Emperor Julian, '*In matrem, etc.*,' expresses himself thus: 'Were I to touch upon the initiation into our Sacred Mysteries, which the Chaldees Bacchized, respecting the *seven-rayed* god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists.'" (p. 141).

And who, acquainted with the Purânas, the Book of the Dead, the Zendavesta, the Assyrian tiles, and finally the Bible, and who has observed the constant occurrence of the number seven, in these records of people living from the remotest times unconnected and so far apart, can regard as a coincidence the following fact, given by the same explorer of ancient Mysteries? Speaking of the prevalence of seven as a mystic number, among the inhabitants of the "Western continent" (of America), he adds that it is not less remarkable. For: —

"It frequently occurs in the *Popul-vuh* . . . we find it besides in the *seven families* said by Sahagun and Clavigero to have accompanied the mystical personage named *Votan*, the reputed founder of the great city of Nachan, identified by some with Palenque. In the *seven caves*\* from which the

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\* These *seven caves*, *seven cities*, etc., etc., stand in every case for the seven centres, or zones, upon which the seven primitive groups of the first Root-race were born.

ancestors of the Nahuatl are reported to have emerged. In the *seven cities* of Cibola, described by Coronado and Niza. . . . In the *seven Antilles*; in the *seven heroes* who, we are told, escaped the Deluge . . ."

"Heroes," moreover, whose number is found the same in every "Deluge" story — from the seven Rishis who were saved with Vaivasvata Manu, down to Noah's ark, into which beasts, fowls, and living creatures were taken by "Sevens." Thus we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every Cosmogony and evolution of living Beings. In China, 1, 3, 5, 7, are called "celestial numbers" in the canonical "*Book of Changes*." (*Yi King*, or *transformation*, as in "Evolution").

The explanation of it becomes evident when one examines the ancient Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the proem of Book I. ⊕, the symbol of evolution and fall into generation or matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian *Tau*. Examine the Mexican MSS (*Add. MSS. Brit. Mus. 9789*)†; you will find in it a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect T (tau), the ends of the two branches, moreover, each bearing a

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† The engraving is reproduced in the "*Sacred Mysteries of the Mayas and Quiches*" on p. 134.



triple bunch, with a bird — the bird of immortality, Atman or the divine Spirit — sitting between the two, and thus making the *seventh*. This represents the same idea as the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad, leaving *Seven*. These are the celestial fruits, the ten or ⑩ 10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the •, the central point; the 3 or △; the five, ☆, and the seven or ◻, or again ☆; the triangle in the square and the synthesizing point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square — in his metaphysical aspect — the *Tetraktis*; and becomes the *Cube* on the creative plain. His symbol is the cube unfolded\* and 6 becoming 7, or the ⊕ three crossways (the female) and four vertically; and this is man, the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.

"The universe," says every Philosophy and Cosmogony, "hath a Ruler (Rulers collectively) set over it, which is called the WORD (Logos); the fabricating Spirit is its Queen: which two are the *First Power* after the ONE."

These are the Spirit and Nature, which two form our

\* See "Source of Measures" p. 50 to 53 and also Book II. Part 2.

illusory universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahm, the One ever changeless. "The Spirit, whose essence is eternal, one and self-existent," emanates a pure ethereal LIGHT — a dual light not perceptible to the elementary senses — in the Purânas, in the Bible, in the Sepher Jezirah, the Greek and Latin hymns, in the Book of Hermes, in the Chaldean Book of Numbers, in the esotericism of Lao-tse, everywhere. In the Kabala, which explains the secret meaning of Genesis, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man, whose ethereal form is emanated by other divine, but far lower beings, who solidify the body with clay, or the "dust of the ground" — an allegory indeed, but as scientific as any Darwinian evolution and more *true*.

The author of the "*Source of Measures*" says that the foundation of the Kabala and all its mystic books is made to rest upon the *ten Sephiroth*; which is a fundamental truth.† He shows these ten Sephiroth or the ten numbers in the following diagram: —



wherein the circle is the *naught*, its vertical diameter line is the

† See "Masonic Review," Cincinnati, June 1886, Art. Kabala No. 6.

first or primal ONE (the *Word* or *Logos*), from which springs the series of the other numbers up to 9, the limit of the digits. The 10 is the first Divine Manifestation\* containing "every possible power of exact expression of proportion." By this Kabalistic speculation we are taught that the Sephiroth "were the numbers or emanations of the Heavenly Light (figures 20612 to 6561), they were the 10 'Words,' DBRIM, 41224, the light, of which they were the flux, was the Heavenly Man, the Adam KDM (the 144-144); and the Light, by the New Testament or Covenant (or 41224) created God; just as, by the Old Testament God (Alhim, 31415) creates light (20612 to 6561)."

Now there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter light reflected in the Dhyan Chohans, the minor *logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe. But in the Kabala — reedited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII. century — the three lights are described as: —(1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the *abstract*." This light abstractly taken (in a metaphysical or symbolical sense) is Alhim (Elohim God), while the clear penetrating light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that

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\* See "*Isis Unveiled*," Vol. II., pp. 300 *et seq.*, for a proof of the antiquity of the decimal system of figures.

pertaining to the chiefest production, man, whom this light penetrated and made." The author of the "*Source of Measures*" pertinently refers the reader to Inman's "*Ancient Faiths embodied in Ancient Names*," vol. ii., p. 648. There, an engraving of "the *vesica piscis*, Mary and the female emblem, copied from a rosary of the blessed Virgin . . . printed at Venice, 1542," and therefore, as Inman remarks, "with a license from the Inquisition, consequently orthodox," will show the reader what the Latin Church understood by this "*penetrating power of light and its effects* " How sadly disfigured — applied as they were to the grossest anthropomorphic conceptions — have become, under Christian interpretation, the noblest and grandest, as the most exalted, ideas of deity of the Eastern philosophy!

The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the LOGOS, the direct reflection of the ever Unknowable on the plane of Universal manifestation. But here is the interpretation thereof given by the modern Christians from the Kabala. As declared by the author just cited: —

"To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from the *Zohar*, the Rev. Dr. Cassell (a Kabalist), to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: 'Jehovah is Elohim (Alhim) . . . by three steps God (Alhim), and Jehovah become the same, and though separated each and together, they are of the same one.'" Similarly, Vishnu becomes the Sun, the visible symbol of the

impersonal deity. Vishnu is described as "striding through the seven regions of the Universe in *three steps*." But with the Hindus this is an *exoteric* account, a surface tenet and an allegory, while the Kabalists give it out as the esoteric and final meaning. But to proceed: —

"Now light," explains the author, "as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, *i.e.*, 3.1415 to one, a modified form of the above) is the reduction of this, so as to obtain a standard unit *one*, as the basis, in general, of all calculation and all mensuration. But, for the production of animal life, and for especial *time measure* or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure (*'man even Jehovah'* measure), *viz.* 113 to 355, have to be specialised.\* But this last ratio is but a modified form of light or 20612 to 6561, as a 'p' value, being only a variation of the same (that is 20612 to 6561 is 31415 to one, or Alhim or God)—and in such a manner that one can be made to flow into and be derived from the other, and these are the three steps by which the *Unity* and sameness can be shown of the divine names. That is, the two are but variations of the same ratio, *viz.*, that of 'p' The object of this comment is to show the same measuring use for the Cabbalah as was employed in the three Covenants of the Bible, and in the symbols of Masonry, as just noticed."

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\* See "Source of Measures," pp. 276, *et seq.* App. VII.

## The Numbers of Creation

"First then, the Sephiroth are described as *Light*, that is, they themselves are a function of, indeed, the same as, the manifestation of Ain Soph; and they are so from the fact that *Light* represents the ratio of 20612 to 6561, as part of the 'Words,' DBRIM, 41224, or as to the Word, Debar, 206 (= 10 cubits). *Light* is so much the burden of the Kabbalah, in explaining the Sephiroth, that the most famous book on the Kabbalah is called *Zohar* or *Light*. In this we find expressions of this kind: — 'The Infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision . . . .' 'When he first assumed the form (of the Crown, or the first Sephira), he caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions': that is, these 9 with his one (which was the origin, as above, of the nine), together made the 10, that is  $\textcircled{1}$  or  $\textcircled{\otimes}$ , or the *sacred Ten* (numbers or Sephiroth), or *Jod*— and these numbers were '*the Light*.' Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that light (20612 to 6561) by which (Light) all things were made."

In *Sepher Jezirah*, or Numbers of Creation, the whole process of evolution is given out in Numbers. In its "32 paths of Wisdom" the number 3 is repeated four times, and the number 4 five times. Therefore, the Wisdom of God is contained in numbers (Sephim or Sephiroth), for Sepher (or S-ph-ra when unvowelled) means "to cipher." And therefore, also, we find Plato stating that the deity *geometrizes* in

fabricating the Universe.

The Kabalistic book, the Sepher Jezirah, opens with a statement of the hidden wisdom of *Alhi* in *Sephrim*, i.e., the Elohim in the Sephiroth.

"In thirty and two paths, hidden wisdom, established Jah, JHVH, Tzabaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy — exalted, uplifted Dweller on high, and King of Everlasting, and his name — Holy! in three Sephrim: viz: — B-S'ph-r, V-S'ph-r, V-Siph-o-r."

"This Comment sets forth 'the *Hidden Wisdom*' of the original text by hidden Wisdom, that is, by the use of words carrying a special set of Numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible. . . . In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate, viz., the one word *Sephrim* (*Sephiroth*) of the Number Jezirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word *s-ph-r*, or number."

The prince Al-Chazari says to the Rabbi\*: — "I wish now that thou wouldest impart to me some of the chiefest or leading principles of Natural Philosophy, which as thou sayest were in former times worked out by them (the Ancient Wise Ones)"; to which the Rabbi makes answer:— "To such principles appertains the Number of Creation of our Race-father Abraham" (that is Abram and Abraham, or numbers

\* In the "*Book Al-Chazari*" by Jehuda-ha-Levi, translated by Dr. D. Cassell.

41224 and 41252). He then says that this book of Number treats of teaching the *Alhim-ness* and *One-ness* through, "DBRIM," viz., the numbers of the Word "Words." That is, it teaches the use of the ratio 31415 to one, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by two tables of stone, on which these, DBRIM or 41224, were written or engraved — or 20612 by 2. He then comments on these three subordinately used words, and takes care as to one of them to make the comment: — "And *Alhim* (31415 to 1) said: Let there be Light (20612 to 6561)."

The three words as given in the text are: ספר ספר סיפור. And the Rabbi in commenting upon them says: "It teaches the *Alhim-ness* (31415) and *One-ness* (the diameter to Alhim) through Words (DBRIM, 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other a final harmonic tendency to *One-ness*" (which as everyone knows is the mathematical function of "p" of the schools, which measures, and weighs and numbers the stars of heaven, and yet resolves them back into the final Oneness of the Universe through Words). "Their final accord perfects itself in that Oneness that ordains them and which consists in ספר ספר סיפור (Book of Al-Chazari), that is the Rabbi, in his first comment, leaves the jod, or *i*, out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate words, we find them to be 340, 340, 346; together these are 1026, and the division of the general word into these has been to produce these numbers, which by

Temurah may be changed in various ways for various purposes." (Kabala.)

The reader is asked to turn to Stanza IV. of Book I. and its fourth commentary to find that the 3, 4 — (7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajâpati mentioned in the Mahabhârata, or the three *Sephrim* (words in cipher or figures). And this comparison between the Creative Powers of Archaic philosophy and the anthropomorphic Creator of *exoteric* Judaism (since their esotericism shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a *lunar* and "generation" god. (See Book I, Part 2, "*Deus Lunus*.") It is a fact well known to every conscientious student of the Kabala, that the deeper he dives into it, the more he feels convinced that unless the Kabala — or what is left of it — is read by the light of the Eastern esoteric philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient Astrolatry, now vindicated by modern Astronomy. The Kabalists never cease to repeat that *primal intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain-Soph — the "UNKNOWABLE" and the "UNNAMEABLE" — which, as *it* could not be made manifest, was conceived to emanate manifesting Powers. It is then with its *emanations alone that human intellect has to, and can deal*. Christian theology, having rejected the doctrine of emanations

and replaced them with direct, conscious creations of angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism. An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity — *i.e.* Spirit and matter inseparable from each other — is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why "geometrize," as Plato has it, why represent these emanations under the form of an immense arithmetical table? The question is well answered by the author just cited. His remarks are quoted in Part II., § "*The Theogony of the Creative Gods*."

"Mental perception," he says, "to become physical perception, must have the Cosmic principle of *light*: and by this, our mental circle must become visible through light; or, for its complete manifestation, the Circle must be that of physical visibility, or Light itself. Such conceptions, thus formulated, became the groundwork of the philosophy of the divine manifesting in the Universe."

This is philosophy. It is otherwise when we find the Rabbi in *Al-Chazari* saying that "under s'ph-r is to be understood *calculation* and *weighing* of created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number*, *extension*, *mass*, *weight*; co-ordinate relation of movements, then harmony of music, must consist altogether by number, that is (S'ph-r). . . By Sippor (s'phor) is

to be understood the words of Alhim whereunto joins or adapts itself the design of the frame or form of construction; for example, it was said 'Let Light be.' The *work became as the WORDS were spoken*, that is, as the numbers of the work came forth. . . ."

This is *materialising the Spiritual* without scruple. But the Kabala was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance, in Kapila's "Sankhya" Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "MAN," but has to be regarded as a Monad imprisoned in ever changing forms. *Evolution*, not *creation*, by means of WORDS is recognized in the philosophies of the East, even in their exoteric records. *Ex oriente lux*. Even the name of the first man in the Mosaic Bible had its origin in India, Professor Max Muller's negation notwithstanding. The Jews got their Adam from Chaldea; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the occult dogmas.

This is no place for philological disquisitions. But the reader may be reminded that the words *Ad* and *Adi* mean in

Sanskrit "the first"; in Aramæan, "One" (*Ad-ad*, "the only one"); in Assyrian, "father" whence *Ak-Ad* or "father-creator."\* And once the statement is found correct it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name. *Vide* Part II. of this Volume, § "Adam-Adami."

There is frequent confusion in the attributes and genealogies of the gods in their theogonies, as given to the world by the half-initiated writers, Brahmanical and Biblical, the Alpha and the Omega of the records of that symbolical science. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the divine instructors: for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* gods. The boundless and infinite UNITY remained with every nation a virgin forbidden soil, untrodden by man's thought, untouched by fruitless speculation. The only reference made to it was the

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\* The appellation *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Hava* (Eve), *Æd-en* (Eden); *Ak-Ad* meaning "Son of *Ad*" (like the sons of *Ad* in Ancient Arabia). *Ad-ad*, the "Only One" and the First, was the *Ad-on* or "Lord" of Syria and consort of *Ad-ar-gat* or Aster't, the Syrian goddess. And *Gan-Æden* (Eden) or *Gandunia* was Babylonia and Mesopotamia. In Assyrian *Ak* meant Creator, the letter K pronounced Kh (Ah) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the Vedas *Ad-iti* is the primitive light, the Akâsa of the phenomenal world.

brief conception of its diastolic and systolic property, of its periodical expansion or dilatation, and contraction. In the Universe with all its incalculable myriads of systems and worlds disappearing and re-appearing in eternity, the anthropomorphised powers, or gods, their Souls, had to disappear from view with their bodies: — "The breath returning to the eternal bosom which exhales and inhales them," says our Catechism.

"*Ideal nature*," the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of procreative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sefhira, and the Sophia-Achamoth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative* deity, there is a superior deity, a planner, an Architect, *of whom* the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . .

It thus becomes easy to account for the reason why "*Adam-Adami*" is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the father, and in Aramæan *Ad* is "One," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus *Ad-am-ak-ad-mon* became Adam Kadmon in the Kabala (*Zohar*), meaning as it did, the "One (Son) of the divine Father, or the creator," for the words "*am*" and "*om*" meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam Kadmon and Adam-Adami

came to mean: — "The first emanation of the Father-Mother or divine nature," and literally "the first divine one." And it is easy to see that *Ad-Argat* (or *Aster't*, the Syrian goddess, the consort of *Ad-on*, the lord god of Syria or the Jewish Adonai), and Venus, Isis, Ishtar, Mylitta, Eve, etc., etc., are identical with the *Aditi* and *Vâch* of the Hindus. They are all the "Mothers of all living" and "of the gods." On the other hand — cosmically and astronomically — all the male gods became at first "Sun-gods," then, theologically, the "Suns of Righteousness" and the Logoi, all symbolised by the Sun.\* They are all *Protogonoi* (the first-born) and *Mikroprosopoi*. With the Jews Adam Kadmon was the same as Athamaz, Tamaz, or

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\* Adam-Jehovah, Brahmâ and Mars are, in one sense, identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahmâ-Viraj and Mars — god and planet. Water is the blood of the Earth; therefore, all these names are connected with Earth and Water. "It takes *earth and water* to create a *human* soul," says Moses. Mars is identical with *Kartikeya* God of War (in one sense) — which god is born of the Sweat of Siva, *Sivâ Gharmaja* and the Earth. In the Mahabhârata he is shown as born without the intervention of a woman. And he is also called "Lohita," the *red*, like Adam, and the other "first men." Hence, the author of "*The Source of Measures*" is quite right in thinking that Mars (and all the other gods of like attributes), "being the *god of war* and *of bloodshed*, was but a secondary idea flowing out of the primary one of shedding of blood in *conception* for the first time." Hence Jehovah became later a *fighting* god, "Lord of Hosts," and one who commands war. He is the aggressive *Zodh* — or Cain by permutation who *slew* his (female) "*brother*," whose "blood crieth from the ground," the *Earth* having opened *her mouth* to receive *the blood*. (*Genesis* iii.)

the Adonis of the Greeks — "the One *with*, and *of* his father" — the "Father" becoming during the later Races *Helios*, the Sun, as Apollo *Karneios*,\* for instance, who was the "Sun born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, sun-gods and heroes, until all of them came to have no better significance than phallic symbols.

In the *Zohar* is it said "Man was created by the Sephiroth (Elohim-Javeh, also) and they engendered by common power the *earthly* Adam." Therefore in *Genesis* the Elohim say: — "Behold Man is become *as one of us*." But in Hindu Cosmogony or "Creation," Brahmâ-Prajâpati *creates* Virâj and the Rishis, spiritually; therefore the latter are distinctly called "the Mind-born Sons of Brahmâ"; and this specified mode of *engendering* precluded every idea of *Phallicism*, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

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3. SAID THE "LORD OF THE SHINING FACE." "I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS, APPLY TO THY FATHER THE LORD OF THE LOTUS (*Kumuda-Pati*) (a) FOR

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\* Apollo *Karneios* is certainly a Greek transformation from the Hindu Krishna *Karna*. "Karna" means *radiant* from "carne," "a ray," and *Karneios*, which was a title of Apollo with the Celts as with the Greeks, meant "Sun born."

HIS SONS . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS (*Pitri-pati*). THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM (*Budha, Mercury*) NOT THE SONS OF SOMA (*the Moon*) ARE IMMORTAL. CEASE THY COMPLAINTS (b). THY SEVEN SKINS ARE YET ON THEE. . . THOU ART NOT READY. THY MEN ARE NOT READY (c).

(a) *Kumuda-Pati* is the Moon, the Earth's parent, in his region of Soma-loka. Though the Pitris (Pitar or "Fathers") are sons of the Gods, elsewhere sons of Brahmâ and even Rishis, they are generally known as the "lunar" ancestors.

## The First War in Heaven

(b) Pitri-pati is the lord or king of the *Pitris*, Yama, the god of Death and the Judge of mortals. The men of Budha (Mercury) are metaphorically *immortal* through their Wisdom. Such is the common belief of those who credit every star or planet with being inhabited. (And there are men of science — M. Flammarion among others — who believe in this fervently, on logical as well as on astronomical data). The Moon being an inferior body to the Earth even, to say nothing of other planets, the terrestrial men produced by her sons — the lunar men or "ancestors" — from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in the Purânic legend, the son of the Moon (*Soma*) is *Budha* (Mercury), "the intelligent" and the Wise,



because he is the offspring of Soma, the "regent" of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically — his step-brother, so to say, the offspring of *Spirit* — while she (the Earth) is the progeny of the *body*. These allegories have a deeper and more scientific meaning (astronomically and geologically) than our modern physicists are willing to admit. The whole cycle of the "first War in Heaven," the *Târaka-mâya*, is as full of philosophical as of Cosmogonical and astronomical truths. One can trace therein the biographies of all the planets by the history of their gods and rulers. Usanas (Sukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter) the instructor of the gods, whose wife Tara (or Taraka) had been carried away by the Moon, *Soma* — "of whom he begat Budha" — took also an active part in this war against "the gods" and forthwith was degraded into a *demon* (Asura) deity, and so he remains to this day.\*

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\* Usanas-Sukra or Venus is our "Lucifer," the morning star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus *Brihaspati* (the planet Jupiter) or *Brahmanaspati* is, in the Rig Veda, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest sacrificer, suppliant, and the medium through which the prayers of mortals reach the gods. He is the *Purohita* (family priest, or Court Chaplain) of the Hindu Olympus and the spiritual *Guru* of the Gods. Soma is the mystery god and presides over the mystic and occult nature in man and the Universe. Tara, the priest's wife, who symbolizes the worshipper, prefers esoteric truths to their mere shell, exotericism; hence she is shown as carried off by Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations,

Here the word "men" refers to the celestial men, or what are called in India the PITAR or *pitris*, the Fathers, the progenitors of men. This does not remove the seeming difficulty, in view of modern hypotheses, of the teaching, which shows these progenitors or ancestors creating the first human Adams out of their sides: as astral shadows. And though it is an improvement on Adam's rib, still geological and climatic difficulties will be brought forward. Such, however, is the teaching of Occultism.

(c) Man's organism was adapted in every race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the seven Creators, who evolved the seven primordial Adams,† surely required no purified gases to breathe and live upon (see Part III. of this Volume). Therefore, however strongly the impossibility of this teaching

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the result of which union is *Budha* (Wisdom), Mercury, Hermes, etc., etc.; that science in short which to this day is proclaimed by the *Brihaspatis* of Theology as devilish and *Satanic*. What wonder that by expanding the cycle of this allegory we find Christian theology espousing the quarrel of the Hindu gods, and regarding *Usanas* (Lucifer), who helped Soma against that ancient personification of ritualistic worship (*Brahmanaspati*, the lord of the Brahmins, now become "Jupiter-Jehovah") as SATAN, the "enemy of God"!

† As shown elsewhere, it is only the "Heavenly Man," Adam Kadmon, of the first chapter of *Genesis*, who is made "in the image and likeness of God." Adam, of chapter ii., is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal Host; the second Adam is the Mindless first human Root-race; the third Adam is the race that separated, whose eyes are opened.

may be urged by the devotees of modern science, the Occultist maintains that the case was as stated *æons of years* before even the evolution of the Lemurian, the first physical man, which itself took place 18,000,000 years ago.\*

Preliminary evolution is described in one of the BOOKS OF DZYAN and the Commentaries thereon in this wise: —

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn; "as the human *Jiva* (monad), when passing into a new womb, gets recovered with a new body, so does the *Jiva* of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity" (Comment). This process is attended, of course, by the throes of the new birth or geological convulsions.

Thus the only reference to it is contained in one verse of the volume of the *Book of Dzyan* before us, where it says:

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4. AND AFTER GREAT THROES SHE (*the Earth*) CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE (*a*).

(*a*) This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the Commentary):

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\* For a discussion of the scientific objections to the views and figures here enunciated, the reader is referred to the Addenda, which form Part III. of this book.

"After the changeless (*avikâra*) immutable nature (Essence, *sadaikarûpa*) had awakened and changed (differentiated) into (a state of) causality (*avayakta*), and from cause (*Karana*) had become its own discrete effect (*vyakta*), from invisible it became visible. The smallest of the small (the most atomic of atoms, or *aniyâmsam aniyasam*) became one and the many (*ekanekarûpa*); and producing the Universe produced also the Fourth Loka (our Earth) in the garland of the seven lotuses. The *Achyuta* then became the *Chyuta*.†

The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of "obscuration," the earth (as do also the other six "earths") casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brâhmana* the *Sarpa Rajni*, "the Queen of the Serpents," and "the mother of all that moves." The "Seven Skins," in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.

Stanza II., which speaks of this Round, begins with a few words of information concerning the age of our Earth. The

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† *Achyuta* is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, "the Fallen." The *Dhyanis* who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (*Manas*) are called the *chyuta*, for they fall into generation.

chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned: Narada and Asura Maya, especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures.

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## Two Antediluvian Astronomers

To the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of NARADA, the old Vedic Rishi, and of ASURAMAYA, the Atlantean.

It has already been hinted that of all the incomprehensible characters in the Mahabhârata and the Purânas, Narada, the son of Brahmâ in Matsya Purâna, the progeny of Kasyapa and the daughter of Daksha in the Vishnu Purâna, is the most mysterious. He is referred to by the honourable title of Deva

Rishi (divine Rishi, more than a demi-god) by Parasâra, and yet he is cursed by Daksha and even by Brahmâ. He informs Kansa that Bhagavat (or Vishnu in exotericism) would incarnate in the eighth child of Devaki, and thus brings the wrath of the Indian *Herod* upon Krishna's mother; and then, from the cloud on which he is seated — invisible as a true *Manasaputra* — he lauds Krishna, in delight at the Avatar's feat of killing the monster Kesim. Narada is here, there, and everywhere; and yet, none of the Purânas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Narada — who is called in Cis-Himalayan Occultism *Pesh-Hun*, the "Messenger," or the Greek *Angelos* — is the sole confidant and the executor of the universal decrees of Karma and *Adi-Budh*: a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

"Pesh-Hun" is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events.\* He is Karma's visible adjuster on a general scale; the *inspirer* and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as "Kali-Kâraka," *strife-*

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\* This is perhaps the reason why, in the Bhagavad Gita, we are told that Brahmâ had communicated to Narada in the beginning that all men whatsoever, even *Mlechchhas*, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that deity.

maker, "Kapi-vaktra," monkey-faced, and even "Pisuna," the spy, though elsewhere he is called Deva-Brahmâ. Even Sir W. Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit Studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods" (see *Asiat. Res.* I. p. 264). All this led the late Dr. Kenealy ("*Book of God*"), on the ground that the Hindus believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," to see in him one of his twelve *Messiahs*. He was, perhaps, not so far off the real track as some imagine.

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

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

Narada is one of the few prominent characters, save some gods, in the Purânas, who visits the so-called nether or infernal regions, Pâtâla. Whether or not it was from his intercourse with the thousand-headed Sesha, the serpent who bears the seven Pâtâlas and the entire world like a diadem

upon his heads, and who is the great teacher of astronomy,\* that Narada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of the all the cycles to come, till the end of this life-cycle, or the end of the seventh Race.

There is a work among the Secret Books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and cycles within the bosom of Sesha, or infinite Time, are recorded. This work is ascribed to *Pesh-Hun* Narada. There is another old work which is attributed to various Atlanteans. It is these two Records which furnish us with the figures of our cycles, and the possibility of calculating the date of cycles to come. The chronological calculations which will presently be given are, however, those of the Brahmins as explained further on; but most of them are also those of the Secret Doctrine.

The chronology and computations of the Brahmin Initiates

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\* Sesha, who is also Ananta, the infinite, and the "Cycle of Eternity" in esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the planets and how to read omens.

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

But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by *science*, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature — Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped; and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest astronomer in Aryavarta, one to whom "the Sun-god imparted the knowledge of the stars," *in propria persona*, as Dr. Weber himself states, is identified by him, in some very mysterious way, with the "Ptolemaios" of the Greeks. No more valid reason is given for this identification than that "this latter name (Ptolemaios), as we see from the inscription of Piyadasi, became the Indian 'Turamaya,' out of which the name 'Asuramaya' might very easily grow." No doubt it "might," but the vital question is — Are there any good proofs that it *has* thus grown? The only evidence that is given for it is, that it *must* be so: "since this Maya is distinctly assigned to Romaka-pura in the West."\* The Maya is evident, since no Sanskritist among Europeans can tell where that locality of "Romaka-pura" was, except, indeed, that it was

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\* See "Lectures on the Indian Literature," p. 253, by Prof. A. Weber; in Trubner's Asiatic Series.

somewhere "in the West." Anyhow, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brahmanical teaching, it is useless to take the objections of European Orientalists into consideration. "Romakapura" was in "the West," certainly, since it was part and parcel of the last continent of ATLANTIS. And it is equally certain that it is Atlantis, which is assigned in the Hindu Purânas as the birth-place of Asuramaya, "as great a magician as he was an Astrologer and an Astronomer." Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindus never knew of a Zodiac at all till "they had borrowed one from the Greeks."† This statement clashes with the most ancient traditions of India, and must therefore be ignored. (Vide "*The Zodiac and its Antiquity*"). We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work (*History of Sanskrit Literature*) that "in addition to the natural obstacles which impede investigation (in India), there still prevails a dense mist of prejudices and preconceived opinions hovering over the land, and enfolding it as with a veil." Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

Now whether Asuramaya is to be considered a modern myth, a personage who flourished in the day of the Macedonian

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† Even the Maya Indians of Guatemala had their Zodiac from untold antiquity. And "primitive man acted in the same manner independently of time or locality in every age," observes a French writer.

Greeks, or as that which he is claimed to be by the Occultists, in any case his calculations agree entirely with those of the Secret Records.

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

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\* The "Tirukkanda Panchanga" for the Kali Yuga 4986, by Chintamany Raghavaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.

## STANZA II

### NATURE UNAIDED FAILS

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§ (5) After enormous periods the Earth creates monsters. (6) The "Creators" are displeased. (7) They dry the Earth. (8) The forms are destroyed by them. (9) The first great tides. (10) The beginning of incrustation.

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5. THE WHEEL WHIRLED FOR THIRTY CRORES (*of years, or 300,000,000+*). IT CONSTRUCTED RUPAS (*forms*). SOFT STONES, THAT HARDENED (*minerals*); HARD PLANTS, THAT SOFTENED (*vegetation*). VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES (*sarisripa, swapada*). SHE (*the Earth*) SHOOK THEM OFF HER BACK, WHENEVER THEY OVERRAN THE MOTHER (*a*). AFTER THIRTY CRORES OF YEARS, SHE TURNED ROUND. SHE LAID ON HER BACK; ON HER SIDE. . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN TERRIBLE AND BAD (*b*).

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† 300 million years, or Three Occult Ages. The Rig Veda has the same division. In the "Physician's Hymn," (X 97 1) it is said that "the plants came into being *three ages* (Triyugam) before the gods" on our Earth (See "Chronology of the Brahmins" at the end of this Stanza).

(a) This relates to an inclination of the axis — of which there were several — to a consequent deluge and chaos on Earth (having, however, no reference to primeval chaos), in which monsters, half-human, half-animal, were generated. We find it mentioned in the "Book of the Dead," and also in the Chaldean account of creation, on the Cutha Tablets, however mutilated.

## The Monsters of Chaos

It is not even allegory. Here we have *facts*, that are found repeated in the account of *Pyramander*, as well as in the Chaldean tablets of creation. The verses may almost be checked by the Cosmogony, as given by Berossus, which has been disfigured out of recognition by Eusebius, but some of the features of which may yet be found in fragments left by ancient Greek authors — Apollodorus, Alexander Polyhistor, etc., etc. "The water-men terrible and bad," who were the production of physical nature alone, a result of the "evolutionary impulse" and the first attempt to create *man* the "crown," and the aim and goal of all animal life on Earth — are shown to be failures in our Stanzas. Do we not find the same in the Berossian Cosmogony, denounced with such vehemence as the culmination of heathen absurdity? And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the Purânas, the Egyptian and Chaldean fragments, and even in Genesis, there have not been two, and even more, "creations"

before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient Cosmogony, but also with modern science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no "dark creation," no "Evil Dragon" conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the great Deep (the Watery Abyss, or SPACE) was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom becomes gross matter, sinful Substance, and Ea is changed into Tiamat, the dragon slain by Merodach, or Satan, in the astral waves.

In the Hindu Purânas, Brahmâ, the creator, is seen recommencing *de novo* several creations after as many failures; and two great creations are mentioned,\* the Padma and the Vârâha, the present, when the Earth was lifted out of the water by Brahmâ, in the shape of a boar, or "Vârâha Avatar." Creation is shown as a sport, an amusement (Lîlâ) of the creative god. The Zohar speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in Midraish, Rabbi Abahu explaining distinctly (in Bereschith Rabba, Parscha IX.) that "the Holy One" had

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\* These two must not be confused with the seven creations or divisions in each Kalpa (See Book I. "The Seven Creations"). The *primary* and *secondary* creations are here meant.

successively created and destroyed sundry worlds, before he succeeded in the present one. This does not relate only to other worlds in space, but to a mystery of our own globe contained in the allegory about the "kings of Edom." For the words, "This one pleases me," are repeated in Genesis i. 31, though in disfigured terms, as usual. The Chaldean fragments of Cosmogony on the Cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The Cosmogonical tablets prove that this our actual creation was preceded by others (See "Hibbert Lectures," p. 390); and as shown by the author of "The Qabbalah," in the Zohar, Siphrah Dzeniouta, in Jovah Rabbah, 128*a*, etc., etc. The Kabala states the same.

(b) Oannes (or Dagon, the Chaldean "Man-fish") divides his Cosmogony and Genesis into two portions. First the abyss of waters and darkness, wherein resided most hideous beings — men with wings, four and two-faced men, human beings with two heads, with the legs and horns of a goat (our "goat-men,")\* hippocentaurs, bulls with the heads of men, and dogs

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\* Whence the identity of the ideas? The Chinese have the same traditions. According to the commentator Kwoh P'oh, in the work called *Shan-Hai-King*, "Wonders by Sea and Land," a work which was written by the historiographer Chung Ku from engravings on nine urns made by the Emperor Yu, (B.C. 2255), an interview is mentioned with men *having two distinct faces on their heads*, before and behind, monsters with bodies of goats and human faces, etc. Gould, in his "*Mythical Monsters*," p. 27, giving the names of some authors on Natural History, mentions *Shan-Hai-King*. According to Kwoh P'oh (A.D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties

with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals assuming each other's shapes and countenances. The feminine element they resided in, is personified by Thalath — the Sea, or "Water" — which was finally conquered by Belus, the male principle. And Polyhistor says: "Belus came and cut the woman asunder, and of one half of her he formed the Earth, and of the other half the heavens, and at the same time he destroyed the animals within her." As pertinently remarked by I. Myer, "with the Akkadians each object and power of Nature had its Zi, Spirit. The Akkadians formed their deities into triads, usually males (sexless, rather?); the Semites also had triadic deities, but introduced sex" (p. 246) — or phallicism. With the Aryans and the earliest Akkadians all things are emanations *through*, not *by*, a creator or logos. With the Semites everything is *begotten*.

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6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED. FROM THE REMAINS OF OTHERS (from the mineral, vegetable and animal remains) FROM THE FIRST, SECOND, AND THIRD (Rounds) SHE FORMED THEM. THE DHYANI CAME AND LOOKED. . . . THE

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distance. Yang Sun of the Ming Dynasty (commencing A.D. 1368) states that it was compiled by Kung Chia and Chung Ku (as stated above). Chung Ku at the time of the last emperor of the Hia dynasty, B.C. 1818, fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin. (See "*Mythical Monsters*," by C. Gould, p. 27.)



DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE (*Solar-lunar*) REGIONS THEY CAME,\* FROM THE ABODES OF THE IMMORTAL-MORTALS (*a*).

(*a*) The explanations given in our Stanzas are far more clear than that which the legend of creation from the *Cutha* tablet would give, even were it complete. What is preserved on it, however, corroborates them. For, in the tablet, "the Lord of Angels" destroys the men in the abyss, when "there were not left the carcasses and waste" after they were slaughtered. After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, "seven kings, brothers of the same family," etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk,† but who "were destroyed" because they were not "*perfect*," *i.e.*, they "were sexless, like the Kings of Edom."

Weeded of metaphors and allegories, what will science say to this idea of a primordial creation of species? It will object to the "Angels" and "Spirits" having anything to do therewith: but if it is nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be "no such abyss" when the globe was covered with waters, in which numbers of monstrous beings were generated? Is it the

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\* Gods and planetary Spirits, especially the Ribhus. "The three Ribhus" who yet become "thrice seven in number" of their gifts.

† Remember the "winged Races" of Plato; and the *Popol-Vuh* accounts of the first human race, which could walk, fly and see objects, however distant.

"human beings" and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the "missing links" have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versa*, in Nature's early efforts? Are we not shown during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies‡ And, arguing from the standpoint of science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc., etc.? And this proves that, if nature will still play such freaks now that she has settled for ages into the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; which possibility may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them; which indeed now admits of definite proof by the bare fact of "REVERSION," as science puts it.

This is what the doctrine teaches and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic theology or materialistic science, but proceed with the Stanzas. Let these speak for themselves, with the help of the light thrown by the Commentaries and their

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‡ See "*Mythical Monsters*," by Charles Gould.

explanations; the scientific aspect of these questions will be considered later on.

Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "Breath of animal Life." The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any "Frankenstein" animal.\*

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\* In the first volume of the lately published *"Introduction a l'atude des Races Humaines,"* by M. de Quatrefages, there is proof that since the post-tertiary period and even before that time — since many Races were already scattered during that age on the face of the Earth — man has not altered one iota in his physical structure. And if, surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms — so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period — if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with nature and the ever-changing geological conditions and elements, was "his *psychic force, not his physical strength or body,*" as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the *human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in*

## The "Double Dragon"

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE (*they said*). THIS IS NO FIT RUPA FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.† PURE WATERS, NOT TURBID, THEY MUST DRINK (a). LET US DRY THEM (*the waters*).

(a) Says the Catechism (Commentaries): —

*"It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha (Spirits), possessed of a dual body (an astral within an ethereal form). They are the fashioners and creators of our body of illusion." .*

...

*"Into the forms projected by the Lha (Pitris) the two letters‡(the*

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*those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the most ancient of all the now-living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism.*

† The Monads of the *presentments* of men of the *Third Round*, the huge Ape-like forms.

‡ In the esoteric system the seven principles in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

Monad, called also 'the Double Dragon') descend from the spheres of expectation.\* But they are like a roof with no walls, nor pillars to rest upon." . . . .

"Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires† to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,‡ who complete the Manu of illusion. For the 'Double Dragon' has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas, "Mind") and the form knows it not."

"In the highest worlds, the three are one,§ on Earth (at first) the one becomes two. They are like the two (side) lines of a triangle that has lost its bottom line — which is the third fire." (Catechism Book III., sec. 9.)

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Aryan Hindu brethren — whose esoteric interpretations may differ from our own — we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the

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\* The intermediate spheres, wherein the Monads, which have not reached Nirvana, are said to slumber in unconscious inactivity between the Manvantaras.

† The *Suras*, who become later the A-Suras.

‡ The *Suras*, who become later the A-Suras.

§ Atma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

Purânas. In the allegories of the latter, Brahmâ, who is collectively the creative Force of the Universe, is said to be "at the beginning of the Yugas (cycles) . . . Possessed of the desire and of the power to create, and, impelled by the potencies of what is to be created, again and again does he, at the outset of a Kalpa, put forth a similar creation," (see *Vishnu Purâna*, Book I. ch. V., closing Sloka. Also "*Manava Dharma Shastra*" I. 30.) It is now proposed to examine the exoteric account in the *Vishnu Purâna*, and see how much it may agree or disagree with our occult version.

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## Creation of Divine Beings in the Exoteric Accounts

In the *Vishnu Purâna* — which is certainly the earliest of all the scriptures of that name — we find, as in all the others, Brahmâ assuming as the male God, for purposes of creation, "*four bodies invested by three qualities*."\*\* It is said: "In this manner, Maitreya, *Jyotsna* (dawn), *Ratri* (night), *Ahan* (day), and *Sandhya* (evening twilight) are the four bodies of Brahmâ" . . (p. 81, Vol. I., Wilson's translation). As Parasâra explains it, when Brahmâ wants to create the world anew and construct progeny *through his will*, in the fourfold condition (or the four

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\*\* This has in *esotericism* a direct bearing upon the seven principles of the manifested Brahmâ, or universe, in the same order as in man. Exoterically, it is only four principles.

orders of beings) termed gods (Dhyan Chohans), Demons\* (i.e., more material Devas), Progenitors (Pitris) and men, "he collects Yoga-like (Yúyujè) his mind."

Strange to say, he begins by creating DEMONS, who thus take precedence over the angels or gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle MAHAT, or Intellect, the "Universal Mind" (literally "the great"), which esoteric philosophy explains as the "manifested Omniscience" — the "first product" of Pradhâna (primordial matter) as Vishnu Purâna says, but the first Cosmic aspect of Parabrahm or the esoteric SAT, the Universal Soul,† as Occultism teaches — is at the root of SELF-Consciousness, will understand the reason why. The so-called "Demons" — who are (esoterically) the Self-asserting and (intellectually) active Principle— are the *positive poles of creation*, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Purânas.

"Having concentrated his mind into itself and the quality of darkness pervading Brahmâ's assumed body, the Asuras, issuing from his thigh, were first produced; after which,

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\* *Demons* is a very loose word to use, as it applies to a great number of inferior — i.e., more material — Spirits, or minor Gods, who are so termed because they "war" with the higher ones; but they are no devils.

† The same order of principles in man: — *Atma* (Spirit), *Buddhi* (Soul), its vehicle, as Matter is the *Vahan* of Spirit, and *Manas* (mind), the third, or the fifth microcosmically. On the *plane of personality*, *Manas* is the first.

abandoning this body, it was transformed into NIGHT." (See Part II., § "The Fallen Angels.")

Two important points are involved herein: — (a) Primarily in the *Rig-Veda*, the "Asuras" are shown as *spiritual divine beings*; their etymology is derived from *asu* (breath), the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmâ's thigh, and that their name began to be derived from a privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods. Every ancient theogony without exception — from the Aryan and the Egyptian down to that of Hesiod — places, in the order of Cosmogonical evolution, Night before the Day; even *Genesis*, where "darkness is upon the face of the deep" before "the *first day*." The reason for this is that every Cosmogony — except in the Secret Doctrine — begins by the "Secondary Creation" so-called: to wit, the *manifested* Universe, the Genesis of which has to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature. The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has *never been understood* by them.

Continuing to create, Brahmâ assumes another form, that of the Day, and creates from his breath the gods, who are

endowed with the quality of goodness (passivity)\*. In his next body the quality of great passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the progenitors of men, because, as the text explains, "Brahmâ thought of himself (during the process) as the father of the world."† This is *Kriya-sakti* — the mysterious *Yoga* power explained elsewhere. This body of Brahmâ when cast off became the *Sandhya* (evening twilight), the interval between day and night.

Finally Brahmâ assumed his last form pervaded by the *quality of foulness*, "and from this MEN, in whom foulness and passion predominate, were produced." This body when cast off became the dawn, or morning twilight — the twilight of Humanity. Here Brahmâ stands esoterically for the *Pitris*. He is collectively the Pitar, "father."

The true esoteric meaning of this allegory must now be explained. Brahmâ here symbolizes personally the collective creators of the World and Men — the universe with all its numberless productions of things movable and (seemingly)

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\* Thus, says the Commentary, the saying "by day the gods are most powerful, and by night the demons," is purely allegorical.

† This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by WILL. Faith without Will is like a wind-mill without *wind* — barren of results.

immovable.‡ He is collectively the Prajâpatis, the Lords of Being; and the four bodies typify the four classes of creative powers or Dhyān Chohans, described in the Commentary directly following Stanza VII. in Book I. The whole philosophy of the so-called "Creation" of the good and evil in this world and of the whole cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four bodies of Brahmâ.

The reader will now be prepared to understand the real, the esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the first-created, the wisest and most beautiful of God's Archangels, the word was given, the key-note struck. Henceforth all the *pagan* scriptures were made to yield the same meaning, and all were shown to be demoniacal, and it *was* and *is* claimed that *truth and fact* belong to, and commence only with, Christianity. Even the Orientalists and Mythologists, some of them no Christians at all but "infidels," or men of science, entered unconsciously to themselves, and by the mere force of association of ideas and habit, into the theological groove. Purely Brahmanical considerations, based on greed of power and ambition, allowed the masses to remain in ignorance of great truths; and the same causes led the Initiates among the early Christians to remain silent, while those who had never

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‡ The same idea is found in the first four chapters of *Genesis*, with their "Lord" and "God," which are the *Elohim* and the Androgynous *Eloha*.

known the truth disfigured the order of things, judging of the hierarchy of "Angels" by their exoteric form. Thus as the *Asuras* had become the rebellious inferior gods fighting the higher ones in popular creeds, so the highest archangel, in truth the Agathodæmon, the eldest benevolent Logos, became with theology the "Adversary" or *Satan*. But is this warranted by the correct interpretation of any old Scripture? The answer is, *most certainly not*. As the Mazdean Scriptures of the *Zend-Avesta*, the *Vendidad* and others correct and expose the later cunning shuffling of the gods in the Hindu Pantheon, and restore through AHURA the *Asuras* to their legitimate place in theogony, so the recent discoveries of the Chaldean tablets vindicate the good name of the first divine Emanations. This is easily proved. Christian Angelology is directly and solely derived from that of the Pharisees, who brought their tenets from Babylonia. The Sadducees, the real guardians of the Laws of Moses, knew not of, and rejected, any angels, opposing even the immortality of the human *Soul* (not impersonal Spirit). In the Bible the only "Angels" spoken of are the "Sons of God" mentioned in Genesis vi. (who are now regarded as the *Nephilim*, the Fallen Angels), and several angels in human form, the "Messengers" of the Jewish God, whose own rank needs a closer analysis than heretofore given. (*Vide Supra*, Stanza I., sub-sections 2, 3, *et seq.*, where it is shown that the early Akkadians called *Ea*, Wisdom, that which was disfigured by the later Chaldees and Semites into *Tismat*, *Tisalat* and the Thallath of Berosus, the female Sea Dragon, now *Satan*.) Truly — "How art thou fallen (by the hand of

man), O bright star and son of the morning"!

Now what do the Babylonian accounts of "Creation," as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their angelology? But compare Mr. G. Smith's "*Assyrian Discoveries*," p. 398, and his "*Chaldean Account of Genesis*," p. 107. The "*Tablet with the story of the Seven Wicked Gods or Spirits*," has the following account — we print the important passages in italics: —

1. In the *first days* the evil Gods,
2. the *angels, who were in rebellion, who in the lower part of heaven*
3. *had been created,*
4. they caused their evil work
5. *devising with wicked heads . . . etc.*

Thus we are shown, as plainly as can be, on a fragment which remained unbroken, so that there can be no dubious reading, that the "rebellious angels" had been created in the *lower part of heaven, i.e.*, that they belonged and do belong to a *material plane of evolution*, although as it is not the plane of which we are made cognizant through our senses, it remains generally invisible to us, and is thus regarded as subjective. Were the Gnostics so wrong, after this, in affirming that this our visible world, and especially the Earth, had been created by *lower angels*, the inferior Elohim, of which, as they taught, the God of Israel was one. These Gnostics were nearer in time to the records of the Archaic Secret Doctrine, and therefore

ought to be allowed to have known better than non-initiated Christians, who took upon themselves, hundreds of years later, to remodel and *correct* what was said. But let us see what the same Tablet says further on: —

7. There were seven of them (the wicked gods) . . . . (then follows the description of these, the fourth being a "serpent," the phallic symbol of the *fourth* Race in human Evolution).

15. The seven of them, messengers of the God Anu, their king.

Now Anu belongs to the Chaldean trinity, and is identical with Sin, the "Moon," in one aspect. And the Moon in the Hebrew Kabala is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed as Anu is. They are both represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles. Hence the "Messengers of Anu," (who is Sin, the "Moon,") are shown, in verses 28 to 41, as being finally overpowered by the same Sin with the help of Bel (the Sun) and Ishtar (Venus). This is regarded as a contradiction by the Assyriologists, but is simply *metaphysics* in the esoteric teaching.

There is more than one interpretation, for there are seven keys to the mystery of the Fall. Moreover there are two "Falls" in Theology: the rebellion of the Archangels and their "Fall," and the "Fall" of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The

word "supposed" is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The "Fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," *i.e.*, the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter —hence the more material angels —which was regarded as the conqueror of Spirit, or the Archangels who "fell" on this plane. "They of the *flaming sword* (or animal passions) had put to flight the Spirits of Darkness." Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter. But in theological dogma we see the reverse. It is Michael, "who is like unto God," the representative of Jehovah, who is the leader of the celestial hosts —as Lucifer, in Milton's fancy, is of the infernal hosts —who has the best of Satan. It is true that the nature of Michael depends upon that of his Creator and Master. Who the latter is, one may find out by carefully studying the allegory of the "War in Heaven" with the astronomical key. As shown by Bentley, the "War of the Titans against the gods" in Hesiod, and also the war of the Asuras (or the Târakâmaya) against the devas in Purânic

legend, are identical in all save the names. The aspects of the stars show (Bentley taking the year 945 B.C. as the nearest date for such conjunction) that "all the planets, except Saturn, were on the same side of the heavens as the Sun and Moon," and hence were his opponents. And yet it is Saturn, or the Jewish "Moon-god," who is shown as prevailing, both by Hesiod and Moses, neither of whom was understood. Thus it was that the real meaning became distorted.

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## Who Are the Flames?

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES (a). THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS (*Spirits*) OF THE HIGH; THE LHAMAYIN (*those*) OF BELOW, CAME (b). THEY SLEW THE FORMS, WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

(a) The "Flames" are a Hierarchy of Spirits parallel to, if not identical with, the "burning" fiery *Saraph* (Seraphim) mentioned by Isaiah (vi. 2-6), those who attend, according to Hebrew Theogony, "the Throne of the Almighty." Melha is the Lord of the "Flames." When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered *Lhas*, a Buddhist St. Michael.

(b) The word "Below" must not be taken to mean infernal regions, but simply a spiritual, or rather ethereal, Being of a lower grade, because nearer to the Earth, or one step higher than our terrestrial sphere; while the Lhas are Spirits of the highest Spheres — whence the name of the capital of Tibet, *Lha-ssa*.

Besides a statement of a purely physical nature and belonging to the evolution of life on Earth, there may be another allegorical meaning attached to this Sloka, or indeed, as is taught, several. The FLAMES, or "Fires," represent Spirit, or the male element, and "Water," matter, or the opposite element. And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For, as said in the next verse: —

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9. MOTHER-WATER, THE GREAT SEA WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON, WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH (a).

(a) Now what can this mean? Is it not an evident reference to tidal action in the early stage of the history of our planet in its fourth Round? Modern research has been busy of late in its speculations on the Palæozoic high-tides. Mr. Darwin's theory was that not less than 52,000,000 years ago — and probably much more — the Moon originated from the Earth's plastic mass. Starting from the point where research was left by



Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the earth's rotary motions far back into the very night of time, and placed the Moon during the infancy of our planet at only "a fraction of its present distance." In short, his theory was that it is the Moon which separated from the Earth. The tidal elevation concurring with the swing of the globular mass — centrifugal tendency being then nearly equal to gravity — the latter was overcome, and the tidally elevated mass could thus separate completely from the Earth.\*

The Occult teaching is the reverse of this. The Moon is far older than the Earth; and, as explained in Book I., it is the latter which owes its being to the former, however astronomy and geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that "the Mother-Water arose and disappeared in the Moon, which had lifted her, which had given her birth."

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10. WHEN THEY (*the Rupas*) WERE DESTROYED, MOTHER-EARTH REMAINED BARE,† SHE ASKED TO BE


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\* But see the difficulties suggested later, in the works of various geologists, against this theory. Compare Sir R. S. Bull's article in "Nature" (Dec. 1, 1881), and also what the American geologists say.

† The goddess who gave birth to these primordial monsters, in the account of Berossus, was Thallath, in Greek *Thalassa*, "the Sea."

DRIED (a).‡

(a) The time for its incrustation had arrived. The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire (liquid fire it calls it),§ and enters upon an alchemical description of the progeny of the two — solid matter such as minerals and earths. From the "Waters of Space," the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna is dragged down from the infinite Space, to reign as Neptune over the finite Seas. As always, the popular fancy is found to be based on a strictly scientific foundation.

Water is the symbol of the female element everywhere; *mater*, from which the letter M, is derived pictorially from  a water hieroglyph. It is the universal matrix or the "Great Deep." Venus, the great Mother-Virgin, issues forth from the Sea-wave, and Cupid or *Eros* is her son. But Venus is the later mythological variant of *Gaia* (or *Gæa*), the Earth, which, in its higher aspect is Nature (*Prakriti*), and metaphysically Aditi, and even Mulaprakriti, the root of Prakriti or its noumenon.

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‡ See, for comparison, the account of creation by Berossus (*Alexander Polyhistor*) and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Neras (Centaurs, men with the limbs of horses and human bodies), and Kimnaras (men with the heads of horses) created by Brahmâ in the commencement of the Kalpa.

§ See Commentary following Sloka 18.

Hence Cupid or Love in his primitive sense is Eros, the Divine Will, or *Desire of manifesting itself through visible creation*. Thence Fohat, the prototype of Eros, becomes on Earth the great power "Life-electricity," or the Spirit of "Life-giving." Let us remember the Greek Theogony and enter into the spirit of its philosophy. We are taught by the Greeks (See "Iliad" IV., 201, 246) that all things, gods included, owe their being to the Ocean and his wife Tethys, the latter being Gæa, the Earth or Nature. But who is *Ocean*? Ocean is the immeasurable SPACE (Spirit in Chaos), which is the Deity (see Book I.); and Tethys is not the Earth, but primordial matter in the process of formation. In our case it is no longer Aditi-Gæa who begets *Ouranos* or Varuna, the chief Aditya among the seven planetary gods, but Prakriti, materialised and localised. The Moon, masculine in its theogonic character, is, in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.

## The Chronology Of The Brahmins

Evolution proceeds on the laws of analogy in Kosmos as in the formation of the smallest globe. Thus the above, applying to the *modus operandi* at the time when the Universe was appearing, applies also in the case of our Earth's formation.

This Stanza opens by speaking of thirty crores, 30,000,000, of years. We may be asked — What could the ancients know of the duration of geological periods, when no modern

scientist or mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means (and it is maintained that they had them in their Zodiacs), still the chronology of the ancient Brahmins shall now be given as faithfully as possible.

No greater riddle exists in science, no problem is more hopelessly insoluble, than the question: How old — even approximately — are the Sun and Moon, the Earth and Man? What does modern science know of the duration of the ages of the World, or even of the length of geological periods?

Nothing; *absolutely nothing*.

If one turns to science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent geologist, "We do not know."\* One will learn that, so far, no trustworthy numerical estimate of the ages of the world and man could be made, and that both geology and anthropology are at sea. Yet when a student of esoteric philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest scientists have failed to arrive even at an approximate agreement?

It is true that science can hardly be blamed for it. Indeed, in the Cimmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the Archaic past. Lost in the maze

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\* For a similar admission see Prof. Lefevre's *Philosophy*, p. 481.

of their own conflicting speculations, rejecting, as they have always done, the evidence of Eastern tradition, without any clue, or one single certain milestone to guide them, what can geologists or anthropologists do but pick up the slender thread of Ariadne where they first perceive it, and then proceed at perfect random? Therefore we are first told that the farthest date to which documentary record extends is now generally regarded by Anthropology as but "the earliest distinctly visible point of the pre-historic period." (*Encyclopædia Britannica.*)

## **The Race that Never Dies**

At the same time it is confessed that "beyond that period stretches back a vast indefinite series of prehistoric ages." (*Ibid.*)

It is with those specified "Ages" that we shall begin. They are "prehistoric" to the naked eye of matter only. To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily, into the very night of time; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane; though many of them are tacitly accepted by philosophers and men of great learning, and meet with an unvarying refusal only from the official and collective body of *orthodox* science. And since the latter refuses to give us even an approximate idea of the duration of the

geological ages — save in a few conflicting and contradictory hypotheses — let us see what Aryan philosophy can teach us.

Such computations as are given in Manu and the Purânas — save trifling and most evidently *intentional* exaggerations — are, as already stated, almost identical with those taught in esoteric philosophy. This may be seen by comparing the two in any Hindu calendar of recognised orthodoxy.

The best and most complete of all such calendars, at present, as vouched for by the learned Brahmins of Southern India, is the already mentioned Tamil calendar called the "Tirukkanda Panchanga," compiled, as we are told, from, and in full accordance with, secret fragments of Asuramaya's data. As Asuramaya is said to have been the greatest astronomer, so he is whispered to have also been the most powerful "Sorcerer" of the "WHITE ISLAND, which had become BLACK with sin," *i.e.*, of the islands of Atlantis.

The "White Island" is a symbolical name. Asuramaya is said to have lived (see the tradition of Jhana-bhaskara) in *Romaka-pura* in the West: because the name is an allusion to the land and cradle of the "Sweat-born" of the Third Race. That land or continent had disappeared ages before Asuramaya lived, since he was an Atlantean; but he was a direct descendant of the *Wise Race, the Race that never dies*. Many are the legends concerning this hero, the pupil of Surya (the Sun-God) himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The fact of "*Romaka-pura* in the West" being named

as the birth-place of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the "Sweat-born" Races, the men born from the pores of their parents. "ROMAKUPAS" means "hair-pores" in Sanskrit. In *Mahâbhârata XII*. 10,308, a people named Raumyas are said to have been created from the pores of Virabhadara, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.

The following figures are from the calendar just referred to; a footnote marks the points of disagreement with the figures of the Arya Samaj school: —

- I. From the beginning of cosmic evolution,\* up to the Hindu year *Tarana* (or 1887).....  
1,955,884,687 years.
- II. The (astral) mineral, vegetable and animal kingdoms up to Man, have taken to evolve†.....

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\* The esoteric doctrine says that this "cosmic evolution" refers only to our solar system; while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

† Another point of disagreement. Occultism says: "The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300

300,000,000 years.

III. Time, from the first appearance of "Humanity" (on planetary chain).....

1,664,500,987 years.‡

IV. The number that elapsed since the

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million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical*. That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brahmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round."

‡ This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayanand Saraswati, founder of the Arya Samaj, gives a date of 1,960,852,987. See the "Arya Magazine" of Lahore, the cover of which bears the words: "Aryan era 1,960,852,987."

"Vaivasvata Manvantara"\* — or the human period — up to the year 1887, is just . . . . . 18,618,728 years.

V. The full period of one *Manvantara* is . . . . .  
308,448,000 years.

VI. 14 "Manvantaras" plus the period of one

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\* VAIVASVATA Manu is the one human being — some versions add to him the seven Rishis — who in the *Matsya* Avatar allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's deluge, nor to the Cosmic Deluge or *Pralaya* of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however, between the "*Naimitika*," occasional or incidental, "*Prakritika*," elemental, "*Atyantika*," the absolute, and "*Nitya*," the perpetual *Pralaya*; the latter being described as "Brahmâ's contingent re-coalescence of the Universe at the end of Brahmâ's DAY." The question was raised by a learned Brahmin Theosophist: "Whether there is such a thing as *Cosmic Pralaya*; because, otherwise, the *Logos* (Krishna) would have to be reborn, and he is *Aja* (unborn)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. Cosmic *Pralaya* is for things visible, not for the *Arupa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmâ; when the Universal dissolution is said to take place. Then the *Avyaya*, say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe. "Thus fed, the seven solar Rays dilate to *seven Suns* and set fire to the whole Cosmos. . . ."

*Sâtya Yuga* make ONE DAY OF BRAHMÂ, or complete Manvantara and make . . . . .  
4,320,000,000 years.

Therefore a *Maha-Yuga* consists of . . . . .  
4,320,000 years. †

The year 1887 is from the commencement of  
Kali-Yuga . . . . . 4,989 years.

To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the "*Theosophist*" of November, 1885.

	Mortal years.
360 days of mortals make a year .....	1
Krita Yuga contains.....	1,728,000
Treta Yuga contains.....	1,296,000
Dwapara Yuga contains.....	864,000
Kali Yuga contains.....	432,000
The total of the said four Yugas constitute a Maha Yuga .....	4,320,000
Seventy-one of such Maha-Yugas form the period of the reign of one Manu.....	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha-Yugas, which is equal to.....	4,294,080,000

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† Since a Maha-Yuga is the 1,000th part of a day of Brahmâ.

Add *Sandhis*, i.e., intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to .....25,920,000

The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, i.e., one day of Brahmâ .....4,320,000,000

As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain ..... 8,640,000,000

360 of such days and nights make one year of Brahmâ make ..... 3,110,400,000,000

100 such years constitute the whole period of Brahmâ's age, i.e., Maha-Kalpa ..... 311,040,000,000,000

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings — one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "Twice-born" (Dwija, or Initiated) Brahmin, and the Purânas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred astronomical cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Narada and Asuramaya. The latter has the reputation of a

giant and a sorcerer. But the antediluvian giants (the Gibborim of the Bible) were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist a servant of the Evil one, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Medicis certainly did more harm in their day and in the name of their Master than any Atlantean giant or demigod of antiquity ever did; whether his name was Cyclops, or Medusa, or yet the Orphic Titan, the *anguipedal* monster known as Ephialtes. There were *good* "giants" in days of old just as there are *bad* "pigmyes" now; and the Rakshasas and Yakshas of Lanka are no worse than our modern dynamiters, and certain Christian and civilised generals during modern wars. Nor are they myths. "He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or Stonehenge," remarks somewhere a modern writer.

As the Brahmanical figures given above are approximately the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind.

In the "*Encyclopædia Britannica*" one finds, as the last word of science, that the antiquity of man is allowed to stretch *only over* "tens of thousands of years."\* It becomes evident that as these figures may be made to fluctuate between 10,000 and 100,000, therefore they mean very little if anything, and only render still denser the darkness surrounding the question. Moreover, what matters it that science places the birth of man

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\* See article "Geology," in "*Encyclopædia Britannica*."

in the "pre- or post-glacial drift," if we are told at the same time that the so-called "ice age" is simply a long succession of ages which "shaded without abrupt change of any kind into what is termed the human or Recent period . . . the overlapping of geological periods having been the rule from the beginning of time." The latter "rule" only results in the still more puzzling, even if strictly *scientific* and correct, information, that "even to-day man is contemporary with the ice-age in the Alpine valleys and in the Finmark."\*

Thus, had it not been for the lessons taught by the *Secret Doctrine*, and even by exoteric Hinduism and its traditions, we should be left to this day to float in perplexed uncertainty between the indefinite ages of one school of science, the "tens of thousands" of years of the other, and the 6,000 years of the Bible interpreters. This is one of the several reasons why, with all the respect due to the conclusions of the men of learning of our modern day, we are forced to ignore them in all such questions of pre-historic antiquity.

Modern Geology and Anthropology must, of course, disagree with our views. But Occultism will find as many weapons against these two sciences as it has against astronomical and physical theories, in spite of Mr. Laing's assurances that† "in (chronological) calculations of this sort, concerning older and later formations, there is no *theory*, and

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\* This allows a chance even to the Biblical "Adam Chronology" of 6,000 years. (*Ibid.*)

† See his "*Modern Science and Modern Thought*."

they are based on positive *facts*, limited only by a certain possible (?) amount of error either way," occultism will prove, scientific confessions in hand, that geology is very much in error, and very often even more so than Astronomy. In this very passage by Mr. Laing, which gives to Geology pre-eminence for correctness over Astronomy, we find a passage in flagrant contradiction to the admissions of the best Geologists themselves. Says the author —

"In short, the conclusions of Geology, at any rate up to the Silurian period,‡ when the present order of things was fairly inaugurated, are approximate (truly so) *facts* and not *theories*, while the astronomical conclusions are *theories* based on *data so uncertain*, that while in some cases they give results incredibly short . . . in others they give results almost incredibly long."

After which, the reader is advised that the safest course "seems to be to *assume* that Geology really proves the *duration of the present order of things* to have been somewhere over 100 millions of years," as "Astronomy gives an enormous though unknown time in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the Solar System, of which our Earth is a small planet now passing through the habitable phase." (p. 49.)

Judging from past experience, we do not entertain the slightest doubt that, once called upon to answer "the absurd unscientific and preposterous claims of exoteric (and esoteric)

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‡ To the Silurian period as regards Molluscs and Animal life — granted; but what do they know of man?

Aryan chronology," the scientist of "the results incredibly short," *i.e.*, only 15,000,000 years, and the scientist, who "would require 600,000,000 years," together with those who accept Mr. Huxley's figures of 1,000,000,000 "since sedimentation began in Europe" (*World Life*), would all be as dogmatic one as the other. Nor would they fail to remind the Occultist and the Brahmin, that it is the modern men of science alone who represent exact science, whose duty it is to fight *inaccuracy* and *superstition*.

The earth is passing through the "habitable phase" only for the *present order* of things, and as far as our present mankind is concerned with its actual "coats of skin" and phosphorus for bones and brain.

We are ready to concede the 100 millions of years offered by Geology, since we are taught that our present physical mankind — or the *Vaivasvata* humanity — began only 18 millions of years ago. But Geology has no facts to give us for the duration of geological periods, as we have shown, no more indeed than has Astronomy. The authentic letter from Mr. W. Pengelly, F.R.S., quoted elsewhere, says that: "It is at present, and perhaps always will be, IMPOSSIBLE to reduce, even approximately, geological time into years or even into millenniums." And having never, hitherto, excavated a fossil man of any other than the *present form* — what does Geology know of him? It has traced zones or strata and, with these, primordial zoological life, down to the Silurian. When it has, in the same way, traced man down to his primordial protoplasmic form, then we will admit that it may know

something of primordial man. If it is not very material "to the bearings of modern scientific discovery on modern thought," whether "man has existed in state of constant though slow progression for the last 50,000 years of period of 15 millions, or for the last 500,000 years of a period of 150 millions" ("Modern Science, etc." p. 49), as Mr. S. Laing tells his readers, it is very much so for the claims of the Occultists. Unless the latter show that it is a *possibility*, if not a perfect certainty, that man lived 18 millions of years ago, the Secret Doctrine might as well have remained unwritten. An attempt must, therefore, be made in this direction, and it is our modern geologists and men of science generally who will be brought to testify to this fact in the third part of this volume. Meanwhile, and notwithstanding the fact that Hindu Chronology is constantly represented by the Orientalists as a fiction based on no "*actual computation*,"\* but simply a "childish boasting," it is never-the-less often twisted out of recognition to make it yield to, and fit in with, Western theories. No figures have ever been more meddled with and tortured than the famous

4, 3, 2, followed by cyphers of the Yugas and Maha-Yugas.

## Cosmogony, an Intelligent Plan

As the whole cycle of prehistoric events, such as the evolution and transformation of Races and the extreme antiquity of man, hangs upon the said Chronology, it becomes

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\* Wilson's "Translation of Vishnu Purâna," Vol. I., pp. 50, 51.



extremely important to check it by other existing calculations. If the Eastern Chronology is rejected, we shall at least have the consolation of proving that no other — whether the figures of Science or of the Churches — is one whit more reliable. As Professor Max Muller expresses it, it is often as useful to prove what a thing is not as to show what it may be. And once we succeed in pointing out the fallacies of both Christian and scientific computations — by allowing them a fair chance of comparison with our Chronology — neither of the two will have a reasonable ground to stand upon, in pronouncing the esoteric figures less reliable than its own.

We may here refer the reader to our earlier work "*Isis Unveiled*," Vol. I., p. 32, for some remarks concerning the figures which were cited a few pages back.

To-day a few more facts may be added to the information there given, which is already known to every Orientalist. The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of

times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say.

In *Isis Unveiled* we wrote that which we now repeat: — "*We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' When those circulations — which Eliphas Levi calls 'currents of the astral light' — in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the 'superior natures,' and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of

the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*." And philosophizing alone, how can it understand the "SOUL DOCTRINE"?

In order not to break the thread of the narrative we shall give some striking proofs of these cyclic laws in Part II., proceeding meanwhile with our explanations of geological and racial cycles.

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### STANZA III

## ATTEMPTS TO CREATE MAN

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- (11) The Descent of the Demiurge. (12) The lunar gods ordered to create.  
(13) The higher gods refuse.

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11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN (*the atmosphere, or the air, the firmament*) (*a*).

(*a*) Here tradition falls again into the Universal. As in the earliest version, repeated in the Purânas, so in the latest, the Mosaic account. In the first it is said: "He the Lord" (the god who has the form of Brahmâ) "when the world had become one ocean (*Harivamsa I. 36*) concluding that within the waters lay the earth, and desirous to raise it up," to separate it, "created himself in another form. As in the preceding Kalpa (Manvantara) he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc. etc." In the Elohist "creation" (*Genesis*, verses 6, 7, 8, and 9) "God" creates a firmament in the midst of the waters . . . . . and says "let *dry land* appear." And now comes the traditional peg whereunto is

hung the esoteric portion of the Kabalistic interpretation.

12. THE GREAT CHOHANS (*Lords*), CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES (*a*). "BRING FORTH MEN, (*they were told*), MEN OF YOUR NATURE. GIVE THEM (*i.e., the Jivas or Monads*) THEIR FORMS WITHIN. SHE (*Mother Earth or Nature*) WILL BUILD COVERINGS WITHOUT (*external bodies*). (*For*) MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME, ALSO."

(*a*) Who are the Lords of the Moon? In India they are called *Pitris* or "lunar ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The astronomy of the Hebrews and their observance of *times* was regulated by the moon. A Kabbalist, having shown that "Daniel . . . told off God's providence by *set times*," and that the "Revelation" of John "speaks of a carefully measured *cubical* city descending out of the heavens," etc., adds —

"But the vitalizing power of heaven lay chiefly *with the moon*. . . . It was the Hebrew יהוה (Jehovah), and St. Paul enjoins: 'Let no man judge you for your observance of the seventh day, and the *day of the new moon, which are a shadow of things to come*; but the body (or substance) is of Christ" or Jehovah, that function of this power that "made the barren woman . . . a mother . . . for they are the gift of Jehovah" . . . which is a key to the objection which her husband made to the Shunamite, as to her going to the man of God — "for it is neither the seventh day nor the *day of the new moon*. . . . (2 *Kings*, iv., 23.) The living spiritual powers of the constellations

had mighty wars, marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth, and sun. Bentley comments on the Hindu "War between the gods and the giants," as marked by the eclipse of the Sun at the ascending node of the Moon, 945 B.C. (! !), at which time was born\* or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew A-bram†). Sri is also Venus-Aphrodite the Western emblem "of the luni-solar year or the moon (as Sri is the wife of the moon; *vide* footnote), the goddess of increase‡ . . . " Therefore . . . "the grand monument and landmark of the exact period of the lunar year and month, by which this cycle (of 19 tropical years and 235 revolutions of the moon) could be calculated, was Mount Sinai

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\* According to the wonderful chronology of Bentley, who wrote in days when Biblical chronology was still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu dates as far as they can.

† Now *Sri* is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, "the Consumers," the aerial class of gods. She is Lakshmi, the wife of Vishnu, and she is "the bride of Siva" (Gauri), and she is Sarasvati, "the watery," the wife of Brahmâ, because the three gods and goddesses are one, under three aspects. Read the explanation by Parasâra, in *Vishnu Purâna* in Bk. I., ch. viii. (Vol. I., Wilson's trans., p. 119), and you will understand. "The Lord of Sri" is the moon, he says, and "Sri is the wife of Narâyâna, the God of Gods"; Sri or Lakshmi (Venus) is Indrâni, as she is Sarasvati, for in the words of Parasâra: "Hari (or Iswara, "the Lord") is all that is called male in the Universe; Lakshmi is all that is termed female. There is nothing else than they." Hence she is "female," and "God" is male Nature.

‡ Sri is goddess of, and herself "Fortune and Prosperity."

— the Lord Jehovah coming down thereon. . . . Paul speaks (then) as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: 'For this Hagar (the bond-woman) is Mount Sinai in Arabia.' How could a woman be a mountain? and such a mountain! Yet . . . she was. . . . Her name was Hagar, Hebrew **הַגָּר**, whose numbers re-read 235, or in exact measure, the very number of lunar months to equal nineteen tropical years to complete this cycle. . . . Mount Sinai being, in the esoteric language of the wisdom, the monument of the exact time of the lunar years and months, by which this spiritual vitalizing cycle could be computed — and which mountain, indeed, was called (see Fuerst), "the Mountain of the Moon (Sin). So also Sarai (**SRI**), the wife of Abram, could have no child until her name was changed to Sarah, **שָׂרָה**, giving to her the property of this lunar influence."\*

## The Various Classes of Creators

This may be regarded as a digression from the main subject; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahmâ and Sarasvati, or Sri, Lakshmi-Venus, with the relations of all these to the Moon and Water; — and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to,

and connection with, the moon — who can doubt that the story of Abram is based upon that of Brahmâ, or that Genesis was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical — all based upon and inseparably connected with Astronomy and Cosmolatry.

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13. THEY (*the Moon-gods*) WENT, EACH ON HIS ALLOTTED LAND: SEVEN OF THEM, EACH ON HIS LOT. THE LORDS OF THE FLAME REMAINED BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE (*a*).

(*a*) The Secret teachings show the divine Progenitors creating men on seven portions of the globe "each on his lot" — *i.e.*, each a different race of men externally and internally, and on different zones. This polygenistic claim is considered elsewhere (*vide* Stanza **VII.**). But who are "They" who create, and the "Lords of the Flame," "who do not"? Occultism divides the "Creators" into twelve classes; of which four have reached *liberation* to the end of the "Great Age," the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.

Exoteric Hindu books mention seven classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the *Barhishad* and the *Agnishwatta*; or those possessed of the "sacred fire" and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires, and with *Grihastha* Brahmins in earlier incarnations: those who have, and those who have

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\* "Masonic Review"; Cincinnati, June 1886, Art. "The Cabbalah."

**not** attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (esoterically) the *Agnishwatta*, are represented in the exoteric allegory as *Grihasta* (Brahman-householders) who, in their past births in other Manvantaras having failed to maintain their domestic fires and to offer burnt sacrifices, have lost every right to have oblations with fire presented to them. Whereas the *Barhishad*, being Brahmins who have kept up their household sacred fires, are thus honoured to this day. Thence the *Agnishwatta* are represented as devoid of, and the *Barhishad* as possessed of, fires.

But esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two classes: the *Agnishwatta* Pitris are devoid of fire (*i.e.*, of creative passion), because too divine and pure (*vide supra*, Sloka 11th); whereas the *Barhishad*, being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other *Vedhas*, the Sons of Brahmâ, *his first progeny*, "were without desire or passion, inspired with the holy wisdom, estranged from the Universe and *undesirous of progeny*" (*Vishnu Purâna*, Book I. vii.). This also is what is meant in Sloka 11 by the words: "They would not create," and is explained as follows: — "The primordial Emanations from the creative Power are too near the absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes."

This makes it plain. Hence Brahmâ is said to have felt wrathful when he saw that those "embodied spirits, produced from his limbs (*gatra*), would not multiply themselves." After which, in the allegory, he creates other seven *mind-born* Sons (see "*Moksha-Darma*" and "*Mahabhârata*"), namely, *Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu* and *Vasishtha*, the latter being often replaced by *Daksha*, the most prolific of the creators. In most of the texts these Seven Sons of *Vasishtha-Daksha* are called the seven Rishis of the *Third* Manvantara; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the *Prajâpati*, and at the same time they appear as divers reincarnations in the early Manvantaras or races.

It thus becomes clear why the *Agnishwatta*, devoid of the grosser *creative fire*, hence unable to create physical man, having no *double*, or astral body, to project, since they were without any *form*, are shown in exoteric allegories as Yogis, *Kumâras* (chaste youths), who became "rebels," *Asuras*, fighting and opposing gods,\* etc., etc. Yet it is they alone who

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\* Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become *ascetics* and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers — renounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*. Some Rishi-Yogis are shown in the *Purânas* to be far more powerful than the gods. Secondary gods or temporary powers in Nature (the Forces) are doomed to

could complete man, *i.e.*, make of him a self-conscious, almost a divine being — god on Earth. The *Barhishad*, though possessed of creative fire, were devoid of the higher MAHAT-mic element. Being on a level with the lower principles — those which precede gross objective matter — they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ (the collective *Mahat* or Universal Divine Mind), the "Mystery of Creation" is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the *Astral*) of the physical Being; and, as will be seen, it was those who would not multiply, who sacrificed themselves to the good and salvation of *Spiritual Humanity*. For, to complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad — which could never dwell in such a form otherwise than in an *absolutely latent state* — two connecting principles are needed: *Manas* and *Kama*. This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of Pleroma. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings:\* the former having from the first creation got hold of it and being said to have appropriated it for themselves, as in the allegory of

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disappear; it is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE.

\* See Book I, Stanzas III. to V. The triangle becomes a Pentagon (five-fold) on Earth.

Prometheus. These are the active, and therefore — in Heaven — no longer "pure" Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence — in the ordinary sense — "rebellious to the divine passive law." These are then those "Flames" (the *Agnishwatta*) who, as shown in Sloka 13, "remain behind" instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism* — in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras* — ages of incalculable duration which have rolled away in the Eternity, a still more incalculable time ago — he would hardly understand the text correctly; while some Vedantins might say: "This is not so; the Nirvanee can never return"; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

*"The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . ."*

Hence, as the higher "Pitris or Dhyanis" had no hand in his physical creation, we find primeval man, issued from the bodies of his *spiritually fireless* progenitors, described as aëriform, devoid of compactness, and MINDLESS. He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas*. The Monads which incarnated in those empty SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle — representing the first triad that emanates from the Universal MONAD — that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves *unconscious* (in our sense), be of any use in supplying the required principle, as they could hardly have possessed it themselves? The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression. The one divine Principle, the nameless THAT of the Vedas, is the universal Total, which, neither in its spiritual aspects and

emanations, nor in its physical atoms, can ever be at "*absolute rest*" except during the "Nights" of Brahmâ. Hence, also, the "first-born" are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology "the Thrones," and are the "Seat of God," must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the "Seven Circles," and thus *robbed* them of the Sacred fire; which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom — the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

## Man, a God in Animal Form

Between man and the animal — whose Monads (or Jivas) are fundamentally identical — there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence — and, in some rare cases of incarnation, the *very essence* — of a higher Being: one from a higher and divine

plane? Can man — a god in the animal form — be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad — seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the latter comprehensible to the average intelligence, requires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi*-metaphysical and objective representations in the esoteric teachings. For the purely and transcendently spiritual conceptions are adapted only to the perceptions of those who "see without eyes, hear without ears, and sense without organs," according to the graphic expression of the Commentary. The too puritan idealist is at liberty to spiritualise the tenet, whereas the modern psychologist would simply try to spirit away our "fallen," yet still divine, human Soul in its connection with *Buddhi*.

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric

meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator*, who is called in the second chapter of *Genesis* the "Lord God," is in the original the *Elohim*, or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings are implied in the plural number of the *Elohim*.\* "The first man is of the Earth, the second (the last, or rather highest) is from heaven," says Paul in I. *Corinthians* xv. 47.

In the Aryan allegory the rebellious Sons of Brahmâ are all represented as holy ascetics and Yogis. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the *Prajâpati* (creators), brings forth 10,000 sons for the purpose of peopling the world, Narada — a son of Brahmâ, the great Rishi, and *virtually* a "Kumara," if not so in name — interferes with, and twice

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\* Seth, as Bunsen and others have shown, is not only the *primitive god* of the Semites — early Jews included — but also their "semi-divine ancestor." For, says Bunsen (*God in History*, vol. i, pp. 233, 234), "the Seth of *Genesis*, the father of Enoch (*the man*) must be considered as originally running parallel with that derived from the *Elohim*, Adam's father." "According to Bunsen, the Deity (the god Seth) was the *primitive god* of Northern Egypt and Palestine" (Staniland Wake, "The Great Pyramid"). And Seth became considered in the later Theology of the Egyptians as "AN EVIL DÆMON," says the same Bunsen, for he is one with Typhon and one with the Hindu demons as a logical sequel.



frustrates Daksha's aim, by persuading those Sons to remain holy ascetics and eschew marriage. For this, Daksha curses Narada to be *re-born as a man*, as Brahmâ had cursed him before for refusing to marry, and obtain progeny, saying: — "Perish in thy present (*Deva* or angelic) form and take up thy abode in the womb," *i.e.*, become a man (*Vayu Purâna; Harivamsa*, 170). Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of Brahma's, "first-born," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because the most closely connected with the occult doctrines — especially with the secret cycles and Kalpas (*vide supra*).

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to *create* (have progeny), and even as calling his father Brahmâ "a false teacher" for advising him to get married ("*Narada-Pancha-Râtra*"); nevertheless, he is referred to as one of the Prajâpati, "progenitors"! In *Naradiya Purâna*, he describes the laws and the duties of the celibate adepts; and as these occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brahmins are proclaimed liars; the Orientalists forgetting that the *Naradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such **MSS.** should be found in the hands of the Hindu profane, those who are ready to sell any precious olla for a red pottage. Suffice it to say, that

Narada is *the* Deva-Rishi of Occultism *par excellence*; and that the Occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries. He is one of the *Fires* above-mentioned, and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames?" They are plentiful, if one only seeks for them in the right places. In the "*Book of the Concealed Mystery*," they are clearly enunciated, as also in the "*Ha Idra Zuta Qadisha*," or the lesser holy Assembly. The language is very mystical and veiled, yet still comprehensible. Therein, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the *workmen* proceed to create man, "male and female" (427); which "Flames and Sparks" (Angels and their Worlds, Stars and Planets) are said, figuratively, to "become extinct and die," that is to say, remain *unmanifested* until a certain process of nature is accomplished. To show how thickly veiled from public view are the most important facts of anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the *Book of the Concealed Mystery*: —

## "Fires," "Sparks," and "Flames"

(429.) From a Light-Bearer (one of the seven sacred planets) of insupportable brightness proceeded a radiating Flame, dashing off, like a vast and mighty hammer, those sparks which were the prior worlds.

(430.) And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the great Father and great Mother.

(431.) From *Hoah*, himself, is AB, the Father; and from *Hoah*, himself, is RUACH, the Spirit; who are hidden in the Ancient of Days, and therein is that Ether concealed.

(432.) And it was connected with a Light-Bearer (a planet and its angel or regent), which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of *Aima*, the Great Mother.\*

Now the following extract from the Zohar<sup>†</sup> also deals with the same mystery: — "The Pre-Adamite Kings. 'We have learned in the Siphrah D'Tzniotha: That the *At-tee'kah DA-tee'keen*, Ancient of Ancients, before He prepared his Form, built Kings, and engraved Kings, and sketched out Kings (men, the Kings of the animals), and they could not exist: till he overthrew them *and hid them until after a time*, therefore it is written: 'And these are the Kings which reigned in the land of

Edom' . . . . And they could not exist till *Resha'Hiv'rah*, the White Head, the *At'-tee-'kah D'At-tee'keen*, Ancient of Ancients, arranged Himself . . . . and formed all forms above and below. . . . Before He arranged himself in his Form had not been formed all those whom he desired to form, and all worlds have been destroyed . . . . they did not remain in their places, because the form of the Kings had not been formed as it ought to be, and *the Holy City had not been prepared.*" (Zohar iii., 135a; 292a *Idra Zootah*. Brody, etc.)

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, *under the law of evolution and from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrated compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabala calls the *Balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. *Chochmah*, Wisdom, the Male Sephiroth, had to diffuse itself *in*, and *through*, *Binah*, intelligent Nature, or Understanding. Therefore the First Root-

\* See Mr. Mather's "*Kabbalah Unveiled*."

† Translated in I. Myer's *Qabbalah*.

race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the first race, instead of dying, disappeared *in the second race*, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-race, without either begetting it, procreating it, or dying. "*They passed by together*," as it is written: "And he died and another reigned in his stead" (*Genesis xxvi. 31 et seq. Zohar iii., 292a*). Why? Because "the *Holy City* had not been prepared." And what is the "Holy City"? The *Maquom* (the *Secret Place* or the *Shrine*) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe.\* So much so, that in the paragraph on "the Emanation of the Male and Female Principles" in the *Zohar (ibid.)*, it is said that, on this earth, the WISDOM from the "Holy Ancient" "does not shine except in male and female." "*Hohmah*, Wisdom, is the Father, and BINAH, understanding, is the Mother . . . . and when they connect one with the other they bring forth and diffuse and emanate truth. In the sayings of Rabbi Je-yeva Sabah, *i.e.*, the Old, we learned this: What is Binah Understanding? But when they connect in one another, the **y** (Yod) in the **h** (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the

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\* *Vide* "The Holy of Holies: its esoteric meaning," in Part II of this Volume.

completeness of the whole."†

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabala —the "Chaldean Book of Numbers." We have said so in "Isis Unveiled": —

"We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: 'In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva.' Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhanguipore, the minarets of Islam —either rounded or pointed —are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus." (Vol. II., p. 5.)

Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the

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† *Zohar iii., 290a*, quoted in Isaac Myer's *Qabbalah*, p. 387.

Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Aryas, is sufficiently proven by and in the Kabala.

## STANZA IV

### CREATION OF THE FIRST RACES

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

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

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

With regard to this sentence — "They were the shadows of the Shadows" — a few more words may be said and a fuller explanation attempted. This first process of the evolution of

mankind is far easier to accept than the one which follows it, though one and all will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An "Adam" made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth*? If there are in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul — and there are millions upon millions who believe both — what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation

of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link — absolutely "*missing*" so far — the common ancestor of man, and of the "true ape."\* Between these two fallacies,† Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable — because obsolete in Nature at this point of evolution — it is yet proven possible on the authority of certain "Spiritualistic" FACTS. Which, then, we ask of the three hypotheses or theories is the most reasonable and the

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

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

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

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

least absurd? Certainly no one — provided he is not a soul-blind materialist — can ever object to the occult teaching.

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development — from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other — ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (*Maha-Maya*), but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it — this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.

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

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## On the Identity and Differences of the Incarnating Powers

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

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

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-

Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether; it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . ."  
" (Voltaire).

## Pitris of the Gods and Demons

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

There are seven classes of Pitris, as shown below, three incorporeal and four corporeal; and two kinds, the Agnishwatta and the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and a triple set of Barhishad and Agnishwatta. The former, having given birth to their astral doubles, are reborn as *Sons of Atri*, and are the "Pitris of the Demons," or corporeal beings, on the authority of Manu (III., 196); while the Agnishwatta are reborn as Sons of Marichi (a son of Brahmâ), and are the Pitris of the Gods (*Manu* again, *Matsya* and *Padma Purânas* and *Kulluka* in

the Laws of the *Manavas*, III., 195).\* Moreover, the *Vayu Purâna* declares all the seven orders to have originally been the *first gods*, the *Vairajas*, whom Brahmâ "with the eye of Yoga, beheld in the eternal spheres, and who are the *gods of gods*"; and the *Matsya* adds that the Gods worshipped them; while the *Harivansa* (S. 1, 935) distinguishes the Virâjas as one class of the Pitris only — a statement corroborated in the Secret Teachings, which, however, identify the Virâjas with the *elder Agnishwattas*† and the *Rajasas*, or *Abhutarajasas*, who are incorporeal without even an astral phantom. Vishnu is said, in most of the MSS., to have incarnated in and through them. "In the *Raivata Manvantara*, again, Hari, best of gods, was born of *Sambhuti*, as the divine Manasas — originating with the deities called Rajasas." Sambhuti was a daughter of Daksha, and wife of Marichi, the father of the *Agnishwatta*, who, along with the Rajasas, are ever associated with *Manasas*. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall, "Manasa is no inappropriate name for a deity associated with the Rajasas. We appear to have in it Manasam — the same as *Manas* — with the change of termination required to express

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

† The *Vayu Purâna* shows the region called Virâja-loka inhabited by the Agnishwattas.

male personification" (*Vishnu Purâna* Bk. III., ch. I., p. 17 footnote). All the sons of *Virâja* are *Manasa*, says *Nilakantha*. And *Virâja* is *Brahmâ*, and, therefore, the *incorporeal* Pitris are called *Vairâjas* from being the sons of *Virâja*, says *Vayu Purâna*.

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

The names of the deities of a certain mystic class change with every *Manvantara*. Thus the twelve great gods, *Jayas*, created by *Brahmâ* to assist him in the work of creation in the very beginning of the *Kalpa*, and who, lost in *Samadhi*, neglected to create — whereupon they were cursed to be repeatedly born in each *Manvantara* till the seventh — are respectively called *Ajitas*, *Tushitas*, *Satyas*, *Haris*, *Vaikunthas*, *Sadhyas*, and *Adityas*: they are *Tushitas* (in the second *Kalpa*), and *Adityas* in this *Vaivasvata* period (see *Vayu Purâna*), besides

other names for each age. But they are identical with the *Manasa* or *Rajasas*, and these with our incarnating *Dhyan Chohans*. They are all classes of the *Gnana-devas*.

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

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

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

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



called *amanasa*, "mindless."

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

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

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

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

the four material classes who create men simultaneously on the seven zones.

Now, with regard to the seven classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That class of the "Fire Dhyanis," which we identify on undeniable grounds with the Agnishwattas, is called in our school the "Heart" of the Dhyan-Chohanic Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype *above*. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* "cavities and *three higher* divisions," answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower; and why should the same division be found in the various classes of Pitris, and especially our Fire Dhyanis? For, as already stated, these Beings fall into four corporeal (or grosser) and three incorporeal (or subtler) "principles," or call them by any other name you please. Why do the seven nervous plexuses of the body radiate *seven* rays? Why are there these seven plexuses, and why seven distinct layers in the human skin?

"Having projected their shadows and made men of one element (ether), the progenitors re-ascend to Maha-loka, whence they

descend periodically, when the world is renewed, to give birth to new men.

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

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

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

In the *Zendavesta* the same is found. In the Mazdean, or Magian, religion, "Asura" is the lord *Asura Visvavedas*, the "all-knowing" or "omniscient Lord"; and *Asura-Mazdha*, become later *Ahura-Mazdha*, is, as Benfey shows, "the Lord who bestows Intelligence" — *Asura-Medha* and *Ahura-Mazdao*. Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as *sevenfold*. This

fact, combined with the name *Mazdha*, as above, which makes of the sevenfold Asura the "Lord," or "Lords" collectively "who bestow Intelligence," connects the *Amshaspendas* with the Asuras and with our incarnating Dhyana Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldea, and every other country.

Why these "gods" refused to create men is not, as stated in exoteric accounts, because their pride was too great to share the celestial power of their essence with the children of Earth, but for reasons already suggested. However, allegory has indulged in endless fancies and theology taken advantage thereof in every country to make out its case against these first-born, or the *logoi*, and to impress it as a truth on the minds of the ignorant and credulous. (Compare also what is said about Makara and the Kumâras in connection with the Zodiac.)

The Christian system is not the only one which has degraded them into demons. Zoroastrianism and even Brahmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who *refuse to create, i.e.*, who are said to oppose thereby the *Demiurgos*, are also denounced as the Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith — a hint now ignored by the *orthodox* Brahmins — and forthwith the former become *A-Suras*. The first and *mind-born* Sons of the Deity refuse to create progeny, and are *cursed* by Brahmâ to be

born as men. They are hurled *down to Earth*, which, later on, is transformed, in theological dogma, into the *infernal* regions. Ahriman destroys the Bull created by Ormazd — which is the emblem of terrestrial *illusiv*e life, the "germ of sorrow" — and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the devil. Typhon cuts Osiris into fourteen pieces, in order to prevent his peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of Form who have made demons of the Angels of Light.

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

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

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

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

The supposed "rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials — *i.e.*, an astral body — since

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

they were *arupa*. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as *Nirmanakayas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory*. Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual eye*.

As to their fashioners or "Ancestors" — those Angels who, in the exoteric legends, obeyed the law — they must be identical with the Barhishad Pitris, or the Pitar-Devata, *i.e.*, those possessed of the physical creative fire. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the creative gods, entrusted with the fabrication of the lower animal but higher; (see *Gen.* and *Plato's Timæus*). Their creating the semblance of men out of their own divine Essence means, esoterically, that it is they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely

spiritual man. (See Part II of this volume, "The Fallen Angels"; also "The Gods of Light proceed from the Gods of Darkness.")

## What Prometheus Symbolized

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual*; but they could not make men as they were themselves — perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect — from the human standpoint — white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators,\* who, in

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\* In spite of all efforts to the contrary, Christian theology — having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally* — cannot find any reasonable excuse for its "God, the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil*? If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal

their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves — shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative* (*Nirguna*) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versa*. In fact, there is neither light nor darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower order of creative angels* to "create" inhabited globes — especially ours — or to deal with matter on this earthly plane. The philosophical Gnostics were the first to

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prerogatives as reasonable and intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.

think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their *Creators* occupying a place at the very foot of the ladder of spiritual Being. With them, those who created our earth and its mortals were placed on the very limit of *mayavic* matter, and their followers were taught to think — to the great disgust of the Church Fathers — that for the creation of those wretched races, in a spiritual and moral sense, which grace our globe, no high divinity could be made responsible, but only angels of a *low hierarchy*,\* to which class they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phædrus*, of a *winged race of men*. Aristophanes (*in Plato's Banquet*), speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus in § 18, it is said: "The circuit having been accomplished, *the knot was loosened*. . . . and all the animals, which were equally androgynous, were *untied* (separated) *together with man*. . . ."

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

for. . . "the causes had to produce effects on earth."\* Again, in the ancient Quiche Manuscript, the *Popol Vuh* — published by the late Abbé Brasseur de Bourbourg — the first men are described as a race "whose sight was unlimited, and who knew all things at once": thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols.

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

In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Ases* themselves, the same mystical *loci* and personifications woven into the popular "myths," as in our Secret Doctrine; and we find them in the Vedas, the Purânas, the Mazdean Scriptures and the Kabala. The *Ases* of Scandinavia, the rulers of the world which preceded ours, whose name means literally the "pillars of the world," its "supports," are thus identical with the Greek *Cosmocratores*, the

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

"Seven Workmen or Rectors" of Pyramander, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesised by the upper triad, and even the seven Planetary Spirits of the Christian mystics. The *Ases* create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create MAN, but only his form from the *Ask* or ash-tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Honir who furnishes him with his intellect (*manas*) and with his conscious senses. The Norse *Ask*, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh*, out of which the Mexican *third* race of men was created, are all one.† This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu *Aswatha*, the Gogard, the Hellenic tree of life, and the Tibetan *Zampun*, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden — who among the western scholars can tell?‡ Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma or yet the more prosaic apple, are the "plants of life," in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed

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

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

within and under the great mundane macrocosmic tree\*; and the mystery is half revealed in the *Dirghotamas*, where it is said: "Pippala, the sweet fruit of that tree upon which come spirits who love the science, and where the gods produce all marvels." As in the Gogard, among the luxuriant branches of all those mundane trees, the "Serpent" dwells. But while the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "tree" is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.

Everywhere, it is the same. The *creating* powers produce Man, but fail in their final object. All these logoi strive to endow man with *conscious* immortal spirit, reflected in the Mind (*manas*) alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is *our earth; the lowest in its chain*; an "eternity" — meaning the duration of the life-cycle — in the *darkness* of matter, or *within animal Man*. It has pleased the half ignorant and half designing Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory found in every old religion to turn them to the benefit of the new one. Thus man was transformed

into the darkness of a material hell; his divine consciousness, obtained from his indwelling Principle (the *Manasa*), or the incarnated Deva, became the glaring flames of the infernal region; and our globe that Hell itself. *Pippala*, *Haoma*, the fruit of the Tree of Knowledge, were denounced as the *forbidden* fruit, and the "Serpent of Wisdom," the Voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil! (*Vide* Part II., "The Evil Spirit, who, or what?")

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

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\* Plato's "*Timæus*."

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

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\* See "*Asgard and the Gods*": "The *renewal of the World*."

## The Hammer of Thor

Verily many are its meanings! In the *Macrocosmic* work, the "HAMMER OF CREATION," with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two lines forming the *Svastica*  meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the *Smaragdine Tablet of Hermes*, the uplifted right hand is inscribed with the word "*Solve*," the left with the word "*Coagula*." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found its spiritual death in the scholastic interpretations of mediæval Anthropomorphists. It is the *Alpha* and the *Omega* of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of *Mahamaya*, the great Illusion



and Deceiver. The light that shines from under the divine hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

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



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

". . . . on the field of Ida, the field of resurrection (for the Fifth Round), the sons of the highest gods assembled, and *in them their fathers rose again* (the *Egos* of all their past incarnations). They talked of the Past and the Present, and remembered the wisdom and prophecies of their ancestor which had all been fulfilled. Near them, but *unseen of them*, was the strong, the mighty One, who rules all things. . . . and ordains the eternal laws that govern the world. They *all knew he was there, they felt his presence and his power, but were ignorant of his name*. At his command the new Earth rose out of the Waters of Space. To the South above the Field of Ida, he made another heaven called Audlang, and further off, a third, Widblain. Over Gimil's cave, a wondrous palace was erected, covered

with gold and shining bright in the sun." These are the three gradually ascending planets of our "Chain." There the Gods were enthroned, as *they used to be*. . . . From Gimil's heights (the *seventh* planet or globe, the highest and the purest), they looked down upon the happy descendants of LIF and LIFTHRASIR (the coming Adam and Eve of purified humanity), and signed to them to CLIMB *up higher*, to *rise in knowledge and wisdom*, step by step, from one "heaven to another," until they were at last fit to be united to the Gods in the house of All-Father (p. 305).



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

Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined further on in the light of the Hindu *Pramanthâ*. Degraded into a *purely physiological* symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down to matter. The "friction" of divine Pramanthâ and Arani could suggest itself under this image only to the brutal conceptions of the German materialists — than whom there are none worse. It is true that the Divine babe, *Agni* with the Sanskrit-speaking Race, who became *Ignis* with the Latins, is born from the conjunction of Pramanthâ and Arani (Svastica) during the sacrificial ceremony. But what of that? *Twashtri*

(Viswakarman) is the "divine artist and carpenter"\* and is also the Father of the gods and of *creative fire* in the Vedas. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such *terra cotta* discs, called *fusaiolos*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both these forms  and  were excavated in great abundance, their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans.

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\* The "Father of the Sacred Fire," writes Prof. Jolly, "is Twashtri . . . his mother was Maya. He himself was styled *Akta* ( anointed, christoß ), after the priest had poured upon his head the *spirituous* (?) SOMA, and on his body butter purified by sacrifice"; (*Man before Metals*," p. 190). The source of his information is not given by the French Darwinist. But the lines are quoted to show that light begins to dawn even upon the materialists. Adalbert Kühn, in his "*Die Herabkunft des Feuers*," identifies

the two signs  and  with *Arani*, and designates them under this name. He adds: "This process of kindling fire naturally led men to the idea of sexual reproduction," etc. Why could not a more dignified idea, and one more occult, have led man to invent that symbol, in so far as it is connected, in one of its aspects, with human reproduction? But its chief symbolism refers to Cosmogony.

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

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

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

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

man was, when he appeared, only a senseless Bhuta\* or a "Phantom." This "creation" was a failure, the reason of which will be explained in the Commentary on Sloka 20.

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

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the informing principle in man — the HIGHER SELF or human Monad — and the animal Monad, both one and the same, although the former is

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

endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for?

## The Divine Rebels

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

This shows that not all men became incarnations of the "divine Rebels," but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the "sons of Mahat," speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are — self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours.

Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites — Spirit and Matter — can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables." (*Vide infra*, "The Secret of Satan.")

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

"My first idea of this part" (of the rebellion), he says, "was that the wars with the powers of Evil *preceded the Creation*; I now think it followed the account of the fall" (*Chaldean Account*

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\* See "*Pymander*," Bk. II., verses 17 to 29.

of *Genesis*, p. 92). In this work Mr. George Smith gives an engraving, from an early Babylonian cylinder, of the Sacred Tree, the Serpent, man and woman. The tree has seven branches: *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root-Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called FALL into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. "The Dragon," says Mr. G. Smith, "which in the Chaldean account of the creation leads man to sin, is the creation of Tiamat, the living principle of the Sea, or Chaos . . . which was opposed to the deities at the creation of the world." This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized*; and Tiamat, "the embodiment of the Spirit of Chaos," of the deep, or Abyss, is the female principle, the Womb. The "Spirit of *Chaos* and *Disorder*" refers to the mental perturbation which it led to. It is the sensual, attractive, magnetic principle which fascinates and seduces, the ever living active element which throws the whole world into disorder, chaos, and sin. The Serpent seduces the woman, but it is the latter who seduces man, and both are included in the Karmic curse, though only as a natural result of a cause produced. Says George Smith: "It is clear that the Dragon is included in the curse for the Fall, and that the Gods" (the Elohim, jealous at seeing the man of clay becoming a Creator in his turn, like all the animals,) "invoke on the head of the human Race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he

shall have family quarrels, he will anger the gods, he shall submit to tyranny. . . . he shall be disappointed in his desires, he shall pour out *useless prayers*, he shall commit future sin. . . No doubt subsequent lines continue this topic, but again our narrative is broken, and it re-opens only where the gods are preparing for war with the powers of evil, which are led by Tiamat (the woman). . . ." (*Babylonian Legend of Creation*, p. 92.)

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

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## Man's Father, the Sun

17. THE BREATH (*human Monad*) NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY (*astral shadow*); "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (*Kama Rupa*); "IT HAS IT," SAID THE DRAINER OF WATERS (*Suchi, the fire of passion and animal instinct*). THE BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER

HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT (*solar*) FIRE . . . . (*nascent*) MAN REMAINED AN EMPTY, SENSELESS BHÛTA . . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME (*later*) MEN WITH BONES IN THE THIRD (*race*) (*a*).

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

Now what is that "Spiritual Fire"? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon*, the "Dhyan of the first Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term,"\* and is very nearly allied to *protyle*, which is our *layam*. It is the father and generator, so to say, or rather the *Upadhi* (basis), of

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

both AIR and WATER, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of *noumena*. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the TO ON, the "One" of the Greeks. For, as he remarks, Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and Fire — since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative Theogony, it is easy to find that the secret of these "Fires" was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiri, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumâras and Rudras headed by Kartikeya — a Kumâra also. This is quite evident even exoterically; and these Hindu deities were, like the Kabeiri, the *personified sacred Fires of the most occult powers of Nature*. The several branches of the Aryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumâras, the number of the Kabeiri is uncertain. Some say that there were three or four only; others say seven. Aschieros, Achiosersa, Achiochersus, and Camillus may very well stand for the *alter egos* of the four Kumâras — Sanat-Kumâra, Sananda, Sanaka, and Sanâtana.

The former deities, whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anaces, etc.; just as the Kumâra, whose reputed father is Brahmâ, (or rather, the "Flame of his Wrath," which prompted him to perform the ninth or Kumâra creation, resulting in Rudra or Nilalohita (Siva) and the Kumâras), were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one — *i.e.*, correlative Forces and Fires. There is no space to describe these "fires" and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published. Meanwhile a few more explanations may be added.

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

proceeds from indiscrete fire," says an Occult axiom.

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

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

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

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

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

As seen, each Element adds to its own characteristics, those of its predecessor; as each Root-Race adds the characterizing

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evolution the work of the "Great Unknown Cause" in its phenomenal and illusive aspects.

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

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

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

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

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

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



STANZA V

THE EVOLUTION OF THE SECOND  
RACE

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

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

In the later Commentary, the sentence is translated: —

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

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

(a) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it.

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

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

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but

individually becomes inactive: e.g., the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun — the Monad — the lower Ego, or personal Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, "the Spirits of the Earth clothed the shadows and expanded them." To these "Spirits" belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; i.e., it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the "progenitors," the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection — this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over

the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the "*Chaldean Book of Numbers*," and even in the *Zohar*, if one only understood the meaning of the apocalyptic hints. First comes En-Soph, the "Concealed of the Concealed," then the *Point*, Sefhira and the later Sephiroth; then the *Atzilatic* World, a *World of Emanations* that gives birth to three other worlds — called the Throne, the abode of pure Spirits; the second, the *World of Formation*, or *Jetzira*, the habitat of the Angels who sent forth the Third, or World of Action, the *Asiatic World*, which is the Earth or *our* World; and yet it is said of it that this world, also called *Kliphoth*, containing the (six other) Spheres, כלכלים, and matter, is the residence of the "Prince of Darkness." This is as clearly stated as can be; for *Metatron*, the Angel of the second or *Briatic* World, means Messenger agg, Angel, called the great Teacher; and under him are the Angels of the third World, *Jetzira*,

whose ten and seven classes are the *Sephiroth*,\* of whom it is said that "they inhabit and vivify this world as Essential Entities and Intelligences, whose correlatives and contraries inhabit the third or Asiatic World." These "Contraries" are called "the Shells," בליפורה, or demons,† who inhabit the seven habitations called *Sheba Hachaloth*, which are simply the seven zones of our globe. Their prince is called in the Kabala Samael, the Angel of Death, who is also the seducing serpent Satan; but that Satan is also Lucifer, the bright angel of Light, the Light and Life-bringer, the "Soul" alienated from the Holy Ones, the other angels, and for a period, *anticipating the time* when they would have descended on Earth to incarnate in their turn.

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

"They descend from the pure air to be *chained to bodies*," says Josephus repeating the belief of the Essenes (*De Bello Judæo*, 11, 12). "The air is full of Souls," states Philo, "they descend to be tied to mortal bodies, being desirous to live in them."

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\* See Vol. 1. Part III., "Gods, Monads and Atoms." It is symbolised in the Pythagorean Triangle, the 10 dots within, and the seven points of the Triangle and the Cube.

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

(*De Gignat*, 222 c.; *De Somniis*, p. 455)‡ ; because through, and in, the human form they will become *progressive* beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brahmin, the twice-born, who rules the gods or devas; and Paul repeated it in *I Corinthians* vi., 3: "Know ye not that we (the Initiates) shall judge angels"?

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

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

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

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

(c) That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or

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

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

## The Secret Work of Chiram


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

"The Superior agrees with the Inferior; and the Inferior with the Superior; to effect that one truly wonderful Work" — which is MAN. For the secret work of Chiram, or King Hiram in the Kabala, "one in Essence, but three in Aspect," is the Universal Agent or *Lapis Philosophorum*. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three elements is the Occult Solvent in the "Soul of the World," the *Cosmic Soul* or Astral Light, at the other; and, on the material plane, it is *Hydrogen* in its relation

to the other gases. The TO ON, truly; the ONE "whom no person has seen except the Son"; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the TO ON the "One Father," if his *Manas*, the "Son," does not become (*as*) "One with the Father," and through this absorption receive enlightenment from the "divine instructor," Guru — *Atma-Buddhi*?

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



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

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

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

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

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond manifested Nature, is the fiery

BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof — air, fluidic fire; *water*, liquid fire; *Earth*, solid fire. All is fire — *ignis*, in its ultimate constitution, or I, the root of which is O (*nought*) in our conceptions, the All in nature and its mind. *Pro-Mater* is divine fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the gods are all connected with fire, from AGNI, the Aryan, to the Jewish god who "is a consuming fire." In India, God is called in various dialects, *Eashoor, Esur, Iswur*, and *Is'Vara*, in Sanskrit the Lord, from *Isa*, but this is primarily the name of Siva, the Destroyer; and the three Vedic chief gods are Agni (*ignis*), Vayu, and Surya — Fire, Air, and the Sun, three occult degrees of fire. In the Hebrew  (*aza*), means to illuminate, and  (*asha*) is fire. In Occultism, "to kindle a fire" is synonymous to evoking one of the three great fire-powers, or "to call on God." In Sanskrit *Osch* or *Asch* is fire or heat; and the Egyptian word Osiris is compounded (as shown by Schelling) of the two primitives *aish* and *asr*, or a "fire-enchanter." *Aesar* in the old Etruscan meant a God (being perhaps derived from *Asura* of the Vedas). *Aeswar* and *Eswara* are analogous terms, as Dr. Kenealy thought. In the *Bhagavad Gîtâ* we read, "Iswara resides in every mortal being and puts in motion, by his supernatural power, all things which mount on the Wheel of Time." It is the creator and the destroyer, truly. "The primitive fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre

relates that the ancient Persians threw into the fire combustible matter crying: 'Devour, oh Lord!' In the Irish language *Easam*, or *Asam*, means 'to create,' and *Aesar* was the name of an ancient Irish god, meaning 'to light a fire' " (*Kenealy*). The Christian Kabalists and symbologists who disfigured Pymander — prominent among them the Bishop of Ayre, Francois de Tours, in the 16th century — divide the elements in this way: —

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



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

\* To those who would inquire "What has Hydrogen to do with air or oxygenation?" it is answered: "Study first the ABC of Occult Alchemy." In their anxiety, however, to identify Pymander, "the mouth of Mystery," with St. John the Baptist prophetically, they thus identified also the 7 *Kabeiri* and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three* — the latter being the *Fallen Angels*; and furthermore to avoid connecting these with the "Seven Spirits of the Face," the Archangels, they unceremoniously threw out all they did not choose to recognise. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians, from whom Moses adopted the *Chroub* (Cherubs in their animal form), and the

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

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

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and

Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the *Lion* (Mikael); the *Bull* (Uriel); the *Dragon* (Raphael); the *Eagle* (Gabriel); the *Bear* (Thot-Sabaoth); the *Dog* (Erataoth); the *Mule* (Uriel or Thartharaoth). All these have a qualificative meaning.

being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahmâ exoterically) is the supreme condition of the passive infinite deity, since it contains all the divine energies and is the essence of Brahmâ, who is said (as Brahmâ) to create everything through Yoga power. Brahmâ, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a Purânîc text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called "Sons of Dhyâna," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyani-Bodhisattvas. All the creatures in the world have each a superior above. "This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored" — *i.e.*, meditated as during Yoga. (Sepher M'bo Ska-arim, translated by Isaac Myer, *Qabbalah*, pp. 109-111.)

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

(*a*) What will be most contested by scientific authorities is this a-sexual Race, the Second, the fathers of the "Sweat-born" so-called, and perhaps still more the Third Race, the "Egg-

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

\* See Laing's "Modern Science and Modern Thought," p. 90.

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

## The Outgrowth of Races

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

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

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

When the season of reproduction arrives, the *sub-astral*

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

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

"*The early Second (Root) Race were the Fathers of the 'Sweat-born'; the later Second (Root) Race were 'Sweat-born' themselves.*"

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The "Sons of Yoga," or the primitive astral race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each Race, each covering æons of time. What physiologist or biologist could tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million of years, since their cycle of observation began hardly half a century ago.

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



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

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

"It has been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts appertaining to the reproductive system, which properly belong to the opposite sex. . . . Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or

androgynoust . . . But here we encounter a *singular difficulty*. In the mammalian class the males possess rudiments of a uterus with the adjacent passages in the Vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male marsupials have traces of a marsupial sac. Other analogous facts could be added. Are we then to suppose that some extremely ancient mammal continued androgynous after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable, ‡ for we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms."

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous stem from which the mammalia sprang. His explanation runs: — "The fact that various accessory organs proper to each sex, are found in a rudimentary condition in the opposite sex may be explained by such organs having been gradually acquired by the one sex and then transmitted in a more or less imperfect condition to the other." He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or for ornament by male birds" and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much

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

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

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\* Second Edition, p. 161.

more prominent and important a character than the mere superficial details with which they are compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterises the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock must be placed in the same category as the pineal gland, and other organs as mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

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

Long before Darwin, Naudin, who gave the name of *Blastema* to that which the Darwinists call protoplasm, put forward a theory half occult and half scientifico-materialistic. He made Adam, the *a-sexual*, spring suddenly from the *clay*, as it is called in the Bible, the *Blastema* of Science. "It is from this larval form of mankind that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis," explains Naudin. For the eminent botanist, Adam was not one man, however, but *mankind*, "which remained concealed within a temporary organism . . . distinct from all others and

never contracting alliance with any of these." He shows the differentiation of sexes accomplished by "a process of germination similar to that of Medusæ and Ascidians." Mankind, thus constituted physiologically, "would retain a sufficient evolutive force for the rapid production of the various great human races."

De Quatrefages criticises this position in the "*Human Species*." It is *unscientific*, he says, or, properly speaking, Naudin's ideas "do not form a scientific theory," inasmuch as primordial *Blastema* is connected in his theory with the *First Cause*, which is credited with having made potentially in the *Blastema* all past, present, and future beings, and thus of having in reality *created* these beings *en masse*; moreover, Naudin does not even consider the *secondary* Causes, or their action in this evolution of the organic world. Science, which is only occupied with Secondary Causes, has thus "nothing to say to the theory of Naudin" (p. 125).

Nor will it have any more to say to the occult teachings, which are to some extent approached by Naudin. For if we but see in his "primordial Blastema" the Dhyan-Chohanian essence, the *Chhaya* or double of the *Pitris*, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his primordial Blastema is endowed only with blind instincts — a kind of *unconscious* First Cause in the *manifested Kosmos* — which is an absurdity. Whereas it is our

Dhyan Chohanian essence — the *causality* of the *primal cause* which creates *physical man* — which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations. Apart from this his "ancient and general process of *creation*" from *proto-organisms* is as occult as any theory of Paracelsus or Khunrath could be.

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

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20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT (a).

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

"body of twilight." (*See the Purânas.*)

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## Leda, Castor, and Pollux

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (a); WHEN THE DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED, IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. (b). THE OLD WING BECAME THE SHADOW, AND THE SHADOW OF THE WING (c).

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

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

but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny.

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

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, which variants have each a special meaning. Thus in Book XI. of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart" — Castor and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day; *ejterhmeroi*\*. As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for *Day* and *Night*; their two wives, Phœbe and Hilaria, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight.† Again, in the allegory where Zeus is shown as the father of the two heroes — born from the egg to which Leda gives birth —

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\* "*Odyssey*," xi. 298 to 305; "*Iliad*," iii., 243.

† *Chants Cypriaques*, *Hyg. Tal.*, 80. *Ovid*, "*Fasti*," etc. See *Decharme's "Mythologie de la Grece Antiquie."*

the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an egg. For Leda assumes in it the shape of a white swan when uniting herself to the Divine Swan.‡ Leda is the mythical bird, then, to which, in the traditions of various peoples of the Aryan race, are attributed various ornithological forms of birds which all lay golden eggs.§ In the *Kalevala* (the Epic Poem of Finland), the beauteous daughter of the Ether, "the Water Mother," creates the world in conjunction with a "Duck" (another form of the Swan or Goose, Kalahansa), who lays six golden eggs, and the seventh, "an egg of iron," in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar\*\* only, with a slighter reference to it in the Homeric hymns.†† Castor and Pollux are in it no longer *the Dioscuri* (of *Apollodorus* III. 10, 7); but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the animal man into a god-man with only an animal body.

Pindar shows Leda uniting herself in the same night to her husband and also to the father of the gods — Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said

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

§ See *Decharme's "Mythologie,"* etc., p. 652.

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

†† xxxiv., v. 5; *Theocritus*, xxii., 1.\*\* *Apollodorus*, III. ii., 1.

that in a riot of vengeance against the *Apherides*\*\*Pollux kills Lynceus — "of all mortals he whose sight is the most penetrating" — but Castor is wounded by *Idas*, "he who sees and knows." Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying.\* In his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the master of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux.† *And thus the twin brothers live alternately, one during the day, and the other during the night.*‡

Is this a poetical fiction only? An allegory, one of those "solar myth" interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the "Egg-born," *Third Race*; the first half of which is mortal, *i.e.*, unconscious in its personality, and

having nothing within itself to survive§ ; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods*, and thus connecting the *Monad* with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine individuality. "Twins" truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it — so celebrated in antiquity, Plutarch tells us,\*\* as symbolical of brotherly devotion — namely, that it was an image borrowed from the spectacle of Nature — is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor — and at the same time be identified with Diana — ancient symbologists who held the Sun, the King of all sidereal orbs, as the visible

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\* Castor's tomb was shown in Sparta, in days of old, says Pausanias (III., 13, 1); and Plutarch says that he was called at Argos the demi-mortal or demi-hero mizarchagetaß . (See Plutarch, *Quaestiones Graecæ*, 23.)

† *Pindar. Nem. x.*, 60, *Dissen.*

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

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

\*\* "*Morals,*" p. 484 f.

image of the highest deity, would not have personified it by Pollux, a demi-god only.\*

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

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## The Divine Hermaphrodite

An impenetrable veil of secrecy was thrown over the occult and religious mysteries taught, after the submersion of the last remnant of the Atlantean race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these sciences several have now become exoteric — such as Astronomy, for instance, in its purely mathematical and

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\* This strange idea and interpretation are accepted by Decharme in his "*Mythologie de la Grece Antique*." "Castor and Pollux," he says, "are nothing but the Sun and Moon conceived as twins .... The Sun, the immortal and powerful that disappears every evening from the and descends under the Earth, as thou he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor ; Castor, who, inferior to his brother, owes to him his immortality : for the Moon, says Theophrastus, is only another , but feebler Sun." (*De Ventis* 17. See Decharme, p. 655)

physical aspect. Hence their dogmas and tenets, being all symbolised and left to the sole guardianship of parable and allegory, have been forgotten, and their meaning has become perverted. Nevertheless, one finds the hermaphrodite in the scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

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

In the Book of Enoch we have Adam, ‡ the first divine

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† See "*Book of Enoch*."

‡ Adam (Kadmon) is, like Brahmâ and Mars, the symbol of the *generative* and *creative power* typifying Water and Earth — an alchemical secret. "It takes Earth and Water to create a human soul," said Moses. Mars is the Hindu Mangala, the planet Mars, identical with *Kartikeya*, the "War-God," born of *Gharma-ja* (Siva's *sweat*) and of the Earth. He is *Lokita*, the red, like Brahmâ also and Adam. The Hindu Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the *primeval*

androgyny, separating into man and woman, and becoming JAH-HEVA in one form, or *Race*, and Cain and Abel\* (male and female) in its other form or *Race* — the double-sexed Jehovah† — an echo of its Aryan prototype, Brahmâ-Vâch. After which come the Third and Fourth Root-Races of mankind‡ — that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless semi-spirits and androgynes, as were the two Races which precede them. This fact is hinted at in every Anthropogony. It is found in fable and allegory, in myth and *revealed* Scriptures, in legend and tradition. Because, of all the great Mysteries, inherited by Initiates from hoary antiquity, this is *one of the greatest*. It accounts for the bi-sexual element found in every creative deity, in Brahmâ-Virâj-Vâch, as in Adam-Jehovah-Eve, also in "Cain-Jehovah-Abel." For "The Book of the Generations of Adam" does not even mention Cain and Abel, but says only: "Male and female created he them. . . and called their name Adam" (ch. v. 5). Then it proceeds to say: "And Adam begat a son in *his own likeness*, after his image, and called his name Seth" (v. 3); after which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical

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*generative Principle*, and so are Brahmâ, in exoteric teaching, and Adam, in the Kabala.

\* Abel is Chebel, meaning "Pains of Birth," conception.

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

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

permutations. Adam stands for the primitive *human* race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or *Jah-Hovah*, meaning *male life* and *female life* — first androgynous, then separated into sexes — is used in this sense in *Genesis* from ch. v. onwards. As the author of "The Source of Measures" says (p. 159): "The two words of which Jehovah is composed make up the original idea of male-female, as the birth originators"; for the Hebrew letter *Jod* was the *membrum virile* and *Hovah* was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that "It is seen that the *perfect one*" (the perfect female circle or *Yoni*, 20612, numerically), "as originator of measures, takes also the form of *birth-origin*, as *Hermaphrodite one*; hence the phallic form and use."

## Jah-Hovah Androgynous

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

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

To screen the real mystery name of AIN-SOPH — the

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

How close is the identity between *Brahmâ-Prajâpati* and *Jehovah-Sephiroth*, between *Brahmâ-Virâj* and *Jehovah-Adam*, the Bible and the *Purânas* compared can alone show. Analysed and read in the same light, they afford cogent evidence that they are two copies of the same original — made at two periods far distant from each other. Compare once more in relation to this subject *Genesis* ch. 4. verses 1 and 26 and *Manu* I., and they will both yield their meaning. In *Manu* (*Book* I. 32) *Brahmâ*, who is also both man and god, and divides his body into male and female, stands in his esoteric meaning, as does *Jehovah* or *Adam* in the Bible, for the symbolical personification of creative and *generative* power, both divine and human. The *Zohar* affords still more convincing proof of identity, while some Rabbins repeat word

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

for word certain original *Purânic* expressions; *e.g.*, the "creation" of the world is generally considered in the *Brahmanical* books to be the *Lila*, delight or sport, the amusement of the Supreme Creator, "Vishnu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy in frolics." (*Vishnu Purâna*, *Book* I., ch. ii.) Now compare this with what is said in the *Book*, "Nobeleth' Hokhmah": "The Kabalists say that the entering into existence of the worlds happens through *delight*, in that *Ain-Soph* (? !) *rejoiced* in Itself, and flashed and beamed from Itself to Itself . . . which are all called *delight*," etc. (Quoted in *Myer's "Qabbalah,"* p. 110). Thus it is not a "curious idea of the *Qabbalists*," as the author just quoted remarks, but a purely *Purânic*, *Aryan* idea. Only, why make of *Ain-Soph* a Creator?

## The Jewish God-Name

The "Divine *Hermaphrodite*" is then *Brahmâ-Vâch-Virâj*; and that of the Semites, or rather of the Jews, is *Jehovah-Cain-Abel*. Only the "Heathen" were, and are, more sincere and frank than were the later *Israelites* and *Rabbis*, who undeniably knew the real meaning of their exoteric deity. The Jews regard the name given to them — the *Yah-oudi* — as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient *Yah-oudi*, "Jah-hovians," as the *Brahmins* have to call themselves *Brahmins*, *after their national deity*. For *Jah-hovah* is the generic name of that group or hierarchy of creative planetary angels,



under whose star their nation has evolved. He is one of the planetary *Elohim* of the regent group of Saturn. Verse 26 of *Genesis*, ch. iv., when read correctly, would alone give them such a right, for it calls the new race of men sprung from *Seth* and *Enos*, *Jehovah*, something quite different from the translation adopted in the Bible: — "To him also, was born a son, *Enos*; then began men to call themselves *Jah* or *Yah-hovah*," to with *men and women*, the "lords of creation." One has but to read the above-mentioned verse in the original Hebrew text and by the light of the *Kabala*, to find that, instead of the words as they now stand translated, it is: — "Then began men to call themselves *Jehovah*," which is the correct translation, and not "Then began men to call upon the name of the Lord"; the latter being a mistranslation, whether deliberate or not. Again the well-known passage: "I have gotten a man from the Lord," should read: "I have gotten a man, even *Jehovah*." \* Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it: "Cain — *I have gotten Kain*, from *Kânithi*, I have gotten." Luther: "I have gotten a man O— even the Lord" (*Jehovah*); and the author of "The Source of Measures": "I have measured a man, even *Jehovah*." The last is the correct rendering, because (a) a famous Rabbin, a *Kabalist*, explained the passage to the writer in precisely this way, and (b) because this rendering is identical with that in the *Secret Doctrine* of the East with regard to *Brahmâ*. In "*Isis Unveiled*,"† it was

explained by the writer that "Cain . . . is the son of the 'Lord' not of Adam (*Genesis* iv. I)" The "Lord" is Adam Kadmon, the "father" of *Yodcheva*, "Adam-Eve," or *Jehovah*, the son of sinful thought, not the progeny of flesh and blood. *Seth*, on the other hand, is the *leader and the progenitor of the Races of the Earth*; for he is the son of Adam, exoterically, but esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman: "male and female (*Zachar va Nakobeh*) created he them . . . and called *their* name Adam." The verses in *Genesis* from chs. i. to v., are purposely mixed up for *Kabalistic* reasons. After *MAN* of *Genesis* ch. i. 26 and *Enos*, Son of Man of ch. iv. v. 26, after Adam, the first androgyne, after Adam Kadmon, the sexless (the first) *Logos*, Adam and Eve once separated, come finally *Jehovah-Eve* and *Cain-Jehovah*. These represent distinct Root-Races, for millions of years elapsed between them.

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

I. The *Unknowable*, referred to in various ways in *Rig Vedic* verse, such as "*Nought Was*," called, later on "*Parabrahm*;" the **TN** (*Ain*, nothing, or the "*Ain-Soph*" of the *Kabalists*), and again, the "*Spirit*" (of God) that moves upon the face of the waters, in *Genesis*. All these are *identical*. Moreover, in *Genesis*, ch. i., v. 2, is placed as verse 1 in the *secret* *Kabalistic* texts, where it is followed by the *Elohim* "creating the Heaven and

\* See "*Source of Measures*," p. 227.

† Vol. II., p. 264, *et seq.*

the Earth." This deliberate shifting of the order of the verses was necessary for *monotheistic* and Kabalistic purposes. Jeremiah's curse against those Elohim (gods) who *have not created* the Heavens and the Earth, ch. x., v. 11, shows that there were other Elohim who had.

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

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

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

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

Explaining esoterically Ezekiel's wheel,\* it is said of *Jodhevah* or Jehovah: -

"When the ternary is taken in the beginning of the

Tetragram, it expresses the divine creation *spiritually*, without any carnal sin; taken at its opposite end it expresses the latter: it is feminine. The name of Eva is composed of three letters, that of the primitive or heavenly Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure, androgyne Adam Kadmon. When woman issues from the rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio*, emblem of sin and matter. While the ascending cycle points to the purely spiritual races, or the ten prediluvian patriarchs, the Prajâpatis and Sephiroth are led on by the creative Deity itself, who is Adam Kadmon or Yod-cheva. Spiritually, the lower one (Jehovah) is that of the terrestrial races, led on by Enoch or *Libra*, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, Hermes, and *Libra*, are one."

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

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are true which are found in the Kabala. יהוה (*Ieve*) is the Old Testament term, and was pronounced *Ya-va*. Inman suggests that it is contracted from

\* "*Isis Unveiled*," Vol. II., p. 462.

the two words יהוה *Yaho-Iah, Jaho-Jah, or Jaho is Jah.* Punctuated it is יהוה which is, however, a Rabbinical caprice to associate it with the name *Adoni* or אדני, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהוה (*Adoni*), when they had so many names of which *Jeho* and *Jah* and *Iah* constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchoniathon, spelt it in Greek letters IETW, *Javo* or *Jevo*. Theodoret says that the Samaritans pronounced *Yahva*, and the Jews *Yaho*. Prof. Gibbs, however, suggests its punctuation thus: יהוה (*Ye-hou-vih*); and he cut the Gordian knot of its true occult meaning. For in this last form, as a Hebrew verb, it means "he will — be."\* It was also derived from the Chaldaic verb הוה or הוה *eue (eva) or eua (Eva)* "to be." And so it was, since from Enosh, the "Son of Man," only, were the truly human races to begin and "to be," as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הוה to mean: (1) "To fall down" (*i.e.* into generation or matter); and (2) "To be, to continue" — as a *Race*. The aspirate of the word *eua (Eva)* "to be" being הוה *Heve (Eve)*, which is the feminine of יהוה and the same as Hebe, the Grecian goddess of youth and the Olympian bride of Heracles, makes the name *Jehovah* appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as *Jah* and *Yah*, *e.g., Jah (navi)* "Ganges" and *Jagan-nâtha*, "Lord of the World," it

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

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

"But there are myths which speak for themselves. In this

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

## STANZA VI

### THE EVOLUTION OF THE "SWEAT-BORN"

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

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22. THEN THE SECOND EVOLVED THE SWEAT-BORN, THE THIRD (*Race*). THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT (*the Moon*), OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN (*Hamsa*) OF THE LATER THIRD (*a*). FIRST MALE-FEMALE, THEN MAN AND WOMAN (*b*).

(*a*) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic forces, and that the "Father-Mother" furnished apparently the germ that ripened: in all probability a "sweat-born egg," to be hatched out, in some mysterious way, disconnected from the "double" parent.

It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Precis Elementaire de Physiologie*, citing "a case where the umbilical cord was ruptured and perfectly cicatrized," yet the infant was born alive, pertinently asks, "How was the circulation carried on in this organ?" On the next page he says: "Nothing is at present known respecting the use of digestion in the foetus;" and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the foetus? Physiological works contain only *vague conjectures* on this point." "Ah, but," the sceptic may urge, "Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon Physiology, viz., Sir M. Foster (*Text-Book of Physiology*, third edition, 1879, p. 623); and to the disadvantage of modern Science we shall find him saying, "Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to explain." The students of Trin. Coll. Cantab. will now kindly draw a veil before the statue of Hygeia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir M. Foster is discreetly silent about the case of the ruptured

umbilical cord cited by his great French *confrere*.

This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as just explained, the Second Race gives birth to the Third — which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball — or shall we say egg? — which served as an extraneous vehicle for the generation therein of a *foetus* and child, the mode of procreation by the later races changed, in its results at all events. The little ones of the earlier races were entirely sexless — shapeless even for all one knows\*; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the "Egg-born Race" first. Think of Kasyapa, the Vedic sage, and the most prolific of

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\* See the "Timæus."

creators. He was the son of Marichi, Brahmâ's mind-born son; and he is made to become the father of the *Nagas*, or Serpents, among other beings. Exoterically, the *Nagas* are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of *Nagas*, said to be a thousand in number only, born or rather sprung from Kadra, Kasyapa's wife, for the purpose of peopling *Pâtalâ*, which is undeniably America, as will be shown; and there was a NAGA-Dwipa, one of the seven divisions of Bhârata-Varsha, India, inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

## Bi-Sexual Reproduction

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) Sexless, as all the earlier forms are; (2) then, by a natural transition, he became, "a solitary hermaphrodite," a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, "still retained the power of undergoing the processes of A-Sexual multiplication;" why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic, and the early history of humanity is hidden only "from ordinary mortals;" nor is the

history of the primitive Races buried from the Initiates in the tomb of time, as it is for profane science. Therefore, supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom — we may say pansophia even — of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system — thus supported, we venture to state the doctrine clearly.

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

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

themselves like the buds and ramifications in a tree.' Bees are somewhat in the same line . . . . The Aphides or plant lice keep house like Amazons, and *virgin parents* perpetuate the Race for ten successive generations."

What say the old sages, the philosopher-teachers of antiquity. Aristophanes speaks thus on the subject in Plato's "*Banquet*": "Our nature of old was not the same as it is now. It was *androgynous*, the form and name partaking of, and being common to both the male and female. . . . Their bodies were round, and the manner of their running circular.\* They were terrible in force and strength and had prodigious ambition. Hence Zeus divided each of them into two, making them weaker; Apollo, under his direction, closed up the skin."

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

In the *Toleduth* (generation) of Adam, the verse "God created (*bara*, brought forth) man in his image, in the image of God created he him, male and female created he them," if read esoterically will yield the true sense, viz.: "The *Elohim* (Gods) brought forth from themselves (by modification) man in their

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

† See Prof. Wilder's Essay "*The Primeval Race Double-Sexed*."

image . . . . created they *him* (collective humanity, or *Adam*), male and female created *he* (collective deity) them."‡ This will show the esoteric point. The *sexless* Race was their first production, a modification of and from themselves, the pure spiritual existences; and this was *Adam solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva*, inactive androgynes; and finally the *Third*, or the "*Separating* Hermaphrodite," Cain and Abel, who produce the *Fourth*, Seth-Enos, etc. It is that *Third*, the last semi-spiritual *race*, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The *Fourth*, which had tasted from the fruit of the Tree of Good and Evil — Wisdom united already to earthy, and therefore *impure*, intelligence§ had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the

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

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

latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes." Mystically Jesus was held to be man-woman. See also in the *Orphic hymns*, sung during the Mysteries, we find:

## The Virgin Third Race

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

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

him." The same language had been uttered to Eve: "Thy desire shall be to thy husband, and he shall rule over thee." . . .

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

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



their dispute with this learned French Astronomer\* It must,

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

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

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

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

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the condensible gases; on Mars, as a fusible solid; but what on Jupiter?"

"Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half times greater than that on our Earth's surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that *the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans or atmospheres of critical water. If any fish or birds swim or fly therein, they must be very critically organized*."

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

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

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

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

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient philosophies; from those of Egypt and India with their Divine Dynasties down to that of Plato. And all these universal beliefs must be classed with the "presentiments" and "obstinate conceptions," some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are "frequently the outcome of the wisdom and observation of an infinite number of generations of men." For, *"a tradition which has an uniform and universal existence, has all the weight of scientific testimony."*\* And there is more than one such tradition in the Purânîc allegories, as has been shown. Moreover, the doctrine that the first Race of mankind was formed out of the *chhayas* (astral images) of the Pitris, is fully corroborated in the *Zohar*. "In the *Tzalam* (shadow image) of Elohim (the Pitris), was made Adam (man). (Cremona, Ed. iii., 76*a*; Brody, Ed. iii., 159*a*; "Qabbalah," Isaac Myer, p. 420.)

It has been repeatedly urged as an objection that, however high the degree of metaphysical thought in ancient India, yet

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\* "The Day After Death," p. 23.

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

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

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

(*a*) This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the

"Shadows" of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element — flood or fire. But their "Sons," the Second Root-Race, could be and were so destroyed. As the "progenitors" merged wholly in their own astral bodies, which were their progeny; so that progeny was absorbed in its descendants, the "Sweat-born." These were the second Humanity — composed of the most heterogeneous gigantic semi-human monsters — the first attempts of material nature at building human bodies. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four.\* And we may expect a fifth for ourselves in due course of time.

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## A Few Words about "Deluges" and "Noahs"

The accounts in the various Purânas about our Progenitors are as contradictory *in their details* as everything else. Thus

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

while, *in the Rig Veda*, Ida (or Ila) is called the Instructress of Vaivasvata Manu, Sayana makes of her a goddess presiding over the Earth, and the Sathapatha Brâhmana shows her to be the Manu's daughter, an *offering of his sacrifice*, and, later on, his (Vaivasvata's) *wife, by whom he begat the race of Manus*. In the Purânas, again, she is Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegitimate son of the Moon (Soma) and the planet Jupiter's (*Brihaspati's*) wife, Tara. All this, which seems a jumble to the profane, is full of philosophical meaning to the Occultist. On the very face of the narrative a secret and sacred meaning is perceivable, all the details, however, being so purposely mixed up that the experienced eye of an Initiate alone can follow them and place the events in their proper order.

The story as told in the "Mahabhârata" strikes the key-note, and yet it needs to be explained by the secret sense contained in the Bhagavad Gîtâ. It is the *prologue to the drama* of our (Fifth) Humanity. While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves and places it in a jar, where, growing larger and larger, it communicates to him the news of the forthcoming deluge. It is the well-known "Matsya Avatar," the first Avatar of Vishnu, the *Dagon*† of the Chaldean Xisuthrus, and many

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

other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis, the latter, however, being absent from other texts. Here the seven Rishis stand for the *seven Races*, the seven principles, and various other things; for there is again a double mystery involved in this manifold allegory.

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

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\* See Part. II. § "The Holy of Holies."

† It is far later on that the Moon became a male god; with the Hindus it was Soma, with the Chaldeans Nannak or Nannar, and Sin, the son of Mulil, the older Bel. The "Akkadians" called him the "Lord of Ghosts"; and he was the god of Nipoor (Niffer) in northern Babylonia. It is Mulil who caused the waters of the Flood to fall from heaven on Earth, for which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipoor which is the centre whence Chaldean (black) magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture

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

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

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god, the god of divine wisdom — the Sun-God being the supreme deity everywhere. With the Jews, the Moon is connected with Israel's Jehovah and his seed, because Ur was the chief seat of the worship of the Moon-god, and because Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

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

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

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

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

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## Various Deluges

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

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

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

moral connection.

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

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

Sanchoniathon makes the *Aletæ* or Titans (the *Kabirim*) contemporary with Agruerus, the great Phœnician god (whom

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

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

But he is less fortunate in his speculations when he adds "The *Hindoos*, in their *wild* legends have *variously perverted the history of the Noachidae* (? !), yet it is remarkable that they seem to have religiously adhered to the number seven." Hence *Captain* (Col.) *Wilford* very judiciously observes: that

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

† See *ibid.*, Vol. II., p. 240.

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

"Perhaps the seven Manus, the seven Brahmicas and the seven Rishis are the same, and make only seven individual persons.\* The seven Brahmicas were Prajâpatis, or lords 'of the prajas or creatures.' From them mankind was born, and they are probably the same with the seven Manus. . . . These seven grand ancestors of the human race were created for the purpose of replenishing the Earth with inhabitants." (*Asiatic Researches, Vol. V. p. 246*); and Faber adds that: "the mutual resemblance of the Kabirs, the Titans, the Rishis, and the Noetic family, is too striking to be the effect of mere accident."†

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri, on the fact that the name of the scriptural Japhet is on the list of the Titans contained in a verse of the Orphic hymns. According to Orpheus the names of the seven "Arkite" Titans (whom Faber refuses to identify with the *impious* Titans, their descendants) were Kœus, Krœus, Phorcys, Kronos, Oceanus, Hyperion, and *Iapetus*: —

Κοῖόν τε, Κροῖόν τε μέλαν, φορκύν τε κραταῖόν,  
Καὶ Κρόνον, Ὀκεανὸν δ', Ὑπερίοια τε, Ἰαπετόν τε.  
— (*Orph. apud Proclum. In Tim. lib. v. p. 295.*)

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

† See "*Kabiri*," Vol. I., p. 131.

## The Arkite Symbols

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

Thus it is no accident, but the result of one archaic doctrine common to all, of which the Israelites, through Ezra, the author of the modernised Mosaic books, were the latest adapters. So unceremonious were they with other people's property, that Berosus (*Antiquitates Libyæ, I, fol. 8*), shows that *Titea* — of whom Diodorus makes the mother of the Titans or *Diluvians* (See *Bibl. lib. III. p. 170*) — was the *wife of Noah*. For this Faber calls him the "*pseudo-Berosus*," yet accepts the information in order to register one proof more that the

pagans have borrowed all their gods from the Jews, by transforming patriarchal material. According to our humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the Biblical *pseudo*-personages which are all borrowed from pagan myths, if myths they must be. It shows, at any rate, that Berossus was well aware of the source of *Genesis*, and that it bore the same cosmic astronomical character as the allegories of Isis-Osiris, and the Ark, and other older "Arkite" symbols. For, Berossus says that "Titea magna" was afterwards called *Aretia*,\* and worshipped with the Earth; and this identifies "Titea," Noah's consort, with *Rhea*, the mother of the Titans, and with *Ida* — both being goddesses who preside over the Earth, and the mothers of the Manus and Manes (or Tit-an-Kabiri). And "Titea-Aretia" was worshipped as *Horchia*, says the same Berossus, and this is a title of Vesta, goddess of the Earth. "*Sicanus deificavit Aretiam, et nominavit eam linguâ Janigena Horchiam.*" (*Ibid. lib. V. fol. 64.*)

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\* *Aretia* is the female form of *Artes* (Egyptian Mars). Thence the Chaldean (and now Hebrew) word ארץ (*Aretz*) "Earth." The author of "*Beitrag zur Kenntniss*" (*Art. under "Artes" Mars*) quotes: "*Addit Cedrenus (Salem I., 3): Stella Martis abEgyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiæ et materiæ naturam et vim ordinantem atque procreantem.*" It is Earth as "source of being"; or, as explained by the author of "*The Source of Measures*," *Arts* is the same in *Hebrew* and *Egyptian*, and both combine the primeval idea of *Earth as source*; precisely as in the Hebrew itself, under another form, *Adam* and *Madim*, (Mars) are the same, and combine the idea of Earth with Adam under the form of *H-Adam-H*.

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

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

— *Dionysius lib xviii. p. 319*

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

All this goes to show that the *semi-universal* deluge known to geology (first glacial period) must have occurred just at the



time allotted to it by the Secret Doctrine: namely, 200,000 years (in round numbers) after the commencement of our FIFTH RACE, or about the time assigned by Messrs. Croll and Stockwell for the first glacial period: *i.e.*, about 850,000 years ago. Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis — a proof of which may be found in the *Book of Enoch*,\* if the veiled language of the Purânas is not understood — all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear.

Is not this evident? Nuah is Noah, *floating* on the waters in his ark; the latter being the emblem of the Argha, or Moon, the feminine principle; Noah is the "spirit" falling into matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk on it, *i.e.*, the pure spirit becomes intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is only another version of the First. Thus, while the latter reads: "and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters," in ch. 7 it is said ". . . and the waters prevailed . . . and the ark went (with Noah, the spirit) upon the face of the waters." Thus Noah, if identical

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\* Chap. lxiv., Sect. xi.

with the Chaldean Nuah, is the spirit vivifying *matter*, which latter is Chaos, represented by the DEEP, or the Waters of the Flood. In the Babylonian legend (the pre-cosmical blended with the terrestrial event) it is Ishtar (Astaroth or Venus, the lunar goddess) who is shut up in the ark and sends out "a *dove* in search of dry land." (*"Isis Unveiled"* Vol. II, pp. 423 and 424).

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

As all such Cataclysms are periodical and cyclical, and as Manu Vaivasvata figures as a *generic* character, under various circumstances and events (*vide infra*: "*The Seven Manus of Humanity*"), there seems to be no serious objection to the supposition that the first "great flood" had an allegorical, as

well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of Truth," when the *Second* Root Race, "The Manu with bones," made its primeval appearance as "the Sweat-Born."\*

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

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

attributes in our esoteric Cosmogony:† (*a*) as the "Root-Manu" on Globe A in the First Round; (*b*) as the "seed of life" on Globe D in the Fourth Round; and (*c*) as the "Seed of Man" at the beginning of every Root-Race — in our Fifth Race especially. The very commencement of the latter witnesses, during the Dvapara Yuga,‡ the destruction of the accursed sorcerers; "of

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

‡ The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali

that island (Plato speaking only of its last island) beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another *large Continent*" (America). It is this "Atlantic" land which was connected with the "*White Island*," and this White Island was Ruta; but it was not the Atala and the "*White Devil*" of Colonel Wilford (*see "Asiatic Researches," Vol. VIII., p. 280*), as already shown. It may well be remarked here that the Dvapara Yuga lasts 864,000 years, according to the Sanskrit texts; and that, if the *Kali Yuga* began only about 5,000 years ago, that it is just 869,000 since that destruction took place. Again, these figures are not very widely different from those given by the geologists, who place their "glacial period" 850,000 years ago.

Then "a woman was produced who came to Manu and declared *herself his daughter, with whom he lived and begat the offspring of Manu.*" This refers to the physiological transformation of sexes during the Third Root-Race. And the allegory is too transparently clear to need much explanation. Of course, as already remarked, in the separation of sexes an androgyne being was supposed to divide his body into two halves (as in the case of Brahmâ and Vâch, and even of Adam and Eve), and thus the female is, in a certain sense, his

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Yuga, and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race — which may begin very soon — will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga.

daughter, just as he will be her son, "the flesh of his (and her) flesh and the bone of his (and her) bone." Let it be also well remembered that not one of our Orientalists have yet learned to discern in those "contradictions and amazing nonsense," as some call the Purânas, that a reference to a Yuga may mean a Round, a Root-Race, and often a *Sub-Race*, as well as form a page torn out of pre-cosmic theogony. This double and triple meaning is proved by various references to one and the same individual apparently, under an identical name, while it refers, in fact, to events divided by entire Kalpas. A good instance is that of Ila. She is first represented as one thing and then as another. In the exoteric legends it is said that Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but, through a mistake of the officiating Brahman, a daughter only was obtained — Ila. Then, "through the favour of the gods," her *sex is changed* and she becomes a man, *Su-dyumna*. Then she is again turned into a woman, and so on; the fable adding that Siva and his consort were pleased that "she would be male one month and female another." This has a direct reference to the Third Root-Race, whose men were androgynes. But some very learned Orientalists think (*see "Hindu Classical Dictionary"*) and have declared that "Ila was primarily food, nourishment, or a libation of milk; thence a stream of praise, personified as the goddess of speech." The "profane" are not told, however, the reason why "a libation of milk," or "a stream of praise," should be *male* and *female* by turn: unless, indeed there is some "internal evidence" which the occultists fail to perceive.

## Could Men Exist 18,000,000 Years Ago?

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

"From Manu all creation, gods, Asuras, man must be produced,

By him the world must be created, that which moves and moveth not. . . ."

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

conceals a psycho-physiological phenomenon, and one of the greatest mysteries of Nature.

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

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu *Man*, *i.e.*, the male and female entity already separated into distinct sexes. The two and a half Races that preceded that event may have lived 300,000,000 years ago for all that science can tell. For the geological and physical difficulties in the way of the theory could not exist for the *primeval, ethereal* man of the Occult teachings. *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical*, the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly,\* not to speak of the accumulated testimony of the ages, and that of the modern spiritualists and mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe, which — owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the life allotted to it — were far more terrible and intense than during any of the three preceding Rounds (the cycles of its

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\* "*Posthumous Humanity*" — translated by H. S. Olcott, London, 1887.

earlier psychic and spiritual life and of its semi-ethereal conditions) physical Humanity has existed upon it for the last 18,000,000 years.\* This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a "boneless," purely ethereal, man, will object. Science, which knows only of *physical* organisms, will feel indignant; and materialistic theology still more so. The first will object on logical and reasonable grounds, based on the preconception that all animate organisms have always existed on the same plane of materiality in all the ages; the last on a tissue of most absurd fictions. The ridiculous claim usually brought forward by theologians, is based on the virtual assumption that mankind (read Christians) on this planet have the honour of being the only human beings in the whole Kosmos, who dwell on a globe, and that they are consequently, the best of their kind.†

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

† The essay on "*The Plurality of Worlds*" (1853) — an anonymous work, yet well known to have been the production of Dr. Whewell — is a good proof of this. No Christian ought to believe in either the plurality of worlds or the geological age of the globe, argues the Author; because, if

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

Thus the *Monads* destined to animate future Races were ready for the new transformation. They had passed their

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

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

## Spontaneous Generation

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

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

If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to

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

Nor does our esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to "*Knowledge*," (Dec. 23, 1881). "Evolution — rather Nature, in the light of evolution — has only been studied for some *twenty-five years or so*. That is, of course, a mere fractional

space in the history of human thought." And just because of that we do not lose all hope that materialistic science will amend its ways, and will gradually accept the esoteric teachings — if even at first divorced from their (to science) too metaphysical elements.

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

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

"Has evolution effected any change in man? If so, what change? If not, why not?' . . . If we refuse to admit (as science does) that man was created a perfect being, and then became degraded, there exists only another supposition — that of evolution. If man has arisen from a savage to a civilized state,

that surely is evolution. We do not yet know, because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals. But there is little doubt that elevation from savagery to civilized life means and implies 'evolution,' and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his 'evolution' very difficult to trace."

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution *impossible*, if "man was created a perfect being, and then became degraded?" At best it can only apply to the *outward, physical man*. As remarked in "*Isis Unveiled*," Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from the universals. The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (a) the

Pythagoreans were Initiates, and (b) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (*Vide De Cælo*, Book II., c. 13.) The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which can — without falling into the absurdity of a "miraculous" man created out of the dust of the Earth, or the still greater fallacy of man evolving from a pinch of lime-salt, (the ex-protoplasmic moneron) — account for his appearance on Earth.

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

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



protistic state\* into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard† — how can man alone escape the general law? "There were giants on earth in those days," says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the *Titans* are founded on anthropological and physiological fact.

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

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

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

substance with a structureless albumen body within, and a human form only outwardly.

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

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

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‡ "*Force and Matter*"; by L. Buchner, edited by J. F. Collingwood, F.R.S.L., p. 61.

Czolbe repeats exactly what the Occultists say. But the Aryan Occultists, we may be told, knew nothing of these later speculations. "They were even ignorant of the globular form of our earth." (Coleman.) To this the Vishnu Purâna contains a reply, which has forced certain Orientalists to open their eyes very widely.

## The Solar System in the Puranas

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

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

To return to the Chronology of the geologists and anthropologists. We are afraid Science has no reasonable

grounds on which she could oppose the views of the Occultists in this direction. Except that "of man, the highest organic being of creation, not a trace was found in the primary strata; only in the uppermost, the so-called alluvial layer," is all that can be urged, so far. That man was *not the last member in the mammalian family*, but the first in *this Round*, is something that science will be forced to acknowledge one day. A similar view also has already been mooted in France on very high authority.

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

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\* "Introduction a l'Etude des Races Humaines."

† "Modern Science and Modern Thought," by S. Laing, p. 32.

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

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

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\* "Esoteric Buddhism," p. 70.

† The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner* Man. Since the days of Hume, whose researches culminated in a nihilistic idealism, Psychology has gradually shifted its position to one of crass *materialism*. Hume is regarded as a psychologist, and yet he denied *a priori* the possibility of

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

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

As far as XIXth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the shifting conclusions of science, that such a statement is absurd. How much more improbable will appear our further assertion, to the effect that the antiquity of the *First* Race dates back millions of years beyond this again. For, although the exact figures are withheld, and it is out of the question to refer the incipient evolution of the primeval Divine Races with *certainty* to either the early Secondary, or the Primary ages of geology, one thing is clear: that the figures 18,000,000 of years, which embrace the duration of *sexual, physical*, man, have to be enormously increased if the whole process of spiritual, astral and physical development is taken

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phenomena in which millions now believe, including many men of science. The Hylo-idealists of to-day are rank *Annihilationists*. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *psychism* and not *psychology*; it reminds one as little of the Vedantic teaching as the pessimism of Schopenhauer and von Hartmann recalls the esoteric philosophy, the heart and soul of true Buddhism.

into account. Many geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the concession of such an estimate; and it is quite certain that no terrestrial conditions whatever negative the hypothesis of an Eocene Man, if evidence for his reality is forthcoming. Occultists, who maintain that the above date carries us far back into the secondary or "Reptilian" age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root-Races the case is very different. If the thick agglomeration of vapours, charged with carbonic acid, that escaped from the soil or was held in suspension in the atmosphere since the commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval men have existed? This consideration is, in reality, out of court. Such terrestrial conditions as were then operative had no touch with the plane on which the evolution of the *ethereal astral* races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution — the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical,\* though

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

developing on parallel lines, had no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization — if such it can be called — only to that plane from which the substance of his *Upadhi* is derived.

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

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

There was a time when even the Hæckelian Moneron — that simple globule of Protoplasm — had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the *Urschleim* of Oken, that organic "slime," now christened protoplasm. What were the prototypes of the Monera? They, at least, could not have fallen in meteorites from other globes already formed, Sir W. Thomson's wild theory to this effect, notwithstanding. And if *they have* so fallen; if our Earth got its supply of life-germs from other planets; who, or *what*, had carried them into those planets?

Here, again, unless the Occult teaching is accepted, we are compelled once more to face a *miracle*; to accept the theory of a *personal, anthropomorphic Creator*, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the philosophers of Eastern Aryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the monotheists; between which two it stands on its own entirely neutral ground. Hylozoism *demand*s absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or "Creators"; which *entities* are moved by, and have their being in, from, and through that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sunflower and its seeds, or in vegetation in general. Such active "Creators" are known to exist and are believed in, because perceived and sensed by the *inner* man in the Occultist. Thus the latter says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the

same time as an active, creating, one living god, without immediate degradation of the ideal.\* A Deity that manifests in *Space* and *Time* — these two being simply the forms of THAT which is the Absolute ALL — can be but a fractional part of the whole. And since that "all" cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. To use the same metaphor — inadequate to express the full idea, yet well adapted to the case in hand — these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring — the Manvantaric dawn of the Earth — in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite *unbecoming* to God — ἀπρεπεὲς τῷ θεῷ. Plato and other philosophers taught the same: deity cannot set its own hand to creation, — αὐτουρνεῖν ἅπαντα. This Cudworth calls "Hylozoism." As old Zeno is credited by Laertius with having said, "Nature is a habit moved from itself, according to

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

seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted." \*

## Oceans of Carbonic Acid?

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

But the chief question before us is, whether it is quite certain that, from the time of that which is called the "Azoic" age, there ever was such an atmosphere as that hypothesised by the Naturalists. Not all the physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact science, it would be easy to show, on the admission of more than one physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans — *i.e.*, since the Laurentian period, the *Pyrolithic* age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and

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

even of Bischof — as the experiments of the latter scientist with basalts have shown. For were we to take the word of the majority of scientists as to the quantity of deadly gases, and of elements entirely saturated with carbon and nitrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans of *liquid carbonic acid*, instead of water. With such an element, it becomes doubtful whether the Ganoids, or even the Primitive Trilobites themselves could live in the oceans of the primary age — let alone in those of the Silurian, as shown by Blanchard.

The conditions that were necessary for the earliest race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal "jelly-speck" evolved in the ocean of crude Cosmic Matter, — billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the *Moneron* in its drops, called Oceans — needed no "elements." The "Manu with soft bones" could well dispense with calcic phosphate, as he had no bones, save in a figurative sense. And while even the *Monera*, however homogeneous their organism, still required physical conditions of life that would help them toward further evolution, the being which became primitive Man and the "Father of man," after evolving on planes of existence undreamt of by science, could well remain impervious to any

state of atmospheric conditions around him. The primitive ancestor, in Brasseur de Bourbourg's "*Popul-Vuh*," who — in the Mexican legends — could act and live with equal ease under ground and water as upon the Earth, answers only to the Second and early Third Races in our texts. And if the three kingdoms of Nature were so different in *pre-diluvian* ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to physical science? The plants and animals now known, in almost numberless varieties and species, have all developed, according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest? "Universal Genesis starts from the one, breaks into three, then five, and finally culminates into seven, to return into four, three, and one." (Commentary.)

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

## STANZA VII

### FROM THE SEMI-DIVINE DOWN TO THE FIRST HUMAN RACES

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§§ (24) The higher creators reject in their pride the forms evolved by the "Sons of Yoga." (25) They will not incarnate in the early "Egg-born." . . (26) They select the later androgynes. (27) The first man endowed with mind.

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24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahmâ when it became Night*), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) (a). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*). FROM THEIR OWN ESSENCE THEY FILLED (*intensified*) THE KAMA (*the vehicle of desire*). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW (b). THE THIRD REMAINED MIND-LESS. THEIR JIVAS (*Monads*) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became*

the) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (c).

This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which followed. The best explanation which can be given, in view of the difficulties of the subject, shall now be attempted.

(a) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man* — if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name — is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But *Manas* will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schoettgen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam "had only the breath of life," *Nephesh*, but not the living *Soul*.

(b) Here the *inferior* Races, of which there are still some analogues left — as the Australians (now fast dying out) and some African and Oceanic tribes — are meant. "They were not

*ready*" signifies that the *Karmic* development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. But this is explained later on.

(c) *The Zohar* speaks of "Black Fire," which is *Absolute* Light-Wisdom. To those who, prompted by old theological prejudice, may say: "But the *Asuras* are the rebel Devas, the *opponents of the Gods* — hence devils, and the spirits of Evil," it is answered: Esoteric philosophy admits neither good nor evil *per se*, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER — the spirit of Intellectual Enlightenment and Freedom of Thought — is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of Life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect — both of which are reflected in our *Ego*. Lactantius, speaking of the Nature of Christ, makes the LOGOS, the *Word*, the *first-born brother of Satan*, the "*first of all creatures*." (*Inst. div.* Book II., c. viii., "Qabbalah," 116.)

The *Vishnu Purâna* describes these primeval creatures (the *Arvaksrota*) with *crooked* digestive canals: They were "endowed with inward manifestations, but mutually in ignorance about *their kind and nature*." The twenty-eight kinds of *Badha*, or imperfections, do not apply, as Wilson thought, to the animals



now known and specified by him,\* for these did not exist in those geological periods. This is quite plain in the said work, in which the first created (on this globe) are the "five-fold immovable creation," minerals and vegetables; then come those fabulous animals, *Tiryaksrota*, (the monsters of the abyss slain by the "Lords," see Stanzas II. and III.); then the *Urdhwasrotas*, the happy celestial beings, which feed on ambrosia; then lastly, the *Arvaksrotas*, human beings — Brahmâ's seventh creation so-called. But these "creations," including the latter, did not occur on this globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the chief and Lord of the Prajâpati, the Lords of Being and terrestrial Creation.† Obeying the command of Brahmâ, Daksha (the synthesis, or the aggregate, of the terrestrial creators and progenitors, Pitris included) made superior and inferior (*vara* and *avara*) things "referring to *putra*" progeny, and "*bipeds* and *quadrupeds*, and subsequently by his will (the Sons of Will and Yoga) made females," *i.e.*, separated the androgynes. Here again, we have "bipeds" or men, created before the "quadrupeds" as in the esoteric teachings. (*Vide supra and Stanza XII as explained.*)

Since, in the exoteric accounts, the *Asuras* are the first beings created from the "body of night," while the *Pitris* issue from that of *Twilight*; the "gods" being placed by Parâsara (*Vishnu Purâna*) between the two, and shown to evolve from the "body of the day," it is easy to discover a determined

purpose to veil the order of creation. Man is the *Arvaksrota* coming from the "Body of the Dawn"; and elsewhere, man is again referred to, when the creator of the world, Brahmâ, is shown "creating fierce beings, denominated Bhûtas and eaters of flesh," or as the text has it, "fiends frightful from being monkey-coloured and carnivorous."† Whereas the Rakshasas are generally translated by "Evil Spirits" and "the enemies of the gods," which identifies them with the *Asuras*. In the Ramâyana, when Hanuman is reconnoitering the enemy in Lanka, he finds there Rakshasas, some hideous, "while some were beautiful to look upon," and, in *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is *Mahat* — the universal Mind — hence the too-selfish among the Rakshasas showing the desire to become possessed of it all — to "devour" Mahat. The allegory is transparent.

At any rate, esoteric philosophy identifies the pre-

\* See Book I., chap. v., p. 71.

† "*Vishnu Purâna*," Book I., chap. xv. of vol. 2.† *Ibid.*, Book I., chap. v.

Brahmanical Asuras, Rudras,\* Râkshasas and all the "Adversaries" of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of Incarnations, the true *dual Logos* — the conflicting and two-faced divine Principle in Man. The Commentary that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, they say: —

*"First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,' (the seed-Manus, or the Prajâpati and the Pitris)."*

From these proceed —

1. *The First Race, the "Self-born," which are the (astral) shadows of their Progenitors.† The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.*

2. *From the First (race) emanated the second, called the "Sweat-born"‡ and the "Boneless." This is the Second Root-Race, endowed by*

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\* Whom Manu calls "our paternal grandfathers" (III., 284). The Rudras are the seven manifestations of Rudra-Siva, "the destroying god," and also the grand Yogi and ascetic.

† See § II, §§ 1, Commentary.

‡ To speak of *life* as having arisen, and of the human race as having

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originated, in this *absurdly unscientific* way, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The esoteric doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hæckel's theory — now fast becoming an axiom with science — which is quoted verbatim: —

". . . How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two inquiries, that as to the first appearance of living beings, can only be decided empirically (! !) by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera (Protogenes, Protamoeba, etc), exceedingly simple microscopic masses of protoplasm without structure or organisation, which take in nutriment and reproduce themselves by division. Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley, and named Bathybius Hæckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. It is true that the first appearance of such Monera has not up to the present moment been actually observed; but there is nothing intrinsically improbable in such an evolution." (*The "Pedigree of Man," Aveling's translation, p 33.*) The Bathybius protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that . . . "in that case man also has *beyond a doubt* (to the minds of Hæckel and his like) arisen from the lower mammalia, apes and the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations," all produced by "a series of *natural forces working blindly. . . . . aim, without design*" (p. 36).

The above-quoted passage bears its criticism on its own face. Science is made to teach that which, up to the present time, "*has never been actually observed.*" She is made to deny the phenomenon of an *intelligent* nature

the preservers (Râkshasas) \* and the incarnating gods (Asuras and the Kumâras) with the first primitive and weak spark (the germ of

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and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of "natural forces working blindly without aim or design." If so, then we are led to think that the physico-mechanical forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic *Moneron* producing the first living creature through *self-division* be held as a very scientific hypothesis, and an ethereal *pre-human* race generating the primeval men in the same fashion be tabooed as *unscientific* superstition? Or has materialism obtained a sole monopoly in Science?

\* The *Râkshasas*, regarded in Indian popular theology as demons, are called the "Preservers" beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory, which is variously rendered in the Purânas. It is stated that when Brahmâ created the demons, Yakshas (from *Yaksh*, to eat) and the Râkshasas, both of which kinds of demons, as soon as born, wished to devour their creator, those among them that called out "Not so! oh, let him be saved (preserved)" were named Râkshasas (*Vishnu Purâna Book I. ch. v.*). The *Bhagavata Purâna* (III, 20, 19-21) renders the allegory differently. Brahmâ transformed himself into night (or ignorance) invested with a body, upon which the Yakshas and Râkshasas seized, exclaiming "Do not spare it; devour it." Brahmâ then cried out, "Do not devour me, spare me." This has an inner meaning of course. The "body of Night" is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Râkshasas are shown in almost every case to be Yogis, pious Saddhus and Initiates, a rather unusual occupation for *demons*. The meaning then is that while we have power to dispel the darkness of ignorance, "*devour it*," we have to preserve the sacred truth from profanation. "Brahmâ is for the Brahmins alone," says that proud caste. The moral of the *fable* is evident.

intelligence) . . And from these in turn proceeds: —

3. The Third Root-Race, the "Two-fold" (Androgynes). The first Races hereof are shells, till the last is "inhabited" (i.e., informed) by the *Dhyanis*.

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third Androgyne Race by an analogous, but already more complicated process. As described in the *Commentary*, the very earliest of that race were: —

"The 'Sons of Passive Yoga.† They issued from the second *Manushyas* (human race), and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulatory; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race."

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which science perceives in the development of the living animal species. First the *moneron*-like procreation by self-

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† The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their *physical* origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races. Weber's idea that the Indo-Germanic Race preceded the Aryan *Vedic* Race is, to the Occultist, grotesque to the last degree.

division (*vide Hæckel*); then, after a few stages, the oviparous, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their *ovoviviparous* modes of producing their young ones.

If the term *ovoviviparous* is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the *fœtus* takes place, is an egg.

At all events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the Apple, when even the marsupial, the earliest of mammals, is *not placental* yet.

Moreover, the *progressive* order of the methods of reproduction, as unveiled by science, is a brilliant confirmation of esoteric Ethnology. It is only necessary to tabulate the data in order to prove our assertion. (Cf. *especially Schmidt's "Doctrine of Descent and Darwinism," p. 39, et. seq., and Laing's "A Modern Zoroastrian," pp. 102-111.*)

1. *Fission*: —

(a) As seen in the division of the homogeneous speck of protoplasm, known as Moneron or Amœba, into two.

(b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. (Cf., *the First Root-Race.*)

II. *Budding*: —

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; *e.g.*, many vegetables, the sea-anemone, etc. (Cf., *the Second Root-Race.*)\*

III. *Spores*: —

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, *e.g.*, bacteria and mosses.

IV. *Intermediate Hermaphroditism*: —

Male and female organs inhering in the same individual; *e.g.*, the majority of plants, worms, and snails, etc.; allied to budding. (Cf. *Second and early Third Root-Races.*)

V. *True sexual union*: — (Cf. *later Third Root-Race.*)

## Monads and Rounds

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *spiritual* Dhyanis, had become "intellectual" through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which

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\* Every process of healing and cicatrization in the higher animal groups — even in the case of reproduction of mutilated limbs with the Amphibians — is effected by *fission* and *gemination* of the elementary morphological elements.

enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were "ready," and became the Arhats, or *sages*, alluded to above. This needs explanation.

It does not mean that *Monads* entered forms in which other Monads already were. They were "Essences," "Intelligences," and *conscious spirits*; entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence; but their "Egos," or *Manas* (since they are called *Manasaputra*, born of "Mahat," or Brahmâ) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal*; they are those whom we call the "Fifth-Rounders." Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of

*Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men — the savage Bushman and the European — even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think — nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained"\* savage South-

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\* The term here means neither the dolicho-cephalic nor the brachy-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual

Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries.*

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said we find: — That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals — of the mammalians at any rate — follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

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capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimetres compared to 1523 of the Auvergnat.

Let us, by giving to Cæsar what is Cæsar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree.

"Does man descend from one *single couple* or from *several groups* — monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable."\* Abel Hovelacque, in his "Science of Language," comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question: —

"The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . is a modification of the monogenistic hypothesis (!). Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palæontological record, the history of Man could be re-constructed, but nothing of the kind is forthcoming.*"

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\* A. Lefevre, "Philosophy," p. 498.

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to occult speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It is only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first *coryphæi*.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral — which is light itself, crystallised and immetallised — from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead bodies, on which they fed and which gave them their outer bodies*. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living animal crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the

stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point — MAN. The progress in the succession of beings, says Agassiz, "consists in an increasing similarity of the living fauna, and, among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palæozoic fishes."\*

Just so; but "the palæozoic fishes" being at the lower curve of the arc of the evolution of *forms*, this Round began with astral man, the *reflection of the Dhyān Chohans, called the "Builders"*. Man is the alpha and the omega of objective creation. As said in "*Isis Unveiled*," "all things had their origin in spirit — evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian

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\* "*Principles of Zoology*," p. 206.

theory."\* Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the occultists are making *any concession* to the theory, which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter (mammalia) follow in the wake of man.

## A Suggestive Explanation

25. HOW DID THE MANASA, THE SONS OF WISDOM ACT? THEY REJECTED THE SELF-BORN, (*the boneless*). THEY ARE NOT READY. THEY SPURNED THE (*First*) SWEAT-BORN. † THEY ARE NOT QUITE READY. THEY

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\* Vol. I, p. 154.

† This is explained in the section which follows this series of Stanzas in the allegory from the Purânas concerning Kandu, the holy sage, and Pramlochâ, the nymph alleged to have hypnotised him, (Vide § II, Commentary after St.I.), a suggestive allegory, scientifically, as the drops of perspiration, which she exuded, are the symbols of the spores of science (*Vide infra*).

WOULD NOT ENTER THE (*First*) EGG-BORN. ‡

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in *half-ready* physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The incarnating powers chose the ripest fruits and spurned the rest. §

By a curious coincidence, when selecting a familiar name for the continent on which the first androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It is only later, that reading Hæckel's "Pedigree of Man," it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to "Lemuria," but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage!! Vogt, again, holds that in America Man sprang from a branch of the platyrrhine apes, *independently* of the origination of the African and Asian root-stocks from the old world catarrhinians. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of esoteric philosophy

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‡ This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the Purânas by Daksha having to deal with his opponent Narada, the "strife-making ascetic."  
§ *Vide* Verse 24.



in Stanza VIII. Meanwhile, let us give a few moments of attention to the various consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar Devata* (the *Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as, "towering giants of godly strength and beauty, and the depositories of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the *Fall*?

Of this presently. The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the *pre-Adamite* and the divine Races, with which even theology, in whose sight they are all "the accursed Cainite Races," now begins to busy itself.

But the action of "spiritual progenitors" of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Stanzas 26 and 27. These say: —

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26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWO-FOLD (*androgynae Third Race\**), THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE" (*a*).

Why "now" — and not earlier? This the following sloka explains.

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27. (*Then*) THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF "WILL AND YOGA," BY KRIYASAKTI (*b*), IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

(*a*) How did they *create*, since the "Lords of Wisdom" are

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\* The evolutionist Professor Schmidt alludes to "the fact of the separation of sexes, as to the derivation of which from species *once hermaphrodite* all (the believers in creation naturally excepted) are assuredly of one accord." Such indeed is the incontestable evidence drawn from the presence of rudimentary organs. (*Cf.*, his "*Doctrine of Descent and Darwinism*," p. 159.) Apart from such palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing writes, "a study of embryology. . . shows that in the *human higher animal* species the distinction of sex is not developed until a *considerable progress* has been made in the growth of the embryo." ("*A Modern Zoroastrian*," p.106.) The Law of Retardation — operative alike in the case of human races, animal species, etc., when a higher type has once been evolved — still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.

identical with the Hindu Devas, who refuse "to create"? Clearly they are the *Kumâras* of the Hindu Pantheon and Purânas, those elder sons of Brahmâ, "Sanandana and the other sons of *Vedhas*," who, previously created by him "without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny?"\*

The power, by which they first created, is just that which has since caused them to be degraded from their high status to the position of evil spirits, of Satan and his Host, created in their turn by the unclean fancy of exoteric creeds. It was by *Kriyasakti*, that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the "Twelve Signs of the Zodiac,"† as follows: —

(b) "*Kriyasakti* — the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of *Itchasakti* (Will-power) and *Kriyasakti*."

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the "ancestors" (the *spiritual* forefathers)

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\* See "*Vishnu Purâna*," Book I, ch. 7, para. 1.

† See "*Five Years of Theosophy*," p. 777.

of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the "holy seed-grain" of the future Saviours of Humanity.

Here we have to make again a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions. For explanations and a philosophical account of the nature of those beings, which are now viewed as the "Evil" and rebellious Spirits, the creators by *Kriyasakti*, the reader is referred to the chapters on "The Fallen Angels" and "The Mystic Dragons," in Part II. of this Volume.

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries, and was already given: —

*The First men were Chhayas* (1) ; *the second, the "Sweat-born"* (2), *the Third, "Egg-born," and the holy Fathers born by the power of Kriyasakti* (3); *the Fourth were the children of the Padmapani* (Chenresi) (4). Of course such primeval modes of procreation — by the evolution of one's image, through drops of perspiration, after that by Yoga, and then by what people will regard as magic (*Kriyasakti*) — are doomed beforehand to be regarded as fairy-tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which could not be shown natural. This

must be proven.

1. *Chhaya-birth*, or that primeval mode of *sexless* procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris, is hinted at in a Cosmic allegory in the Purânas.\* It is the beautiful allegory and story of Sanjnâ, the daughter of Viswakarman — married to the Sun, who, "unable to endure the fervours of her lord," gave him her *chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*. The Sun, supposing the "chhaya" to be his wife begat by her children, like Adam with Lilith — an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Purânîc authors. We have another proof ready. If the materialised forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid — the *creation* of the first Race would become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the *impossibility* of such a mode is certainly any greater — while it is far more comprehensible to the mind of the true metaphysical thinker - than the mystery of the conception of the foetus, its gestation and birth as a child, as we now know it.

Now to the curious and little understood corroboration in

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\* Vide "*Vishnu-Purâna*," Book III., chap. 2.

the Purânas about the "Sweat-born."

2. Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the gods, who are represented in the Hindu Scriptures as being in never-ending strife with the ascetics. Indra, the "King of the Gods,"† finally sends one of his female Apsarasas to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharaoh; but in truth it is those gods (and god), who are ever trying to disturb ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as "tempting demons," instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic gods of the Pantheon. But it is the reverse that we find in all the Purânîc allegories, and not without good esoteric reason.

## A Saint — Hypnotised

The king of the gods (or Indra) sends a beautiful Apsarasas (nymph) named Pramlocha to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and "907 years six months and three days"‡ spent in her company seem to the

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† In the oldest MS. of "*Vishnu-Purâna*" in the possession of an Initiate in Southern India, the god is not Indra, but Kama, the god of love and desire. See text further on.

‡ These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the

sage as one day. When this psychological or hypnotic state ends, the Muni curses bitterly the creature who seduced him, thus disturbing his devotions. "Depart, begone!" he cries, "vile bundle of illusions!" . . . And Pramlocha, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air. She went from tree to tree, and as, with the dusky shoots that crowned their summits, she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dew; and the winds collected them into one mass. "This," said Soma (the Moon), "I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Marisha."\*

Now Kandu stands here for the *First Race*. He is a son of the Pitris, hence one *devoid of mind*, which is hinted at by his being unable to discern a period of nearly one thousand years from one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in *Genesis*, of Adam, born an image of clay, into which the "Lord-god" breathes the *breath of life* but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind, and had implanted in him *Manas*,

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first and second human race. All Orientalists to the contrary, there is not a word in any of the Purânas that has not a special esoteric meaning.

\* "*Vishnu Purâna*," Book I., ch. 15. Cf. also Vivien's temptation of Merlin (Tennyson), the same legend in Irish tradition.

whose terrestrial aspect is of the Earth earthy, though its highest faculties connect it with Spirit and the *divine Soul*. Pramlocha is the Hindu Lilith of the Aryan Adam; and Marisha, the daughter born of the perspiration from her pores, is the "sweat-born," and stands as a symbol for the Second Race of Mankind.

As remarked in the foot note (*vide supra*) it is not Indra, who now figures in the Purânas, but Kamadeva, the god of love and desire, who sends Pramlocha on Earth. Logic, besides the esoteric doctrine, shows that it must be so. For Kama is the king and lord of the Apsarasas, of whom Pramlocha is one; and, therefore, when Kandu, in cursing her, exclaims "Thou hast performed the office assigned by the monarch of the gods, go!" he must mean by that monarch Kama and not Indra, to whom the Apsarasas are not subservient. For Kama, again, is in the Rig Veda (x. 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, "Desire first arose in It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity." A hymn in the *Atharva Veda* exalts Kama into a supreme God and Creator, and says: "Kama was born the first. Him, neither gods nor fathers (Pitara) nor men have equalled." . . . . The *Atharva Veda* identifies him with *Agni*, but makes him superior to that god. The *Taittiriya Brâhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of

Sraddha (faith). Elsewhere Kama is born from the heart of Brahmâ; therefore he is *Atma-Bhu* "Self-Existent," and *Aja*, the "unborn." His sending Promlochâ has a deep philosophical meaning; sent by Indra — the narrative has none. As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character, (Harivansa making him a son of Lakshmi, who is Venus). The allegory, as said, shows the psychic element developing the physiological, before the birth of *Daksha*, the progenitor of real physical men, made to be born from Mârishâ and before whose time living beings and men were procreated "by the will, by sight, by touch and by Yoga," as will be shown.

This, then, is the allegory built on the mode of procreation of the *Second* or the "Sweat-born." The same for the *Third Race* in its final development.

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the *Prachetasas*, the production of the "Mind-born" sons of Brahmâ also\*, from whom they beget the Patriarch

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\* The text has: — "From Brahmâ were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, embodied spirits produced from the limbs (*gatra*) of *Dhimat* (all-wise deity). These beings were the abode of the three qualities of *deva-sarga* (divine creation, which, as the five-fold creation, is devoid of clearness of perception, without reflection, dull of nature). But as they did not multiply themselves, Brahmâ created "other mind-born sons like himself," namely, the Brahmâ-rishis, or the *Prajâpati* (ten and seven). Sanandana and the other sons of Vedhas (Brahmâ) were previously created, but, as shown elsewhere, they were

Daksha, a son of Brahmâ also, in a former *Kalpa* or life, explain and add the Purânas, in order to mislead, yet speaking the truth.

## Sweat-Born and Androgynes

(3.) The early Third Race, then, is formed from drops of "sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realise than the growth of the foetus from an imperceptible germ, which foetus develops into a child, and then into a strong, heavy man. But this race again changes its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies — huge eggs. In these the human foetus gestated for several years. In the Purânas, Marisha, the daughter of Kandu, the sage, becomes the wife of the *Prachetasas* and the mother of Daksha. Now Daksha is the father of the first *human-like* progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that

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"without desire or passion, inspired with holy wisdom, estranged from the universe and undesirous of progeny" (*Book I, ch. 7*). These Sanandana and other Kumâras are then the Gods, who after refusing to "create progeny" are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of the facts given.

of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the race becomes: —

(4.) The androgyne, or hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes\* describes the nature of the old race as *androgynous*, the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them (in the Third Root-Race) into two, and Apollo (the Sun), under his direction, closed up the skin." The Madagascans (the island belonged to Lemuria) have a tradition about the first man, who lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly . . . "We have our sciences of *Heterogenesis* and *Parthenogenesis*, showing that the field is yet open. . . . . The polyps . . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . . " Why not the primitive *human* polyp? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or *Medusa*. The *Medusa* is utterly dissimilar to its parent-organism, the *Stauridium*. It also


reproduces itself differently, by sexual method, and from the resulting eggs *Stauridia* once more put in an appearance. This striking fact may assist many to understand that a form may be evolved — as in the *sexual* Lemurians from *Hermaphrodite* parentage — quite unlike its immediate progenitors. It is, moreover, unquestionable that in the case of *human* incarnations the law of Karma, racial or individual, overrides the subordinate tendencies of "Heredity," its servant.

The meaning of the last sentence in the above-quoted Commentary on Stanza 27, namely, that the Fourth Race were the children of Padmapani, may find its explanation in a certain letter from the Inspirer of "*Esoteric Buddhism*" quoted on p. 68. "The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race — the above-mentioned Chinamen and their off-shoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the Esquimaux are all remnants of this last offshoot.)"

Padmapani, or Avalôkitêswara in Sanskrit, is, in Tibetan, Chenresi. Now, Avalôkitêswara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalôkitêswara is called *esoterically* Bhodhisatva (or Dhyana Chohan) *Chenresi Vanchug*, "the powerful and all-seeing." He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has

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\* See Plato's "*Banquet*."

it that whenever faith begins to die out in the world, Padmapani Chenresi, the "lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas — the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as "the most perfect Buddha" in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one, and thus is represented as the *culmination of the four primeval* races in his *eleven-faced* form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces — the third face being left a blank — (a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex. In this reference compare Stanza 39. The Dhyani Chohan is represented with four arms, another allusion to the four races. For while two are folded, the third hand holds a lotus (*Padmapani*, "the lotus-bearer"), this flower symbolizing generation, and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water  — matter, deluge — while on his brow rests the third eye (Siva's

eye, that of spiritual insight). His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi, the Dhyani and Bhodisatva, *Chakna-padmakarmo*, "he who holds a lotus." His other name is Chantong, "he of the 1,000 eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names is Lokapati and Lokanâtha (Sanskrit) "Lord of the World"; and Jigtengonpo (Tibetan), "Protector and Saviour against evil" of any kind.

Padmapani, however, is the "lotus-bearer" symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which, the present Maha-Kalpa (the *Vârâha*), is called Padma, and represents one half of the life of Brahmâ. Though a minor Kalpa, it is called Maha, "great," because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and sub-divided in Space and Time, each division — down to the smallest — having its own Dhyani as patron or regent. Padmapani (*Avalôkitêsvara*) becomes, in China, in his female aspect, Kwan-yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birth-days" of these Dhyanis — Amitabha (the O-mi-to Fo, of China), included: *e.g.*, on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, etc., etc. — gives the Occultist the greatest

facilities for performing what are called "magic" feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But — beware of the reverse of the medal, SORCERY.

## STANZA VIII

# EVOLUTION OF THE ANIMAL MAMMALIANS — THE FIRST FALL

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§§ (28) How the first mammals were produced. (29) A quasi-Darwinian Evolution. (30) The animals get solid bodies. (31) Their separation into sexes. (32) The first sin of the mindless men.

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28. FROM THE DROPS OF SWEAT (a); FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES AND ANIMALS OF THE WHEEL BEFORE (*previous, Third Round*); AND FROM CAST-OFF DUST; THE FIRST ANIMALS (*of this Round*) WERE PRODUCED.

(a) The Occult doctrine maintains that, in this Round, the mammalians were a later work of evolution than man. Evolution proceeds in cycles. The great Manvantaric cycle of Seven Rounds, beginning in the First Round with mineral, vegetable, and animal, brings its evolutionary work on the descending arc to a dead stop in the middle of the Fourth *Race*, at the close of the first half of the Fourth *Round*. It is on our Earth, then, (the Fourth sphere and the lowest) and in the present *Round*, that this middle point has been reached. And



since the Monad has passed, after its "first inmetallization" on Globe A, through the mineral, vegetable, and animal worlds in every degree of the three states of matter, except the last degree of the third or solid state, which it reached only at the "mid-point of evolution" it is but logical and natural that at the beginning of the Fourth Round on Globe D, Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity. To make it still clearer: if the Monad begins its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter on the re-ascending curved line of the sphere as a man also. On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrated in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

This order of evolution is found also in *Genesis* (ch. 1 and 2) if one reads it in its true esoteric sense, for chapter i. contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to that moment when Man is called to conscious life by the Elohim of Wisdom. In the first chapter, animals, whales and fowls of the air, are created

before the androgyne Adam.\* In the second, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam*. It was the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which was meant by that "sleep," and not at all the physiological process of differentiation of sexes, as a learned French theorist (M. Naudin) imagined.

The Purânas, the Chaldean and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching. For instance: the statement concerning the oviparous mode of procreation of the Third Race, and even a hint at a less innocent mode of the procreation of the first mammal forms, "gigantic, transparent, dumb and monstrous they were," says the Commentary. Study the stories of the several Rishis and their multifarious progeny; e.g., Pulastya is the father of *all the Serpents and Nagas* — the oviparous brood; Kasyapa was grandsire, through his wife Tamra, of the birds and of Garuda, king of the feathered tribe; while by his wife Surabhi, he was the parent of cows and buffaloes, etc., etc.

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\* An allegorical reference to the "Sacred Animals" of the Zodiac and other heavenly bodies. Some Kabalists see in them the prototypes of the animals.

In the Secret Doctrine, the first *Nagas* — beings wiser than Serpents — are the "Sons of Will and Yoga," born before the complete separation of the sexes, "matured in the man-bearing eggs\* produced by the power (Kriyasakti) of the holy sages" of the early Third Race. †

". . . . In these were incarnated the Lords of the three (upper) worlds, the various classes of Rudras, who had been *Tushitas*, who had been *Jayas*, who are *Adityas*;" for, as explained by Parâsara, "There are a hundred appellations of the immeasurably mighty Rudras."

Some of the descendants of the primitive Nagas, the

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\* In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In the "Popol Vuh" the Third Race of men is created out of the tree *Tzita* and the marrow of the reed called *Sibac*. But *Sibac* means "egg" in the mystery language of the *Artufas* (or Initiation caves). In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: "All the Pueblos have their *Artufas* — so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . These are impenetrable temples . . . and the doors are always closed to the Spaniards. . . . They adore the Sun and Moon . . . fire and the great SNAKE (the creative power), whose eggs are called *Sibac*."

† There is a notable difference *esoterically* between the words *Sarpa* and *Naga*, though they are both used indiscriminately. *Sarpa* (serpent) is from the root *Srip*, *serpo* to creep; and they are called "Ahi," from *Ha*, to abandon. "The *sarpa* was produced from Brahmâ's hair, which, owing to his fright at beholding the *Yakshas*, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called *Sarpa* from their creeping and *Ahi* because they had deserted the head" (Wilson). But the *Nagas*, their serpent's tail notwithstanding, do not creep, but manage to walk, run and fight in the allegories.

Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis, (America being the *Pâtâla* or Antipodes of Jambu-Dwipa, not of Bharata-Varsha). Otherwise, whence the traditions and legends — the latter *always more true than history*, as says Augustin Thierry — and even the identity in the names of certain "medicine men" and priests, who exist to this day in Mexico? We shall have to say something of the *Nargals* and the *Nagals* and also of *Nagalism*, called "devil-worship" by the Missionaries.

In almost all the *Purânas*, the story of the "Sacrifice of Daksha" is given, the oldest account of which is to be found in *Vayu Purâna*. Allegorical as it is, there is more meaning and biological revelation in it to a Naturalist, than in all the *pseudo-scientific* vagaries, which are regarded as learned theories and hypotheses.

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man* in the "fable," which makes him lose his head from his body in the general strife between the gods and the *Raumas*. This head, being burnt in the fire, is replaced by the *head of a ram* (Kasi-Khanda). Now the ram's head and horns are ever the symbol of generating power and of reproductive force, and are *phallic*. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one "natural" way. Therefore, his sacrifice to the gods is shown as interfered with by Siva, the *destroying* deity, *evolution and PROGRESS*

personified, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. Siva-Rudra creates the terrible Virabhadra (born of his breath) the "thousand-headed, thousand-armed" (etc.) monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Virabhadra, "abiding in the region of the ghosts (ethereal men) *created from the pores of the skin (Romakupas)*, powerful Raumas,\* (or Raumyas)." Now, however mythical the allegory, the Mahabhârata, which is history as much as is the Iliad, shows† the Raumyas and other races, as springing in the same manner from the *Romakupas*, hair or skin pores. This allegorical description of the "sacrifice" is full of significance to the students of the Secret Doctrine who know of the "Sweat-born."

## Archaic Zoology

In the Vayu Purâna's account of Daksha's sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.

Daksha typifies the early Third Race, holy and pure, still devoid of an individual *Ego*, and having merely the passive capacities. Brahmâ, therefore, commands him to create (in the

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\* Wilson translates the word as "demigods" (See his *Vishnu Purâna*, p. 130); but Raurnas or Raumyas are simply a race, a tribe.

† xii. 10308

exoteric texts); when, obeying the command, he made "inferior and superior" (*avara and vara*) progeny (*putra*), *bipeds* and *quadrupeds*; and by his *will*, gave birth to females . . . to the gods, the *Daityas* (giants of the Fourth Race), the snake-gods, animals, cattle and the *Danavas* (Titans and demon Magicians) and other beings."

. . . . "From that period forward, *living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated* — by the *will*, by sight, by touch, and by *Yoga-power*."‡ And now comes the simply zoological teaching.

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29. ANIMALS WITH BONES, DRAGONS OF THE DEEP AND FLYING SARPAS (*serpents*) WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER, BECAME THE PROGENITORS OF THE FOWLS OF THE AIR (*a*).

(*a*) This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the *ornithoscelidæ*, *hesperornis*, and the archæopteryx of Vogt.

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30. DURING THE THIRD (*Race*), THE BONELESS

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‡ "*Vishnu Purâna*"

ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES (a), THEIR CHHAYAS BECAME SOLID (also).

31. THE ANIMALS SEPARATED THE FIRST (*into mate and female*) (b) . . . .

(a) Vertebrates, and after that mammalians. Before that the animals were also ethereal proto-organisms, just as man was.

(b) The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the stand-point of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows: "Use and disuse combined with selection elucidate (?) *the separation of the sexes*, and the existence, totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, *each sex possesses such distinct traces of the reproductive apparatus characteristic of the other*, that even antiquity assumed hermaphroditism as a natural primeval form of mankind. . . . The tenacity with which the rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues born by *their unknown ancestry*, no one can say how long ago."\*

31. . . . THEY (*the animals*) BEGAN TO BREED. THE TWO-

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\* "Doctrine of Descent and Darwinism," pp. 186-7. The "Unknown Ancestry" referred to are the *primeval* astral prototypes. Cf. § II., p. 260 (a).

FOLD MAN (*then*) SEPARATED ALSO. HE (man), SAID "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . . .

32. AND THOSE WHICH HAD NO SPARK (*the "narrow-brained"*)† TOOK HUGE SHE-ANIMALS UNTO THEM (a). THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE (*the "narrow-brained"*) THEMSELVES. BUT THEIR TONGUES UNTIED (b). THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED, RED-HAIR-COVERED MONSTERS, GOING ON ALL FOURS.‡ A DUMB RACE, TO KEEP THE SHAME UNTOLD.§

(a) The animals "separated the first," says Stanza 31. Bear in mind that at that period men were different, even physiologically, from what they are now, having passed the middle point of the Fifth Race. We are not told what the "huge she-animals" were; but they certainly were as different from any we know now, as were the men.

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† See verse 24.

‡ These "animals," or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the "missing link," the primitive lower man; *see infra*.

§ The shame of their animal origin which our modern scientists would emphasize if they could.

## The Sin of the Mindless Men

This was the first physical "fall into matter" of some of the then existing and lower races. Bear in mind Stanza 24. The "Sons of Wisdom" had spurned the early *Third Race*, *i.e.*, the non-developed, and are shown incarnating in, and thereby endowing with intellect, the *later* Third Race. Thus the sin of the brainless or "mindless" Races, who had no "spark" and were irresponsible, fell upon those who failed to do by them their Karmic duty.

(b) See later on concerning the beginning of human speech.

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## What May Be the Objections to the Foregoing

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period. As this proposition will be maintained and defended elsewhere, a few words more are all that are needed at present. For greater clearness, however, we shall repeat in brief what was said previously in Book I., Stanza VI.

Our teachings show that, while it is quite correct to say that nature had built, at one time, around the human astral form an *ape-like external* shape, yet it is as correct that this shape was no more that of the "missing link," than were the coverings of that

astral form, during the course of its natural evolution through all the kingdoms of nature. Nor was it, as shown in the proper place, on this Fourth Round planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, "a stone, a plant, and an animal" until he became what he was in the First Root-Race of present humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, except when the latter is divorced from the dogma of "Natural Selection" and the like. Indeed, between the *Monera* of Hæckel and the *Sarisripa* of Manu, there lies an impassable chasm in the shape of the *Jiva*; for the "human" Monad, whether *immetallized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms "mineral," "vegetable" and "animal" *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition — the adjectives "higher" and "lower" being used for lack of better words — and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in

each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that "MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly MAN*." But by "Man" the divine Monad is meant, and not the thinking Entity, much less his physical body. While rejecting the immortal Soul, the men of Science now try to trace the latter through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals — the creeping beasts and those in the waters that preceded man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races — all are either directly or indirectly the mutual and correlative product (physically) of man. It is correct to say that the man of this Manvantara, *i.e.*, during the three preceding Rounds, has passed through all the kingdoms of nature. That he was "a stone, a plant, an animal." But (*a*) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (*b*) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. And finally the forms and *genera* of neither man, animal, nor plant were what they became later. Thus the astral prototypes of the lower beings of the animal

kingdom of the Fourth Round, which *preceded* (the *chhayas* of *Men*, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round on Globe D.\* "Produced from the residue of the substance matter; from dead bodies of men and (other *extinct*) animals of the wheel before," or the previous *Third Round* — as Stanza 24 tells us. Hence, while the nondescript "animals" that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man*, who desecrated his human dignity by putting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought forward by the anthropologists as a demonstration of the descent of man from the animals.

The point most insisted upon by the Evolutionists is that, "The history of the embryo is an epitome of that of the race." That "every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth's history.†

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\* *Vide "Esoteric Buddhism."*

† "A very strong argument in favour of variability is supplied by the science of Embryology. Is not a man in the uterus . . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate (?) and a biped? It is scarcely possible not to

The history of the embryo . . . is a picture in little, and outline of that of the race. *This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development.*"\*

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from "*Isis Unveiled*" may here be cited to furnish a few points of comparison. In Vol. I, pp. 388-9, it was asked why, with all their great learning, physiologists were unable to explain teratological phenomena? Any anatomist who has made the development and growth of the embryo "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is facsimile of a young batrachian in its first remove from the spawn — tadpole. But no physiologist or anatomist seems to have had the idea of applying to the

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recognise in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." (*Lefevre, Philosophy, p. 484*).

The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the fœtus — a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancestor theory. *It may also be pointed out that the presence of a vegetable with leaflets in the embryonic stages is not explained on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. Why then this feature in the embryo, and how do the former explain it?*

\* "*The Proofs of Evolution*," a lecture by Hæckel.

development of the human being — from the first instant of its physical appearance as a germ to its ultimate formation and birth — the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the axiom: "A stone becomes a plant; a plant, a beast; a beast, a man, etc." was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed — by the microscope or otherwise — of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone — of the same elements as the Earth, which the man is destined to inhabit. Moses is cited by the Kabalists as authority for the remark that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the

bough. The stone has now become changed, by "metempsychosis," into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus — the shape of a tadpole — and, like an amphibious reptile, lives in water and develops from it. Its Monad has not yet become either human or immortal, for the Kabalists tell us that this only occurs at the "fourth hour." One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being; it moves; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months' formation, the Kabalists call the completion of the "individual cycle of evolution." As the fœtus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The

embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs *their* philosophy of evolution, differing as we see, from that of Hæckel: —

"All are but parts of one stupendous whole,  
Whose body Nature is, and (Parabrahm) the soul . . ."

These are the proofs of Occultism, and they are rejected by Science. But how is the chasm between the mind of man and animal to be bridged in this case? How, if the anthropoid and *Homo primigenius* had, *argumenti gratia*, a common ancestor (in the way modern speculation puts it), did the two groups diverge so widely from one another as regards mental capacity? True, the Occultist may be told that in every case Occultism does what Science repeats; it gives a *common* ancestor to ape and man, since it makes the former issue from primeval man. Ay, but that "primeval man" was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes. This speculation — if speculation it be — is at least logical, and fills the chasm between the mind of man and animal. Thus it accounts for and explains the hitherto unaccountable and inexplicable. The fact that, in the present stage of evolution, Science is almost certain that no issue can follow from the union of man and animal, is considered and



explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly so) conclusions, as enunciated in "*The Pedigree of Man*," viz., that man and ape have a common ancestor; and the teachings of Occultism, which deny this conclusion and accept the fact that all things and all living beings have originated from one common source? Materialistic science makes man evolve gradually to what *he is now*, and, starting from the first protoplasmic speck called *Moneron* (which we are told has, like the rest, "originated in the course of immeasurable ages from a few, or from one simple, *spontaneously arising* original form, that has obeyed one law of evolution"), pass through "unknown and unknowable" types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told; for the simple reason that no "missing links" between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum*.

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled*: —

". . . . . All things had their origin in spirit — evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual

materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man 'from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,' according to Professor Huxley's exposition. We may believe the man (of the Third Round) evolved 'by gradual modification of an (astral) mammal of ape-like organization' still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia\* (though on somewhat modified lines).

"But what lies back of the Darwinian line of descent? So far as he is concerned nothing but 'unverifiable hypotheses.' For, as he puts it, he views all beings 'as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.'† He does not attempt to show us who these 'few beings' were. But it answers our purpose quite as well, for, in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. . . . "

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\* Cory: "Ancient Fragments."

† "Origin of Species," pp. 448, 489, first edition.

Truly, as also said in our first work: "If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to express what our spirit dimly foresees in the great '*Beyond*' — while on this earth — it *must* realize it at some point in the timeless Eternity." But what lies "beyond" Hæckel's theory? Why *Bathybius Hæckelii*, and no more!

A further answer is given in Part III. *Addenda*.

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## STANZA IX

### THE FINAL EVOLUTION OF MAN

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§§ (33) The creators repent. (34) They atone for their neglect. (35) Men become endowed with minds. (36) The fourth race develops perfect speech. (37) Every androgynous unit is separated and becomes bisexual.

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33. SEEING WHICH (*the sin committed with the animals*), THE LHAS (*the spirits, the "Sons of Wisdom"*) WHO HAD NOT BUILT MEN (*who had refused to create*), WEPT, SAYING: —

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34. "THE AMANASA (*the 'mindless'*) HAVE DEFILED OUR FUTURE ABODES (*a*). THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN." THEY DID. . . .

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35. THEN ALL BECAME ENDOWED WITH MANAS (*minds*). THEY SAW THE SIN OF THE MINDLESS.

But they had already *separated* before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned*. That is to say, they had committed evil unconsciously, by producing an effect which

was unnatural. Yet, like the other six primitive brother or fellow races, even so this seventh, henceforth degenerated race, which will have to bide its time for its final development on account of the *sin* committed, — even this race will find itself on the last day on one of the seven paths. For "the wise\* guard the home of nature's order, they assume excellent forms in secret."† But we must see whether the "animals" tampered with, were of the same kind as those known to zoology.

(a) The "Fall" occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha (the reincarnated Creator of men and things in the early Third Race) disappeared to make room for that portion of mankind which had "separated." This is how the Commentary explains the details that preceded the "Fall": —

*"In the initial period of man's Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles (the egg-like, external shells, in which the future fully physical*

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\* This verse in the Veda (X. 5-6), "The seven wise ones (rays of wisdom, Dhyanis) fashion seven paths (or lines as also Races in another sense). To one of these may the distressed mortal come" — which is interpreted solely from the astronomical and cosmic aspect — is one of the most pregnant in occult meaning. The "paths" may mean lines (*maryadah*), but they are primarily beams of light falling on the paths leading to wisdom. (See *Rig Veda* IV. 5-13.) It means "ways" or paths. They are, in short, the seven Rays which fall free from the macrocosmic centre, the seven principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used.

† "*Rig Veda*," X. 10, 5, 2.

man gestated) were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more — he begot. But he also begot animals, as well as men in days of old. Therefore the Sages (or wise men), who speak of males who had no more will-begotten offspring, but begot various animals along with Danavas (giants) on females of other species — animals being as (or in a manner of) Sons putative to them; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures — spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and the Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma)‡ They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races. §

In another we find: —

*"There were blue and red-faced animal-men even in later times;*

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‡ It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.

§ Rudra, as a Kumâra, is *Lilalohita* — red and blue.

not from actual intercourse (between the human and animal species), but by descent."

And still another passage mentions: —

"Red-haired, swarthy men going on all-fours, who bend and unbend (stand erect and fall on their hands again) who speak as their forefathers, and run on their hands as their giant fore-mothers."

Perchance in these specimens, Hæckelians might recognize, not the *Homo primigenius*, but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters — those "failures" mentioned in the first Commentary. The real anthropoids, Hæckel's *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid\* blood in his veins. Thus saith old Wisdom and

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\* This, regardless of modern materialistic evolution, which speculates in this wise: "The primitive human form, whence as we think all human species sprang, has perished this long time." (This we deny; it has only decreased in size and changed in texture.) "But many facts point to the conclusion that it was hairy and dolichocephalic." (African races are even now dolichocephalic in a great measure, but the palæolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla's cranium than that of any other now-living man).

universal tradition.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out of the rib, it only means that the *Race with bones* was produced

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"Let us, for the time being, call this hypothetical species *Homo primigenius*. . . . This first species, or the Ape-man, the ancestor of all the others, PROBABLY arose in the *tropical regions* of the old world from ANTHROPOID APES." Asked for proofs, the evolutionist, not the least daunted, replies: "Of these NO FOSSIL REMAINS ARE AS YET KNOWN TO US, BUT THEY WERE *probably* AKIN TO THE GORILLA AND ORANG OF THE PRESENT DAY." And then the Papuan negro is mentioned as the probable descendant in the first line (*Pedigree of Man*, p. 80).

Hæckel holds fast to Lemuria, which with East Africa and South Asia also, he mentions as the possible cradle of the primitive Ape-men; and so do many geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his "*Geographical Distribution of Animals*." But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus "not half of the size of the brain of a new-born babe," says Pfaff.

out of a previous Race and Races, which were "boneless." This is an esoteric tenet spread far and wide, as it is almost universal under its various forms. A Tahitian tradition states that man was created out of *Aræa*, "red Earth." Taaroa, the creative power, the chief god, "put man to sleep for long years, for several lives," which means racial periods, and is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an *Ivi* (bone) out of man and she became a woman.\*

Nevertheless, whatever the allegory may mean, even its exoteric meaning necessitates a *divine* Builder of man — "a Progenitor." Do we then believe in such "supernatural" beings? We say, No. Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Nor are we Cosmolators or Polytheists for believing in "Heavenly Man" and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this; the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and symbolism, has found acceptance in exoteric creeds. But that which is preserved in *unanimous* traditions, only the

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\* "*Polynesian Researches*," Ellis. Vol.II., p. 38.

Missionaries seem to have pounced upon this name *Ivi* and made of it *Eve*. But, as shown by Professor Max Müller, Eve is not the Hebrew name but an European transformation of **חַוָּה**, *chavah*, "life," or mother of all living; "while the Tahitian *Ivi* and the Maori *Wheva* meant bone and bone only." ("*False Analogies*.")

wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal*, "*Arupa*," men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in the *supernatural* but only in the *superhuman*, or rather *interhuman*, intelligences. One may easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that: "The supernatural has become like the original sin, a blemish that every one seems ashamed of — even those most religious persons who refuse in our day to accept even a *minimum* of Bible miracles in all their crudeness, and who, seeking to reduce them to the *minimum*, hide and conceal it in the furthest corners of the past."†

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. If theology asks us to believe that four or five thousand years ago men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants and monsters, we decline

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† *Chaire d'Hebreu au college de France*, p. 20.

to believe that such a thing existed in Nature 5,000 years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology and ethnology, have justly rebelled against such assertions. But if that same theology, giving up her fantastic chronology, had claimed that men lived 969 years — the age of Methuselah — five million years ago, we would have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a megalosaurus to a common lizard.

## The Hairy Men of China

A naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between *human races*," say the anti-Darwinists, and no evolutionist can deny the argument — one which very triumphantly proves *specific unity*. How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only *semi-human*, if not quite an animal, race, the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have to this day proofs of this. The Secret Doctrine teaches that the *specific unity of mankind* is not

without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

Now de Quatrefages and other naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, and yet that other law may assert itself, *viz.*, sterility between two human races, just as between two animal species of various kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to chose a member of such mixed tribes.\* Darwin notes such a case in a Tasmanian tribe, whose

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\* Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks — *e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

women were suddenly struck with sterility, *en masse*, some time after the arrival among them of the European colonists. The great naturalist tried to explain this fact by change of diet, food, conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is a very evident one. "Crossing," as it is called, of Europeans with Tasmanian women — *i.e.*, the representatives of a race, whose progenitors were a "soulless"\* and mindless monster and a real human, though still as mindless a man — brought on sterility. This, not alone as a consequence of a physiological law, but also as a decree of *Karmic* evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet* — but it will have to in the long run. Esoteric philosophy, let us remember, only fills the gaps made by science and corrects her false premises.

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The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men* — not the closest approximation to the "*pithecoïd* man," as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (Cf. "*Esoteric Buddhism*," p.55.)

\* In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

Yet, in this particular, geology and even botany and zoology support the esoteric teachings. It has been suggested by many geologists that the Australian native — co-existing as he does with an *archaic fauna and flora* — must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin ethnology is silent, is a testimony to the truth of the esoteric position.

"It is a very curious fact," says Jukes,† "that not only these marsupial animals (the mammals found in the Oxfordshire stone-field slates), but several of the shells — as for instance, the *Trigonias* and even some of the plants found fossil in the Oolitic rocks — much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oolitic (Jurassic) period, *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain. Something of the Oolitic type, *while it had been altogether supplanted and replaced on the rest of the Globe.*" (! !)

## The Separation of Sexes

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned.

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† "*Manual of Geology*," p. 302.

Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "virgin soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

To return, however, once more to the history of the Third Race, the "Sweat-Born," the "Egg-bearing," and the "Androgyne." Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the former to the latter transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third-Race-mankind is the most mysterious of all the hitherto developed five Races. The mystery of the "How" of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist, the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their

pre-natal shells, or eggs,\* and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years. The reader has been made acquainted with the approximate figures, at least of the exoteric calculations, in Stanza II.

We are approaching the turning-point of the evolution of the Races. Let us see what occult philosophy says on the origin of language.

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### 36. THE FOURTH RACE DEVELOPED SPEECH

The Commentaries explain that the first Race — the ethereal or astral Sons of Yoga, also called "Self-born" — was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-

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\* The "fables" and "myths" about Leda and Jupiter, and such like, could never have sprung up in people's fancy, had not the allegory rested on a fact in nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.



like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these, instead of "hatching out" (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race\* from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors,† and their own already awakened minds. Let the reader also bear in mind that, as each of the seven races is divided into four ages — the Golden, Silver, Bronze, and Iron

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\* To avoid confusion, let the reader remember that the term Root-Race applies to one of the seven great Races, sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes.

† In the Section on the Divine Dynasties, the nature of these "Instructors" is explained.

Age — so is every smallest division of such races.‡ Speech then developed, according to occult teaching, in the following order: —

## Primeval Language

I. Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga" — the first in whom the "Sons of Wisdom" had incarnated — thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.§

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‡ *Vide* Section attached to the "Divisions into Yugas."

§ The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death,\* so the primitive speech of the most civilized Atlantean races — that language, which is referred to as "Râkshasi Bhasa," in old Sanskrit works — decayed and almost died out. While the "cream" of the Fourth Race

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seventh Sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

\* *Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them — those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Muller tells us in his "*Science of Thought*," "Thought and language are identical." Yet to add to this the reflection that *thoughts which are too deep for words, do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanscrit Vâch, "the immortal (intellectual) ray of spirit." And the fact that Vâch (as Devasena, an *aspect* of Saraswati, the goddess of hidden Wisdom) is the spouse of the eternal celibate Kumâra, unveils a suggestive, though veiled, reference to the *Kumâras*, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the sections that follow.

gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

III. The inflectional speech — the root of the Sanskrit, very erroneously called "the elder sister" of the Greek, instead of its mother — was the first language (now the mystery tongue of the Initiates, of the Fifth Race). At any rate, the "Semitic" languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans — degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul,† and along the Oxus, while others

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† Ptolemy, speaking in his ninth table of the *Kabolithæ* (Kabul tribes), calls them *Aristophuloi*, the aristocratic or *noble tribes*. The Afghans call themselves *Ben-Issrael* (children of Is(sa)rael), from *Issa*, "woman and also

penetrated into and invaded Arabia.

But this was when Africa had already been raised as a continent. We have meanwhile to follow, as closely as limited space will permit, the gradual evolution of the now truly human species. It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization, which we have now learned to

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earth," Sons of Mother Earth. But if you call an Afghan *Yahoudi (Jew)*, he will kill you. The subject is fully treated elsewhere. The names of the supposed twelve tribes and the names of the real tribes, the same in number, of the Afghans, are the same. The Afghans being far older (at any rate, their Arabic stock) than the Israelites, no one need be surprised to find such tribal names among them as *Youssoufzic*, "Sons of Joseph" in Punjcaure and Boonere; the *Zablistanee (Zebulon)*; Ben-manasseh (sons of Manasseh) among the Khojar Tartars; Isaguri, or Issachar (now Ashnagor in Afghanistan), etc., etc. The whole twelve names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well proven. At any rate, the names of the oldest Arabic tribes, re-transliterated, yield the names of the zodiacal signs and of the mythical sons of Jacob likewise. Where are the traces of the Jewish twelve tribes? Nowhere. But there is a trace, and a good one, that the Jews have tried to deceive people with the help of those names. For, see what happens *ages after the ten tribes* had wholly disappeared from Babylon. Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into Greek (the famous *Septuagint*), wrote to the high priest of the Jews, Eleazar, to *send him six men from each of the twelve tribes*; and the *seventy-two representatives* (of whom sixty were ghosts apparently) came to the king in Egypt and translated the law amid miracles and wonders. See Butler's "*Horae Biblicæ*," Josephus, and Philo Judæus.

utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection"), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.\*

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

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37. THE ONE (*androgyné*) BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS, THAT WERE STILL ONE, GIANT-FISH, BIRDS, AND SERPENTS WITH SHELL-HEADS (*a*).

This relates evidently to the so-called age of the amphibious reptiles, during which ages science maintains that *no man existed!* But what could the ancients know of antediluvian prehistoric animals and monsters! Nevertheless, in Book VI. of the Commentaries is found a passage which says, freely translated: —

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\* The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather — the dark gigantic Lemurian and Atlantean.

"When the Third separated and fell into sin by breeding men-animals, these (the animals) became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After (the separation) the Satya (Yuga) was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels). The Nirmânakaya of the Nâgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened (Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse."

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

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## Edens, Serpents, And Dragons

Whence the idea, and the true meaning of the term "Eden"? Christians will maintain that the Garden of Eden is the holy Paradise, the place *desecrated by the sin* of Adam and Eve; the Occultist will deny this dead-letter interpretation, and show the reverse. One need not believe and see in the Bible divine revelation in order to say that this ancient book, if read esoterically, is based upon the same universal traditions. What

Eden was is partially shown in *Isis Unveiled*.\*

It was said that: "The Garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. Eden, or the Hebrew **גן-עדן** Gan-Eden, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythrean sea." (A. Wilder says that Gan-duniyas is a name of Babylonia.) In the Chaldean "*Book of Numbers*," the location is designated in numerals, and in the cypher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian Tablets it is rendered *Ganduniyas*. "Behold," says the **אלהים** (Elohim) of Genesis, "the man is become as one of us." The *Elohim* may be accepted in one sense for *gods* or powers, and in another for *Aleim*, or priests — the hierophants initiated into the good and evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants was known as *Java-Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or Man, uses his intuitional faculties and, prompted by the serpent (*Woman* and matter), tastes of the Tree of Knowledge — the esoteric or Secret Doctrine — unlawfully. The priests of Hercules, or Melkarth, the "Lord of the Eden," all wore "coats of skin." The text says: "And *Java-Aleim* made for Adam and his wife **כתנות צמר**

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\* Vol. I., pp. 575, *et seq.*

'Chitonuth our.' " The first Hebrew word, "*chiton*," is the Greek *Chiton* , *Chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

## The Garden of Eden a College

"Though containing the same substratum of esoteric truth as does every early Cosmogony, the Hebrew Scripture wears on its face the marks of a double origin. Its Genesis is purely a reminiscence of the Babylonian captivity. The names of places, men and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia and Assyria were in any way cognate with the Brahmans of Hindostan; but there are more proofs in favour of this opinion than otherwise. The Shemite or Assyrian ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed, otherwise than in the imagination of some ethnologists and philologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy of the Turanian mania in regard to Akkadian people, and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It

was imported from India, and the importers were Brahminical Hindus."

And now, ten years after this was written, we find ourselves corroborated by Professor Sayce, who says in his first Hibbert lecture that the culture of the Babylonian city Eridu was of *foreign importation*. It came from India.

"Much of the theology was borrowed by the Semites from the non-Semitic Akkadians or proto-Chaldeans, whom they supplanted, and whose local cults they had neither the will nor the power to uproot. Indeed, throughout a long course of ages the two races, Semites and Akkadians, lived side by side, their notions and worship of the gods blending insensibly together."

Here, the Akkadians are called "non-Semitic," as we had insisted they were in "*Isis*," which is another corroboration. And we are no less right in always maintaining that the Jewish Biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb — Genesis excluded, which is esotericism pure and simple. But it is really from the Euxine to Kashmir and beyond, that science has to search for the cradle — or rather one of the chief cradles — of mankind and the sons of Ad-ah; and especially in after times, when the Garden of Ed-en on the Euphrates became the college of the astrologers and magi, the Aleim.

But this "college" and this Eden belong to the Fifth Race, and are simply a faint reminiscence of the Adi-varsha, of the primeval Third Race. What is the etymological meaning of the

word *Eden*? In Greek it is *ishdonh*, signifying *voluptuousness*. In this aspect it is no better than the Olympus of the Greeks, Indra's heaven (Swarga) on Mount Meru, and even the paradise full of *Houris*, promised by Mahomet to the faithful. The Garden of Eden was never the property of the Jews; for China, which can hardly be suspected of having known anything of the Jews 2,000 B.C., has such a primitive garden in Central Asia inhabited by the "Dragons of Wisdom," the Initiates. And according to Klaproth, the hieroglyphical chart copied from a Japanese Cyclopædia in the book of *Fo-kone-ky*, places its "Garden of Wisdom" on the plateau of Pamir between the highest peaks of the Himalayan ranges; and describing it as the culminating point of Central Asia, shows the four rivers — Oxus, Indus, Ganges, and Silo — flowing from a common source, the "*Lake of the Dragons*."

But this is not the Genetic Eden; nor is it the Kabalistical Garden of Eden. For the former — *Eden Illa-ah* — means in one sense Wisdom, a state like that of Nirvana, a paradise of Bliss; while in another sense it refers to Intellectual man himself, the container of the Eden in which grows the tree of Knowledge of good and evil: man being the *Knower* thereof.

Renan and Barthélemy St. Hilaire, basing themselves "on the most solid inductions," think it impossible to doubt any longer, and both place the cradle of humanity "on the region of the Timaus." Finally, the Asiatic Journal\* concludes that: "All the traditions of the human race gathering its primitive

families at the region of their birth-place, show them to us grouped around the countries where Jewish tradition places the Garden of Eden; where the Aryans (Zoroastrians) established their Airyana-vaêgô or the Meru (?). They are hemmed in to the North by the countries which join the lake Aral, and to the South by Baltistan, or Little Tibet. Everything concurs in proving that there was the abode of that primitive humanity to which we have to be traced."

That "primitive humanity" was in its Fifth Race, when the "four-mouthed Dragon," the lake, of which very few traces are now left, was the abode of the "Sons of Wisdom," the first mind-born sons of the Third Race. Yet it was neither the only one nor the primitive cradle of humanity, though it was the copy of the cradle, verily, of the first thinking *divine* man. It was the *Paradesa*, the highland of the first Sanskrit-speaking people, the *Hedone*, the country of delight of the Greeks, but it was not the "*bower* of voluptuousness" of the Chaldeans, for the latter was only the reminiscence of it; and also because it was not there that the *Fall of Man* occurred after the "separation." The Eden of the Jews was *copied* from the Chaldean *copy*.

That the Fall of man into generation occurred during the earliest portion of what science calls the Mesozoic times, or the age of the reptiles, is evidenced by the Bible phraseology concerning the serpent, the nature of which is explained in the *Zohar*. The question is not whether Eve's incident with the tempting reptile is allegorical or textual, for no one can doubt that it is the former, but to show the antiquity of the

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\* "*Journal Asiatique*," seventh year, 1855.

symbolism on the very face of it, and that it was not only a Jewish but an universal idea.

## Flying Camels

Now we find in the *Zohar* a very strange assertion, one that is calculated to provoke the reader to merry laughter by its ludicrous absurdity. It tells us that the serpent, which was used by *Shamael* (the supposed Satan), to seduce Eve, was a kind of *flying camel* ( *kamelomophon* . )

A "flying camel" is indeed too much for the most liberal-minded F.R.S. Nevertheless, the *Zohar*, which can hardly be expected to use the language of a Cuvier, was right in its description:\* for we find it called in the old Zoroastrian MSS. *Aschmogh*, which in the Avesta is represented as having lost after the Fall "its *nature and its name*," and is described as a huge serpent with a camel's neck.

"There are no winged serpents, nor veritable dragons," asserts Salverte,† " . . . grasshoppers are called by the Greeks *winged serpents*, and this metaphor may have created several narratives on the existence of winged serpents."

There are none *now*; but there is no reason why they should not have existed during the Mesozoic age; and Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." Already, after finding simple fossils of certain

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\* See Moses Maimonides, "*More Nevochim*."

† "*Science Occulte*," p. 646.

saurians, the great naturalist has written, that, "if anything can justify the Hydra and other monsters, whose figures were so often repeated by mediæval historians, it is incontestably the *Plesiosaurus*."‡

We are unaware if Cuvier had added anything in the way of a further *mea culpa*. But we may well imagine his confusion, for all his slanders against archaic veracity, when he found himself in the presence of a *flying saurian*, "the Pterodactyl" (found in Germany), "78 feet long, and carrying vigorous wings attached to its reptilian body." That fossil is described as a reptile, the *little fingers of whose hands* are so elongated as to bear a long membranous wing. Here, then, the "flying camel" of the *Zohar* is vindicated. For surely, between the long neck of the Plesiosaurus and the membranous wing of the Pterodactyl, or still better the Mosasaurus, there is enough scientific probability to build a "flying camel," or a long-necked dragon. Prof. Cope, of Philadelphia, has shown that the Mosasaurus fossil in the chalk was a *winged serpent* of this kind. There are characters in its vertebræ, which indicate union with the Ophidia rather than with the Lacertilia.

And now to the main question. It is well known that Antiquity has never claimed palæontology and paleontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas and monuments, and in the Imperial library at Peking, many a

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‡ "*Revolution du Globe*," vol. v., p. 464.

traveller has seen and recognised perfect representations of Plesiosaurs and Pterodactyls in the multiform Chinese dragons.\* Moreover, the prophets speak in the Bible of the flying fiery serpents,† and Job mentions the Leviathan.‡ Now the following questions are put very directly: —

I. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves or possessed*

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\* We read in the "*Memoire a l'Academie*" of the "naive astonishment of Geoffrey St. Hilaire, when M. de Paravey showed to him in some old Chinese works and Babylonian tiles dragons, . . . saurians and ornithorhynchuses (aquatic animals *found only in Australia*), etc., extinct animals that he had thought unknown on earth. . . . till his own day."

† See *Isaiah*, xxx. 6: "The viper and the flying serpent unto the land of trouble and anguish," and the fiery serpents conquered by the brazen serpent of Moses.

‡ The fossils reconstructed by science, which we know ought to be sufficient warrant for the possibility of even a *Leviathan*, let alone *Isaiah's* flying serpents, or *saraph mehophep*, which words are translated in all the Hebrew dictionaries as "saraph," enflamed or fiery venom, and "mehophep," *flying*. But, although Christian theology has always connected both (*Leviathan and saraph mehophep*) with the devil, the expressions are metaphorical and have nought to do with the "evil one." But the word *Dracon* has become a synonym for the latter. In Bretagne the word *Drouk* now signifies "devil," whence, as we are told by Cambry ("*Monuments Celtiques*," p. 299), the devil's tomb in England, *Draghedanum sepulcrum*. In Languedoc the meteoric fires and *will-o'-the-wisps* are called *Dragg*, and in Bretagne *Dreag*, *Wraie* (or wraith), the castle of Drogheda in Ireland meaning the devil's castle.

*descriptions of them in their traditions, which descriptions necessitate living and intelligent eye-witnesses?*

II. And if such eye-witnesses are once admitted (unless retrospective clairvoyance is granted), how can humanity and the first palæolithic men be no earlier than about the middle of the tertiary period? We must bear in mind that most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

It does not stand to reason, because the Occultists believe in and defend ancient wisdom and science, even though winged saurians are called "flying camels" in the translations of the *Zohar*, that we believe as readily in all the stories which the middle ages give us of such dragons. Pterodactyls and Plesiosaurs ceased to exist with the bulk of the Third Race. When, therefore, we are gravely asked by Roman Catholic writers to credit Christopher Scherer's and Father Kircher's cock-and-bull stories of their having seen with their own eyes living fiery and flying dragons, respectively in 1619 and 1669, we may be allowed to regard their assertions as either dreams



or fibs.\* Nor shall we regard otherwise than as a *poetical license* that other story told of Petrarch, who, while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart.† We would willingly believe

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\* The ultramontane writers accept the whole series of draconian stories given by Father Kircher (*Edipus Ægyptiacus*, "*De Genere Draconum*,") quite seriously. According to that Jesuit, he himself saw a dragon which was killed in 1669 by a Roman peasant, as the director of the Museo Barberini sent it to him, to take the beast's likeness, which Father Kircher did and had it published in one of his *in-folios*. After this he received a letter from Christopher Scherer, Prefect of the Canton of Soleure, Switzerland, in which that official certifies to his having seen himself *with his own eyes*, one fine summer night in 1619, a living dragon. Having remained on his balcony "to contemplate the perfect purity of the firmament," he writes, "I saw a fiery, shining dragon rise from one of the caves of Mount Pilatus and direct itself rapidly towards Fluelen to the other end of the lake. Enormous in size, his tail was still longer and his neck very extended. His head and jaws were those of a serpent. In flying he emitted on his way numerous sparks (? !). . . . I thought at first I was seeing a meteor, but soon looking more attentively, I was convinced by his flight and the conformation of his body that I saw a *veritable dragon*. I am happy to be thus able to enlighten your Reverence on the *very real* existence of those animals"; in *dreams*, the writer ought to have added, of long past ages.

† As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of that incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church *Notre Dame du Don* at Avignon; notwithstanding the prohibition of the Sovereign Pontiff, who "would not allow this triumph of love to be enthroned in the holy place"; and adds: "Time has injured and rubbed out the work of art, but has not

the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it exists and lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

The reader may inquire why we speak of dragons at all? We answer: *firstly*, because the knowledge of such animals is a proof of the enormous antiquity of the human race; and *secondly*, to show the difference between the zoological real meaning of the words "dragon," "*Nâga*," and "Serpent," and the metaphorical one, when used symbolically. The profane reader, who knows nothing of the mystery language, is likely, whenever he finds one of these words mentioned, to accept it literally. Hence, the *quid pro quos* and unjust accusations. A couple of instances will suffice.

*Sed et serpens?* aye: but what was the nature of the serpent?

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weakened its tradition." De Mirville's "Dragon-Devils" of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the dragon embalmed by Ulysses Aldobrandia and presented to the Musee du Senat, either in Naples or Bologna, "was there still in 1700, but is there no more." (*Vol. 2, p. 427, "Pneumatologie."*)

Mystics intuitionally see in the serpent of *Genesis* an animal emblem and a high spiritual essence: a cosmic force superintelligent, a "great fallen light," a spirit sidereal, aerial and tellurian at the same time, "whose influence circumambulates the globe (*qui circumambulat terram*), as a Christian fanatic of the dead-letter (de Mirville) has it, and which only manifested itself under the physical emblem, which was the most convenient "with respect to its moral and intellectual *coils*": *i.e.* under the ophidian form.

But what will Christians make of the Brazen Serpent, the "DIVINE HEALER," if the serpent is to be regarded as the emblem of cunning and evil? The "Evil One" itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit. For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asclepius, who are, in truth, one, are "devils and sons of devils," and the wand and serpent of the latter were "the devil's wand"; how about the "brazen serpent" of Moses? Every scholar knows that both the *heathen* wand and the Jewish "serpent" are one and the same, namely, the *Caduceus of Mercury*, son of APOLLO-PYTHON. It is easy to comprehend why the Jews adopted the ophidian shape for their "seducer." With them it was purely *physiological and phallic*; and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the serpent, the *Naga*, and the dragon have each a septenary

meaning; that the Sun, for instance, was the *astronomical* and cosmic emblem of the two contrasted lights, and the two serpents of the Gnostics, the good and the evil one; they also know that, when *generalised*, the conclusions of both science and theology present two most ridiculous extremes. For, when the former tells us that it is sufficient to trace the legends of the serpents to their primal source, the astrological legend, and to meditate seriously on the *Sun*, conqueror of Python, and the celestial virgin in the Zodiac forcing back the devouring dragon, if we would have the key of all the subsequent religious dogmas; it is easy to perceive that, instead of generalising, the author simply has his eye on Christian religion and *Revelation*. We call this one extreme. The other we see in this: when, repeating the famous decision of the Council of Trent, theology seeks to convince the masses that "from the fall of man until the hour of his baptism the devil has full power over him, and *possesses him by right (diabolum dominationem et potestatem super homines habere et jure cos possidere)*." To this Occult philosophy answers: Prove first the existence of the devil *as an entity*, and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had SATAN any reality, in the objective or even subjective world (in the ecclesiastical sense), it is the poor devil who would find himself chronically obsessed and even possessed by the wicked — hence by the bulk of mankind. It is humanity itself, and especially the clergy, headed by the haughty,

unscrupulous and intolerant Roman Church, which have begotten, given birth to, and reared in love the evil one; but this is a digression.

"The whole world of thought is reproached by the Church with having adored the serpent. The whole of humanity 'incensed and at the same time stoned it.' The Zend Avesta speaks of it as the Kings and Vedas do, as the Edda and the Bible. . . . Everywhere the sacred serpent, the naga, and its shrine and its priest; in Rome it is the Vestal who prepares its meal with the same care as she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Everyone has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself toward its Master's temple on one of the islands of the Tiber. Not a Bacchante that did not wind it (the serpent) in her hair, not an Augur but questioned it oracularly, not a necromancer whose tomb is free from its presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is 'evil in substance and its personification.' "\*

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, one ought to study the matter in India and learn all that is believed about, and still attributed to, the *Nagas* (Cobras) in that country; one should also visit the Africans of Whydah, the

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\* "Sacred Serpents" on p. 432 of de Mirville's "*Memoire*."

Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pa, or men-serpents of China, &c. But why wonder that the serpent is "adored" and at the same time cursed, since we know that from the beginning it was a symbol?† In every ancient language the word *dragon* signified what it now does in Chinese — (*lang*) i.e., "*the being who excels in intelligence*" and in Greek *dravkwn*, or "he who sees and watches." And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals" — called to this day in China "the Dragons of Wisdom" — were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

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† This is about as just as though — a few millenniums hence — a fanatic of some future new creed, who was bent on glorifying *his* religion at the expense of *ancient* Christianity, were to say: "Everywhere the quadruped lamb was adored. The nun placed it, calling it the Agnus, on her bosom; the priest laid it on the altar. It figured in every paschal meal, and was glorified loudly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it. . . ." Heathens, at any rate, do not eat their sacred symbols. We know of no serpent, or reptile-eaters except in Christian civilized countries, where they begin with frogs and eels, and must end with real snakes, as they have begun with lamb and ended with horse-flesh.

The symbol of Chnouphis, or the soul of the world, writes Champollion, "is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the good genius, is a *veritable Agathodæmon*. It is often represented bearded. . . . That sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones . . . . The serpent has various heads, but is constantly inscribed with the letters XNOYBIS."\* Agathodæmon was endowed "with the knowledge of good and evil," *i.e.*, with divine Wisdom, as without the former the latter is impossible.† Repeating Iamblichus, Champollion shows him to be "the deity called Eictw'n (or the fire of the celestial gods — the great‡ Thot-Hermes), to whom Hermes Trismegistus attributes the invention of magic."§

\* "*Pantheon*," 3.

† The solar Chnouphis, or *Agathodæmon*, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the seven sons of Sophia (Wisdom), the seven sons of Aditi (universal Wisdom), her eighth being Marttanda, the Sun, which seven are the seven planetary regents or genii. Therefore Chnouphis was the *spiritual Sun of Enlightenment*, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach (or Bel-Belitanus) became later with the Chaldeans.

‡ Hermes, or rather Thot, was a generic name. Abul Teda shows in "*Historia Anti-Islamitica*" five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus *Nebo*, the son of Merodach and Zarpanitu (whom Herodotus calls Zeus-Belos), gave his name to all the great prophets, seers and Initiates. They were all "serpents of Wisdom," as connected with the Sun astronomically, and with Wisdom spiritually.

§ "*Pantheon*," text 15.

## Two Schools of Magic

The "*invention of magic!*" A strange term to use, as though the unveiling of the eternal and actual mysteries of nature could be *invented!* As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Prof. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the foot-note, Thot-Hermes is a generic name, as is Enoch (Enoichion, the "inner, spiritual eye"), *Nebo*, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many adepts. Their connection in symbolic allegories with the serpent is due to their enlightenment by the solar and planetary gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepios is the son of the Sun-god Apollo — and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivisvat — the Sun or Sûrya, etc., etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarasas, Gramanis (or Yakshas, minor gods) Yatudhanas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are gods and men — when incarnated in the *nether* world. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist Nâgas — which are neither serpents zoologically, nor yet the Nâgas ethnologically, but "wise men."

The Bible, from *Genesis* to *Revelations*, is but a series of

historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from "*Isis Unveiled*."

The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach candidates *black magic*) . . . I have waited for thy salvation, O Lord!" Of Simeon and Levi the patriarch remarks that they" . . . *are brethren; instruments of cruelty* are in their habitations. O my soul, come not thou into their *secret*; unto *their assembly*."\* Now in the original, the words "their secret" really are "their SOD."† And Sod was the name for the great

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\* "*Genesis*," ch. xlix.

† Dunlap, in his introduction to "*Sod, the Mysteries of Adonis*," explains the word "Sod" as *arcanum*, religious mystery, on the authority of Schindler's "*Penteglott*." "The secret of the Lord is with them that fear him," says Psalm xxv., 14. This is a mistranslation of the Christians, for it ought to

mysteries of Baal, Adonis and Bacchus, who were all sun-gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the *Levites*, in short, and that Moses was the chief of the *Sodales*.‡ It is to the mysteries that the original meaning of the "Dragon-Slayers" has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the chief of the Mysteries, he was the Hierophant thereof, and further, if, at the same time, we find the prophets thundering against the "abominations" of the people of Israel, that there were two schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the *good law*, the traditional teachings of Moses: and to all those who followed *Black Magic*. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the land whence come "the viper and *fiery flying serpent*" (*xxx.* 6), or Chaldea and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those

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read "*Sod Ihoh* (the mysteries of Ihoh) are for *those who fear him*" (*Dunlap, "Mysteries of Adonis," xi.* "Al (El) is terrible in the great Sod of the *Kadeshim* (the priests, the holy, the *Initiated*), Psalm lxxxix, 7" (*ibid.*). The *Kadeshim* were very far from holy. (*Vide Part II., "The Holy of Holies."*)

‡ "The members of the *priest-Colleges* were called *Sodales*," says Freund's "Latin Lexicon" (iv. 448). "Sodalities were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes *Cicero in de Senectute*. ("*Mysteries of Adonis.*")

lands.\* But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire Mist."

In the "*Great Book of the Mysteries*" we are told that: "Seven Lords created Seven men; three Lords (Dhyan Chohans or Pitris) were holy and good, four less heavenly and full of passion. . . The *chhayas* (phantoms) of the Fathers were as they."

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different Karmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human Forms had become real men. Some ancient philosophers ignored the seven in their genetical accounts and gave only four. Thus the Mexican local *Genesis* has "four good men" described as the four real ancestors of the human race, "who were neither begotten by the gods nor born of woman"; but whose creation was a wonder wrought by the creative Powers, and who were made only after "three attempts at manufacturing men had failed." The Egyptians had in their theology only "four sons of God," whereas in *Pymander* seven are given — thus avoiding any mention of the evil nature of man; though when Seth from a god sank into Set-Typhon, he began to be called "the seventh son." Whence probably arose the belief that "the seventh son of the seventh son" is always a natural-born

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\* The priests of Baal who jumped over the fires. But this was a Hebrew term and a local one. "Saraph" — "fiery or flaming venom."

magician, though, at first, only a *sorcerer* was meant. APAP, the serpent symbolizing evil, is slain by Aker, Set's serpent;† therefore Set-Typhon could not be that evil. In the "*Book of the Dead*" it is commanded (v. 13) that chapter clxiii. should be read "in the presence of a serpent on two legs," which means a high Initiate, a Hierophant, for the discus and ram's horns‡ that adorn his "serpent's" head in the hieroglyphics of the title of the said chapter denote this. Over the "serpent" are represented the two mystic eyes of Ammon,§ the hidden "mystery god." This passage corroborates our assertion, and shows what the word "serpent" meant in antiquity.

But as to the Nâgals and Nârgals, whence came the similarity of names between the Indian Nâgas and the American Nâgals?

"The Nârgal was the Chaldean and Assyrian chief of the Magi (Rab-Mag), and the Nâgal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindu Nâgas. Both have the same faculties and the power to have an attendant *dæmon*,

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† "*Book of the Dead*" xxxix.

‡ The same ram's horns are found on the heads of Moses which were on some old medals seen by the writer in Palestine, one of which is in her possession. The horns, made to form part of the shining aureole on the statue of Moses in Rome (Michael Angelo), are vertical instead of being bent down to the ears, but the emblem is the same; hence the Brazen Serpent.

§ But see Harris's "*Magic Papyrus*" No. v.; and the ram-headed Ammon manufacturing men on a potter's wheel.

with whom they identify themselves completely. The Chaldean and Assyrian Nârgal kept his *dæmon*, in the shape of some animal considered sacred, inside the temple; the Indian Nâgal keeps his wherever he can — in the neighbouring lake, or wood, or in the house in the shape of some household animal."\*

Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race, it was already an old one. That Arjuna, Krishna's companion and *chela*, is said to have descended into *Pâtâla*, the "antipodes," and therein married *Ulûpi*,† a Nâga (or Nâgini rather), the daughter of the king of the Nâgas, Kauravya.‡

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the KEMEK EILAM ABRASAX ("the eternal Sun-Abrasax"), the central spiritual sun of all the Kabalists, represented in some diagrams by the circle of

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\* Brasseur de Bourbourg: "*Mexique*," pp. 135 and 574.

† Ulûpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names.

‡ "Mahabhârata," Adiparva, Sloka, 7788, 7789. The "Bhagavâta Purâna," ix., xx., 31, as explained by Sridhera, the commentator, makes Ulûpi the daughter of the king of Manipura; but the late Pundit Dayanand Saraswati, certainly the greatest Sanskrit and Purânic authority in India on such questions, personally corroborated that Ulûpi was daughter of the king of the Nâgas at Pâtâla, or America, 5000 years ago, and that the Nâgas were Initiates.

Tiphereth.

And here, again, we may quote from our earlier volumes and enter into further explanations.

"From this region of unfathomable depth (Bythos, Aditi, Shekinah, the veil of the unknown) issues forth a circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent — emblem of Wisdom and Eternity — the dual Androgyne; the cycle representing *Ennoia*, or the divine mind (a power which does not create but which must assimilate), and the serpent, the Agathodæmon, the Ophis, *the Shadow of the Light* (non-eternal, yet the greatest divine light on our plane). Both were the *Logoi* of the Ophites: or the Unity as *Logos* manifesting itself as a double principle of Good and Evil."

Were it light alone, inactive and absolute, the human mind could not appreciate nor even realise it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth*.

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the

Serpent, as the Saviour, coiled either around the sacramental loaf, or a Tau, the phallic emblem. As a Unity, Ennoia and Ophis are the *Logos*. When separated, one is the Tree of Life (spiritual), the other, the Tree of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple — the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth — to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus (since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences), is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The Java-Aleim of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou,\* who lives in his Foh-Maeyu, or temple of Buddha, on the top of the "Kouin-long-sang,"† the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shu, or the Tree of Knowledge and the Tree of Life, for ignorance is death,

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\* Foh-tchou, literally, in Chinese meaning Buddha's lord, or the teacher of the doctrines of Buddha-Foh.

† This mountain is situated south-west of China, almost between China and Tibet.

and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.

Now it may become comprehensible why the earliest Initiates and Adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the "Serpents of Wisdom" and "Dragons;" as also how the first physiologically complete couples — after being initiated into the mystery of human creation through Ophis, *the manifested Logos* and the androgyne, by eating of the fruit of knowledge — gradually began to be accused by the material spirit of posterity of having *committed Sin*, of having disobeyed the "Lord God," and of having been tempted by the Serpent.

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of Genesis in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the "Serpent" was "the Lord God" himself, who, as the Ophis, the *Logos*, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.‡ They never

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‡ Let the reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained that "Metatron united to *Shekinah*" (or *Shekinah* as the veil (grace) of Ain-Soph), representing the *Logos*, is that very *Tree of Knowledge*; while Shamael — the dark aspect of the *Logos* — occupies only the rind of that tree, and has the knowledge of EVIL alone. As Lacour, who saw in the scene of the Fall (*chap. iii., Genesis*) an incident



realised that the *Cross* was an evolution from the "tree and the serpent," and thus *became the salvation of mankind*. By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabala the *curse on man came with the formation of woman*.<sup>\*</sup> The circle was separated from its diameter line. "From the possession of the double principle in one, that is the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reunion into the original *one* condition. The curse was this, viz.: that nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives."<sup>†</sup> (*Vide "Cross and Circle," Part II.*)

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pertaining to Egyptian Initiation, says: — "The Tree of the *Divination*, or of the *Knowledge of Good and Evil* . . . is the science of *Tzyphon*, the genius of doubt, *Tzy* to teach, and *phon*, doubt. *Tzyphon* is one of the Aleim; we shall see him presently under the name of *Nach*, the tempter" (*Les Eloim, Vol. II., p. 218*). He is now known to the symbologists under the name JEHOVAH.

<sup>\*</sup> This is the view taken and adopted by all the Church Fathers, but it is not the real esoteric teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law* (*See supra*).

<sup>†</sup> "By which (human) nature lives," not even the animal — but the misguided, sensual and vicious nature, which *men, not nature, created*.

The allegory of Adam being driven away from the "Tree of Life" means, esoterically, that the newly separated Race abused and dragged the mystery of Life down into the region of animalism and bestiality. For, as the *Zohar* shows, that Matronethah (Shekinah, the wife of Metatron symbolically) "is the way to the great Tree of Life, the Mighty Tree," and Shekinah is divine grace. As explained: This Tree reaches the heavenly vale and is hidden between three mountains (the upper triad of principles, in man). From these three mountains, the Tree ascends above (the adept's knowledge aspires heavenward) and then redescends below (into the adept's *Ego* on Earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to Ignorance, which is night. (See *Zohar I., 172, a and b.*) "The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life." (Comm.) But then also: "In the Kabala it is plainly to be found that "the '*Tree of Life*' was the ansated cross in its sexual aspect, and that the '*Tree of Knowledge*' was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word *Otz* (צץ), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male, Isis-Osiris*, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses." ‡

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‡ "The Source of Measures."

This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon this subject.\* The separation of the sexes was in the programme of nature and of natural evolution; and the creative faculty in male and female was a gift of Divine wisdom. In the truth of such traditions the whole of antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the *relative* truth of such legends, if not their absolute exactness — vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others — begins to dawn upon more than one modern scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and *universal* legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, among those who belong to the modern scientific school, evidently believe in much that the Occultists do: *e.g.*, in "Dragons," not only symbolically, but also in their actual existence at one time.

"It would have indeed been a bold step for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of

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\* *Vide infra*, "The Septenary," in Part II.

claiming for them the consideration due to genuine realities, or to have advocated tales, believed to be time-honoured fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Nowadays it is a less hazardous proceeding. . . "

Thus opens the introduction to a recent (1886) and most interesting work by Mr. Charles Gould, called "Mythical Monsters." He boldly states his belief in most of these monsters. He submits that: — "Many of the so-called mythical animals, which, throughout long ages and in all nations, have been the fertile subjects of fiction and fable, come legitimately within the scope of plain matter-of-fact natural history; and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time. . . Traditions of creatures *once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible.* For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of an Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . To me the specific existence of the Unicorn seems not incredible, and in fact, more probable than that theory which assigns its origin

to a lunar myth\* . . . For my part I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature.' It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognisable, than that *uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day*; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are *transformations than to believe them to be inventions.*"†

It is shown by the same geologist that man, "successively traced to periods *variously estimated from thirty thousand to one million years. . .*, co-existed with animals which have long since become extinct (p. 20)." These animals, "weird and terrible," were, to give a few instances — (1) "Of the *genus Cidastes*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet. . . " The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaises Terres of Colorado, strewn upon the plains. (2) The *Titanosaurus montanus*, reaching fifty or sixty feet in length; (3) the *Dinosaurians* (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; (4) the *Atlanto-Saurus immanis*, a *femur* of which alone is over six feet in length, and which would be thus over one hundred feet in length! But even yet the line has not been reached, and we

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\* "The Unicorn: a Mythological Investigation," Robert Brown, jun., F.S.A.

† Pp. 3 and 4, Introduction to "Mythical Monsters."

hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length (p. 37). Then we read of the monstrous *Sivatherium* in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic *Megatherium*: of colossal flying lizards, *Pterodactyli*, with crocodile jaws on a duck's head, etc., etc. *All these were co-existent with man, most probably attacked man, as man attacked them*; and we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period.*"‡

## The Flying Dragons

"It appears," writes the very conservative Professor Jukes, "that the flying dragons of romance had something like a real existence in former ages of the world."§ "Does the written history of man," the author goes on to ask, "comprising a few

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‡ "The Human Species," p. 52. † "Manual of Geology," p. 301.

§ "Recherches sur les Mammiferes," plate I. § Preface to "Wonders by Land and Sea," (Shan Hai King).

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 China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization;" (p. 17).

The few remaining giant animals, such as elephants, themselves smaller than their ancestors the Mastodons, and Hippopotami, are the only surviving relics, and tend to disappear more entirely with every day. Even they have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men did. For the remains of a pigmy elephant were found (*E. Falconeri*) in the cave deposits of Malta; and the same author asserts that they were associated with the remains of pigmy Hippopotami, the former being "only two feet six inches high; or the still-existing *Hippopotamus (Chæropsis) Liberiensis*, which M. Milne-Edwards figures as little more than two feet in height." ‡

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that "the things that men do know can in no way be compared, numerically speaking, to the things that are unknown"; § and thus they laugh only at their own ignorance.

## The Sons of God and the Sacred Island

The *legend* given in *Isis* in relation to a portion of the globe which science now concedes to have been the cradle of humanity — though it is but one of the *seven* cradles, in truth — ran, condensed, and now explained, as follows: —

"Tradition says, and the records of the *Great Book* (the Book of Dzyan) explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours."

"The last *remnant*" meant the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it is the *Third Race* which inhabited the great Lemurian continent, that preceded the veritable and complete human races — the fourth and the fifth. Therefore it was said in *Isis* that —

"This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the 'Sons of God'; not those who saw the daughters of men, but the real *Elohim*, though in the oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* 'word.'"

The "Island," according to belief, exists to the present hour;

now, as *an oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi — whose sands "no foot hath crossed in the memory of man."

"This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but the 'word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and as passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

"There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions."\*

Tradition asserts, and archæology accepts the truth of the legend that there is more than one city now flourishing in

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\* There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "Illustrations of the Rock-Cut Temples of India," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems anxious to prove that most of these rock-cut temples were executed during a period extending from the time of that pious Buddhist king until the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted.

India, which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them; Allahabad another — examples of this being found even in Europe; *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archæology. But it is a fact, known to the Initiated Brahmins of India and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn *their* caves and corridors.

"Who can tell that the lost Atlantis — which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language — did not exist yet in those days?" —

we went on to ask. It *did* exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

"The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?† If the hypothesis (now so much doubted, and positively denied by some learned authors, who regard it as a joke of Plato's) is

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† America when discovered, was called *Atlanta* by some native tribes.

ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether a fable.\* And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and, by cleverly combining truth and fiction, so disconnecting himself from a story which the obligations imposed at initiation forbade him to divulge.

"To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories:<sup>†</sup> those who were instructed by the 'Sons of God,' of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis — if such must be its name — and who, being of another race, (born *sexually* but of *divine* parents), were born with a sight, which embraced all living things, and was independent of both distance and material obstacle. In short, they were the *Fourth Race* of men mentioned in the *Popol-Vuh*, whose sight was unlimited, and who knew all things at once."

In other words, they were the Lemuro-Atlanteans, the first who had a dynasty of *Spirit-Kings*, not of *Manes*, or "ghosts," as some believe (See "*Pneumatologie*"), but of actual living *Devas* (or demi-gods or *Angels*, again) who had assumed bodies to

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\* Since then Donnelly's *Atlantis* has appeared, and soon its actual existence will have become a scientific fact.

† It is so divided to this day, and theosophists and Occultists, who have learned something of the Occult but undeniable power of Dugpaship at their own expense, know this but too well.

rule over them, and who, in their turn, instructed them in arts and sciences. Only, as they were *rupa* or material Spirits, these Dhyanis were not always good. Their King *Thevetata* was one of the latter, and it is under the evil influence of this King-Demon that . . . the Atlantis-race became a nation of wicked *magicians*.

"In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians '. . . and all flesh died . . . and every man.' All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thhnkithians in the *Popol-Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat like the Hindu Noah — Vaivasvata.

"If we believe the tradition at all, we have to credit the further story that, from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, various Buddhas, its numerous 'Saviours,' and great hierophants; on the other hand, its '*natural* magicians' who, through lack of the restraining power of proper spiritual enlightenment, . . . perverted their gifts to evil purposes. . ."

We may supplement this by the testimony of some records

and traditions. In the "*Histoire des Vierges: Les Peuples et les Continents Disparus*," the author says: —

"One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia."

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent . . . According to the Brahmans, this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit*. . . And the Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics."

## The Magicians of Atlantis

"Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and mountainous surface of the Azores, the Canaries and Cape de Verdes, is not devoid of geographical probability. The Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sunda to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the two continents, and, since, it has been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient

than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and it is highly important to science to recover its traces, however feeble and fugitive they may be" (pp. 13-15).

This last tradition corroborates the one given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

"The three summits of this continent, the Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, the Marquesas, Tahiti, Poumoutou, the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross

such distances in a pirogue . . . without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other*, before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an immense stretch of land which extended towards the West on the side of Asia.* And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, *extended their hand toward the setting sun*" (*Ibid.*, p. 308).

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all one cares for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show modern Science fully corroborating the above and the traditions of the *Secret Doctrine* with regard to the two lost continents. The Easter Island relics are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognise in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features — that of a *distinctly*



*sensual type*, such as the Atlanteans (the Daityas and "Atalantians") are represented to have in the esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia — those near Bamian for instance — the *portrait-statues*, tradition tells us, of Buddhas belonging to *previous Manvantaras*; of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size,\* the good and holy brothers of their wicked co-uterine brothers generally, as Ravana, the giant King of Lanka was the brother of Kumbhakarna; all descendants of the gods through the Rishis, and thus, like "Titan and his enormous brood," all "heaven's first born." These "Buddhas," though often spoilt by the symbolical representation of the great pendent ears, show a suggestive difference, perceived at a glance, between the expression of their faces and that of the Easter Isle statues. They may be of one race — but the former are "Sons of Gods"; the latter the brood of mighty sorcerers. All these are re-incarnations, however, and apart from unavoidable exaggerations in popular fancy and tradition, they are *historical characters*.† When did they live? How long

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\* An approach to the statues at Bamian — also a Buddha 200 feet high — is found near a Jain settlement in Southern India, and appears to be the only one that remains at present.

† Even Wilson admits that Rama and Ravana were personages founded on historical facts: — "The traditions of Southern India uniformly ascribing its civilization and the settlement of civilized Hindus (the Fifth Race) to the conquest of Lanka by Rama" (*Vishnu Purâna*, iii., p. 318) — the victory of the "Sons of God" over the Atlantean sorcerers, says the *true* tradition.

ago lived the two races, the Third and Fourth, and how long after did the various tribes of the Fifth begin their strife, the wars between Good and Evil? We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the Purânas and other Hindu Scriptures. We feel quite prepared to agree with the accusation. Yet, if Aryan writers did allow their chronological pendulum to swing too far one way occasionally, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brahminical side. It is the Pundit who will in the long run be found more truthful and nearer to fact than the Sanskritist. Surely, it is not because the curtailing of the latter — even when proven to have been resorted to in order to fit a personal hobby — is regarded by Western public opinion as "a *cautious* acceptance of facts," whereas the Pundit is brutally treated in print *as a liar*, that everyone has to see this in the same light. An impartial observer may judge it otherwise. He may either proclaim both unscrupulous historians, or justify both, each on his respective ground, and say: Hindu Aryans wrote for their Initiates, who read truth between the lines, not for the masses. If they did mix up events and confuse Ages *intentionally*, it was not in view of deceiving any one, but to preserve their knowledge from the prying eye of the foreigner. Otherwise, to him who *can count the generations from the Manus, and the series of incarnations specified in the cases of some*

heroes,\* the meaning and chronological order are very clear in the Purânas. As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Mr. Max Muller's favourite theories — namely, that writing was not known in India, even in the days of Pânini (!); that the Hindus had all their arts and sciences — even to the Zodiac and their architecture (Ferguson) — from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldea that comes to the rescue of truth. In his third Hibbert lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, referred at length to Ea, the God of Wisdom, now identified with the Oannes, of Berossus, the half-man, half-fish, who taught the Babylonians culture *and the art of writing*. This Oannes, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 B.C. had been hitherto allowed, is

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\* Thus we are shown one hero, to give an instance, first born as the "unrighteous but valiant monarch" (Purusha) of the Daityas, Hiranyakasipu, slain by the Avatar *Nara-Sinha* (Man-lion). Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Rajarishi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.

now spoken of in these terms: —

"His city was Eridu, which stood 6,000 years ago on the shores of the Persian Gulf. The name means 'the good city,' a particularly holy spot, since it was the centre from which the earliest Chaldean civilization made its way to the north. As the culture-god was represented as coming from the sea, it was possible that the culture of which Eridu was the seat was of foreign importation. *We now know that there was intercourse at a very early period between Chaldea and the Sinaitic peninsula, as well as with India.* The statues discovered by the French at Tel-loh (dating from at latest B.C. 4,000) were made of the extremely hard stone known as diorite, and the inscriptions on them stated the diorite to have been brought from Mazan — *i.e., the Sinaitic peninsula, which was then ruled by the Pharaohs.* The statues are known to resemble in general style the diorite statue, Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the Tel-loh figures holds on his lap, is the same as that employed by the Pyramid builders. *Teak wood has been found at Mugheir, or Ur of the Chaldees, although that wood is an Indian special product; add to this that an ancient Babylonian list of clothing mentions sindhu, or 'muslins,' explained as 'vegetable cloth.'*"

Muslin, best known now as *Dacca* muslin, known in Chaldea as Hindu (Sindhu), and *teak* wood used 4,000 years B.C.; and yet the Hindus, to whom Chaldea owes its civilization (as well proven by Colonel vans Kennedy), were *ignorant of the art of writing* before the Greeks taught them their alphabet — if we have to believe Orientalists!

## STANZA X

### THE HISTORY OF THE FOURTH RACE

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§§ (38) The Birth of the Fourth, Atlantean Race. (39) The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. (40) The superiority of the Atlantean over other races. (41) They fall into sin and beget children and monsters. (42) The first germs of Anthropomorphism and sexual religion. They lose their "third Eye."

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38. THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH (*Race men*). THE GODS BECAME NO-GODS (*Sura became a-Sura*) (*a*).

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39. THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.\* THE FIRST SEVEN (*human*)

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\* Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant Races, that one ought to speak of MAN, since it was the Fourth race only which was the first *completely human species*, however much larger in size than we are now. In "Man" (by two chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became

SHOOTS WERE ALL OF ONE COMPLEXION IN THE BEGINNING. THE NEXT (*seven, the sub-races*) BEGAN MIXING THEIR COLOURS (*b*).

(*a*) To understand this verse 38, it must be read together with the three verses of Stanza IX. Up to this point of evolution man belongs more to metaphysical than physical nature. It is only after the so-called FALL, that the races began to develop rapidly into a purely human shape. And, in order that he may correctly comprehend the full meaning of the Fall, so mystic and transcendental is it in its real significance, the student must be told at once the details which preceded this event; of which event modern theology has formed a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

The archaic commentaries explain, as the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless monads* — that some "obeyed" (the law of evolution)

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"black with sin" that brought the divine names of the Asuras, the Rākshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras (gods) or Devas having incarnated in the wise men of Atlantis, the names of *Asuras and Rākshasas* were given to the Atlanteans; which names, owing to their incessant conflicts with the last remnants of the Third Race and the "Sons of Will and Yoga," have led to the later allegories about them in the Purânas. "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods)." ("Man," p. 97.)

immediately when the men of the Third Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created* by *Kriyasakti* the semi-Divine man, who became the seed on earth for future adepts. Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of matter), said: — "We can choose . . . we have wisdom" (See verse 24), and incarnated far later — these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. (See verses 32, 36.)

This was the "Fall of the angels," because of their rebellion against Karmic Law. The "fall of *man*" was no fall, *for he was irresponsible*. But "Creation" having been invented on the dualistic system as the "prerogative of God alone," the legitimate *attribute* patented by theology in the name of an *infinite* deity of their own making, this power had to be regarded as "Satanic," and as an usurpation of divine rights.

Thus, the foregoing, in the light of such narrow views, must naturally be considered as a terrible slander on man, "created in the image of God," a still more dreadful blasphemy in the face of the dead-letter dogma. "Your doctrine," the Occultists were already told, "makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first." "Why did you make of your god a devil — both, moreover, created *in your own image*?" is our reply. The *esoteric* interpretation of the Bible, however, sufficiently refutes this slanderous invention of theology; the Secret Doctrine must some day become the just Karma of the Churches — more anti-Christian than the representative assemblies of the most confirmed Materialists and Atheists.

## The Mysteries among the Mayas

The old doctrine about the true meaning of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the Kabala, and explains the Bible. It is found pre-eminent in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God" — *B'ne Aleim* — become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."\* But what is, in reality, the "Book of

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\* In general, the so-called *orthodox* Christian conceptions about the "fallen" angels or Satan, are as remarkable as they are absurd. About a

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dozen could be cited, of the most various character as to details, and all from the pen of educated lay authors, "University graduates" of the present quarter of our century. Thus, the author of "Earth's Earliest Ages," J. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Metaphysicians, Agnostics, Mystics, poets, and every contemporary author on oriental speculations, to be the devoted servants of the "Prince of the Air," and irretrievably damned. He describes Satan and his Antichrist in this wise: —

"Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of Genesis. . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, His vast empire is our earth, if not the whole solar system. . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The *Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition.*" Then we are informed that "Satan was from the moment of his creation *surrounded by the insignia of royalty*" (! !): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed . . ." Then the Devil "*passes from the royalty to his priestly dignity*" (! !) "Satan was also a priest of the Most High," etc., etc. And now — "Antichrist will be Satan incarnate" (pp. 56-59). The Pioneers of the coming Apollyon have already appeared — they are the Theosophists, the Occultists, the authors of the "Perfect Way," of "Isis Unveiled," of the "Mystery of the Ages," and even of the "Light of Asia"! ! The author notes the "*avowed origin*" (of Theosophy) *from the "descending angels,"* from the "Nephilim," or the angels of the VIth ch. of *Genesis*, and the Giants. He ought to note his own descent from them also, as the present Secret Doctrine

Enoch" itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (e.g., verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. The author of the "Sacred Mysteries among the Mayas and Quiches" very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at initiation, and what he learned in the mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted to Christianity (!!); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude quotes in his epistle from the "Book of Enoch" (verse 14); and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even coeval with" the writers of the New Testament: unless, indeed, Jude and the Gospels, and all that follows, was also a production of the already established Church — which, some critics say, is not impossible. But we are now concerned with the "fallen Angels" of Enoch, rather than with Enoch himself.

In Indian exotericism, these angels (*Asuras*) are also denounced as "the enemies of the gods;" those who oppose

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endeavours to show — unless he refuses to belong to the present humanity.

sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The *coluber tortuosus* "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it: — among others, a purely astronomical meaning.

The "Serpent" fallen from on high, "*deorsum fluens*," was credited with the possession of the Keys of the Empire of the Dead,

tou' qanavtou ajrchv to that day, when Jesus saw it "falling like lightning from heaven" (*Luke x. 17, 18*), the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even "the devils are subject" to the *Logos* — *who* is WISDOM, but *who*, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity — if it can be so called in its animal, senseless state — was of course doomed to — *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents and Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or logos, may be said to

have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is *Christos*, that principle of our inner nature which develops in us into the Spiritual Ego — the Higher-Self — being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle.\* "The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught. It is the Marriage of "Heavenly man" with the "Virgin of the World" — Nature, as described in *Pyramander*; the result of which is their progeny — immortal man. It is this which is called in St. John's Revelation the marriage of the lamb with his bride. (xix. 7.) That "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the "whitened sepulchre"), but that the rottenness she is inwardly filled with, is not "the righteousness of Saints" (*v. 8. ibid*), but rather the blood of the Saints she has "slain upon the earth" (*chap. xviii. 24.*) Thus the remark made by the great Initiate (*in Luke x. 18*) — one that referred allegorically to the ray of

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\* It is not correct to refer to Christ — as some theosophists do — as the sixth principle in man — *Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept\* — was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*Vide at the end of Stanza XI. "SATANIC MYTHS."*)

But if Western theology alone holds the patent for, and

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\* To make it plainer, any one who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that "even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply "*adversary*" or *opponent*) are subject unto us through thy name." (*Luke* x. 17.) Now, "thy name" means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning — the HIGHER SELF in short. And when Jesus remarks to this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying them that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (*Ibid* v. 22) — the Church "of Christ" less than any one else. The Initiates alone understood the secret meaning of the term "Father and the Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation*. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.* x. 8), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (*Mark* iv. 11).

copyright of SATAN — in all the dogmatic horror of that fiction — other nationalities and religions have committed equal errors in their misinterpretation of this tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient thought. For they have both disfigured and hinted at the correct meaning of it in their numerous allegories touching the subject. Nor have the semi-esoteric dogmas of Purânîc Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen gods. The Purânas teem with them; and we find a direct hint at the truth in the frequent allusions of Parâsara (*Vishnu Purâna*), to all those Rudras, Rishis, Asuras, Kumâras and Munis, having *to be born in every age*, to re-incarnate in every Manvantara. This (esoterically) is equivalent to saying that the FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in *Pymander* — without any gradual transition — landed on this Earth, having *broken through the seven Circles of fire*, or the seven intermediate Worlds, in short.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons* — by the highest and the earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.† The Gods who had *fallen* into generation, whose

† So, for instance, in the Purânas, "Pulastya," a Prajâpati, or son of Brahmâ — the progenitor of the Râkshasas, and the grandfather of

The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories.\*

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Ravana, the Great King of Lanka (*see Ramayana*) — had, *in a former birth*, a son named Dattoli, "who is now known as the sage Agastya" — says Vishnu Purâna. This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoi, Dattâli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi — which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Râkshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishta is a warrant to this, if his words addressed to Parâsara, who attempted a bit of JADOO (sorcery), which he calls "sacrifice," for the destruction of the Râkshasas, mean anything. For he says, "Let no more of *these unoffending 'Spirits Darkness'* be destroyed." (*see for details Adiparvan, s. 176, Mahabhârata; also the Linga Purâna "Purvârdha," s. 64.*)

\* We have a passage from a Master's letter which has a direct bearing upon these incarnating angels. Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these

(*See "The Fallen Angels" and "The Mystic Dragons" in Part II.*)

## Satanic Myths

The true esoteric view about "Satan," the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's "Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length: —

"1. And on the seventh day (seventh creation of the Hindus),† there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.‡

2. "Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation."§

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Dhyan-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity.*" That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

† When the earth with its planetary chain and man were to appear.

‡ Our earth and the physical plane of consciousness.

§ When the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned — the one to evolve their images



4. "Among the Gods is none like unto him, into whose hands are committed the kingdoms, the power and the glory of the worlds:"

5. "Thrones and empires, the dynasties of kings,\* the fall of nations, the birth of churches, the triumph of Time."

For, as is said in Hermes, "Satan is the door-keeper of the *Temple of the King*; he standeth in Solomon's porch; he holdeth the key of the Sanctuary, that no man enter therein, save the Anointed having the arcanum of Hermes" (v. 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahmâ, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, e.g., Ain-Soph, Parabrahm, or Zeruana Akerne— Boundless Time — *Kâla*), but the meaning is now degraded in the Kabala. The "Anointed," who has the secrets and mysteries of Hermes (*Buddha, Wisdom*), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon, "*Sin*"). The "Sanctuary" has become the

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(*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

\* The "dynasties of the kings" who all regard themselves as the "anointed," reigning "by the Grace of God," whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.

"Holy of Holies," and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the *Serpent of Genesis*: of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, the second — to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter. Therefore, as continued in the APPENDIX:

12. "Many names hath God given him (Satan), names of mystery, secret and terrible."

13. "The Adversary, because matter opposeth Spirit. Time accuseth even the Saints of the Lord."

28, 29, 31. "Stand in awe of him, and sin not; speak his name with trembling . . . . For Satan is the magistrate of the justice of God (Karma); he beareth the balance and the sword . . . For to him are committed *Weight and Measure and Number*."

Compare the last sentence with what the Rabbi, who explains the Kabala to Prince *Al-Chazari* in the Book of that name, says; and it will be found that the *Weight and Measure and Number* are, in *Sepher Jezirah*, the attributes of the Sephiroth (the three *Sephrim*, or figures, ciphers) covering the

whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the *Logos*. Thus Satan and the anointed were identified in ancient thought. Therefore,

33. "Satan is the minister of God, Lord of the seven mansions of Hades" . . .

The seven or *Saptaloka* of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which theology makes a region bordering on Hell, *is simply our globe, the Earth*, and thus Satan is called —

33 " . . . the angel of the *manifest Worlds*."

It is "Satan who is the god of our planet and *the only god*," and this without any allusive metaphor to its wickedness and depravity. For he is one with the *Logos*, "the first son, *eldest of the gods*," in the order of microcosmic (divine) evolution; Saturn (Satan), astronomically, "is *the seventh and last* in the order of macrocosmic emanation, being the circumference of the kingdom of which Phœbus (the light of wisdom, also the Sun) is the centre." The Gnostics were right, then, in calling the Jewish god "an angel of matter," or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

34. "And God hath put a girdle about his loins (the rings of Saturn), and the name of the girdle is Death."

In anthropogony this "girdle" is the human body with its two lower principles, which three die, while the innermost man is immortal. And now we approach the "*Secret of Satan*."

37, 38, 39. ". . . Upon Satan only *is the shame of generation*. He hath lost his virginal estate (so hath the *Kumâra* by incarnating): *uncovering heavenly secrets*, he hath entered into bondage. . . . He compasseth with bonds and limits all things. . . ."

42, 43, 44. "Twain are the armies of God: in heaven the hosts of Michael; in the abyss (the manifested world) the legions of Satan. These are the unmanifest and the manifest; the free and the bound (in matter): the virginal and the fallen. And both are the Ministers of the Father, fulfilling the word Divine. . ." Therefore —

55. "Holy is the Sabbath of god: *blessed and sanctified is the name of the Angel of Havas*" — SATAN.

For, "The glory of Satan is the shadow of the Lord": God in the manifested world; "the throne of Satan is the footstool of Adonai" — that footstool being the whole Kosmos. (*Vide Part II., "Is Pleroma Satan's Lair?"*)

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This

philosophical view does not interfere, however, with the *historical* records connected with it. We say "historical," because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, or Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existing personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann proved that Troy had really existed, and the two cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the earth. How many more cities and localities called "fabulous" are on the list of future discoveries, how many more personages

regarded as mythical\* will one day become historical, those alone can tell who read the decrees of Fate in the astral light.

As the tenets of the Eastern doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original texts unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for one thing, read carefully the opening pages of the *Pymander* of Hermes Trismegistus; and then he will see our doctrines corroborated in it, however veiled its text. There also he will find the evolution of the Universe, of our Earth (called "Nature" in Pymander) as of everything else, from the "Moyst Principle" — or the great Deep, FATHER-MOTHER — the first differentiation in the manifested Kosmos. First the "Universal Mind," which the hand of the Christian translator has metamorphosed in the earliest renderings into God, the Father: then the "Heavenly Man,"† which is the great Total of that Host of Angels, which was too pure for the creation of the inferior worlds or of the men of our globe, but which *fell* nevertheless *into matter* by virtue of that same evolution, as the

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\* See the "Primeval Manus of Humanity."

† The "Heavenly Man" — please mark again the word — is "the LOGOS" or the "Son" esoterically. Therefore, once that the title was applied to Christ (declared God and the very God himself) Christian theology had no choice. In order to support its dogma of the personal Trinity it had to proclaim, as it does, that the Christian *Logos* is the only true one, and that all the *Logoi* of other religions were false, and only the masquerading Evil Principles, SATAN. Now see where this led Western theology to.

second *logos* of the "Father."\*

## Mahasura and Satan

Synthetically every Creative Logos, or "the Son who is one with the Father," is the Host of the Rectores Mundi in itself. Even Christian theology makes of the seven "Angels of the Presence" the Virtues, or the personified attributes of God, which, being created by him, as the Manus were by Brahmâ, became Archangels. The Roman Catholic *theodice* itself recognising, in its creative *Verbum Princeps*, the head of those angels — *caput angelorum* — and the *magni consilii Angelus* (the Angel of the great Counsel), thus recognizes the identity of Christ and those Angels.

"The Gods became no-Gods, the Sura — A-sura," says the text; *i.e.*, gods became fiends — SATAN, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, allegorized as Good, and Sacrifice, a God of

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\* "For the *Mind*, a deity abounding in both sexes, being Life and Life, brought forth by its *Word* another *Mind* or Workman; which, being God of the *Fire* and the *Spirit*, fashioned and formed seven other Governors, which in their circles contain the *Phenomenal World*, and whose disposition is called Fate or Destiny." (*Section 9, ch. I, ed. of 1579*).

Here it is evident that "Mind" (the primeval universal Divine Thought) is neither the Unknown unmanifested One, since it abounds in both sexes (is male and female), nor yet the Christian Father, as the latter is a male and not an androgyne. The fact is that the *Father, Son, and Man* are hopelessly mixed up in the translations of Pymander.

Wisdom, under different names.

The Kabala teaches that Pride and Presumption — the two chief prompters of Selfishness and Egotism — are the causes that emptied heaven of *one third* of its divine denizens — mystically, and of *one third* of the stars — astronomically; in other words, the two statements are — the first an allegory, and the second a fact. The former, nevertheless, as shown, is intimately connected with humanity.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven" brought on by the rebellion of the angels† against creative law, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty by

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† The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was hurled down to the bottomless pit, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hades (the cave of Initiation) to deliver the victims from their tortures, etc., etc. The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.

appealing to divine mystery, or to the sin of prying into its policy — is to say nothing at all. It may prove sufficient to believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and symbologists, showed an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither alchemist nor philosopher could, during the Mediæval Ages, utter that\* which in the sight of orthodox

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\* Why should, for instance, Eliphaz Levi, the very *fearless* and outspoken Kabalist, have hesitated to divulge the mystery of the *Fallen* Angels so-called? That he knew the fact and real meaning of the allegory — both in its religious and mystical, as well as in its physiological sense — is proved by his voluminous writings and frequent allusions and hints. Yet Eliphaz, after having alluded to it a hundred times in his previous works, says in his latest "*Histoire de la Magie*," p. 220. . . "We protest with all our might against the sovereignty and the ubiquity of Satan. We *pretend neither to deny nor affirm here the tradition on the Fall of the Angels* . . . but if so, then the prince of the Angelic Rebels can be at best the last and the most powerless among the condemned — now that he is separated from deity — which is the principle of every power. . ." This is hazy and evasive enough; but see what Hargrave Jennings writes in his weird, *staccato-like* style: —

"Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosized. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied — distinguished by different names in all the mythologies . . . (including the Christian). . .

The idea regarding each is a general one. This idea and

theology was a terrible blasphemy, for it would have led them directly through the "Holy" office of the Inquisition, to stake and rack. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected and as ineradicable superstition. Since the Church, in her struggle with Manicheism, invented the devil, and by placing a theological extinguisher on the radiant star-god, *Lucifer*, the "Son of the Morning," thus created the most gigantic of all her paradoxes

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representative notion is that of the all-powerful champion — child-like in his 'Virgin innocence' — so powerful that this god-filled innocence (the Seraphim 'Know most,' the Cherubim 'love most') can shatter the world (articulated, so to use the word — in the magic of Lucifer, but condemned) in opposition to the artful constructions (this 'side-life') of the magnificent apostate, the mighty rebel, but yet at the same time the 'Light-bringer,' the Lucifer, the 'Morning Star,' the 'Son of the morning' — the very highest title 'out of heaven,' 'for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible side of his character — qualities are of no sex — this archangel, St. Michael, is the *invincible, sexless, celestial* 'Energy' — to dignify him by his grand characteristics — the invisible 'Virgin Combatant,' clothed . . . and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' This is another. . . 'myth within myths' . . . a stupendous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the 'Revelation' "(p. 213).

Nevertheless, this *unexplainable and unrevealable* mystery will now be explained and revealed by the doctrines of the East. But as the very erudite, but still more puzzling author of "Phallicism" gives it, of course, no uninitiated mortal would ever understand the real drift of his remarks.

— a black and tenebrous light — the myth has struck its roots too deep in the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas and laugh at her horned and cloven-footed Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. *Semi-exoterically*, the "First-born" of the Almighty — *Fiat Lux*, — or the angels of primordial light, were commanded *to create*; one third of them rebelled *and refused*; while those who "obeyed as Fetahil did — *failed*" most signally.

To realise the refusal and failure in their correct physical meaning, one must study and *understand* Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedantins, with regard to the utter fallacy of attributing functional activity to the infinite and absolute deity. Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light* — passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings — who became collectively a Being or creative God — differentiated already from the one absolute Unity, unrelated as the latter is

to conditioned creation.\*

Now the Vatican MSS. of the Kabala — a single copy of which (in Europe) is said to have been in the possession of Count St. Germain — contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians† and other Gnostics; and in that parchment the *Seven Suns of Life* are given in the order they are found in the *Saptasurya*. Only four of these, however, are mentioned in the editions of the Kabala which are procurable in the public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyana-Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Aryans.

As is well known, the Kabala never originated with the Jews, who got their ideas from the Chaldeans and the Egyptians.

Thus even the now *exoteric* Kabalistic teachings speak of a *Central Sun*, and of three secondary suns in each solar system

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\* "Creation" — out of pre-existent eternal substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.

† The Luciferians — the sect of the fourth century who are alleged to have taught that the Soul was a *carnal* body transmitted to the child by its father; — and that other religious and still earlier sect of the second century A.D., the Lucianists, who taught all this, and further, that the *animal* Soul was not immortal, were philosophizing on the grounds of the real Kabalistic and Occult teachings.

— our own included. As shown in that able though too materialistic work, "*New Aspects of Life and Religion*," which is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated: —

"The *Central Sun* . . . was to them (as much as to the Aryans) the centre of Rest; the centre to which all motion was to be ultimately referred. Round this central sun. . . 'the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane' . . . and the third only was our visible sun. These four solar bodies were '*the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.*' The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical" (p. 287). . . . "The radiant energy flowing from the central sun\* called the Earth into being as a watery globe,"

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\* This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system — this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present — referring to it the volitional acts of God — the Eastern Initiates maintain that, as the *supradivine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

whose tendency, "as the nucleus of a planetary body, was to rush to the (central) Sun . . . within the sphere of whose attraction it had been created," "but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet (earth) thus sought to reach.

"In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal (while maturing the vegetable) Kingdom, finally placing man at its head, in whom, through the animating action of that Kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less, the perishable man*. . . Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline". . . (p. 289).

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern doctrine. Explain, or complete the teaching of the seven Suns with the seven systems of *planes of being*, of which the "Suns" are the central bodies, and you have the seven angelic planes, whose "Host" are gods thereof, collectively. (*See Comm. to Stanza VII Book I.*) They are the Head-group divided into four classes from the *incorporeal* down to the semi-corporeal, which classes are directly connected — though in very different ways as regards voluntary connection and functions — with our mankind. They are three, synthesized by the fourth (the first and

highest), which is called the "Central Sun" in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Aryan Cosmogony; one materializing, humanizes the mysteries of nature; the other spiritualizes matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the Kabala teaches *from*) the Central Spiritual Sun and Group the second (the polar Sun), which two radiate on man his Atma. Group Three (the equatorial Sun) cement the Buddhi to Atman and the higher attributes of *Manas*, while group Four (the spirit of our visible sun) endows him with his *Manas* and its vehicle — the *Kama rupa*, or body of passions and desires, the two elements of *Ahamkara* which evolve *individualized consciousness* — the personal *ego*. Finally, it is the spirit of the Earth in its triple unity that builds the physical body, attracting to it the Spirits of Life and forming his *Linga Sarira*.

Now, as everything proceeds cyclically, the evolution of man like everything else, the order in which he is generated is described fully in the Eastern teachings, whereas it is only hinted at in the Kabala. Says *the Book of Dzryan* with regard to primeval man when first projected by the "Boneless," the incorporeal Creator: "*First, the Breath, then Buddhi, and the Shadow-Son (the Body) were 'CREATED.'* But where was the pivot (the middle principle, *Manas*)? *Man is doomed. When alone, the indiscrete (undifferentiated Element) and the Vahan (Buddhi) — the cause of the causeless — break asunder from manifested life*" —

*"unless cemented and held together by the middle principle, the vehicle of the personal consciousness of JIVA"; explains the Commentary. In other words, the two higher principles can have no individuality on Earth, cannot be man, unless there is (a) the Mind, the Manas-Ego, to cognize itself, and (b) the terrestrial false personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the Fifth and the Fourth principles\* — Manas and Kama rupa — that contain the dual personality: the real immortal Ego (if it assimilates itself to the two higher) and the false and transitory personality, the mayavi or astral body, so-called, or the animal-human Soul — the two having to be closely blended for purposes of a full terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth — in a physical body the most perfect you can think of — i.e., in a two or even a three-principled body composed of its Sthula Sarira, prana (life principle), and linga sarira — and, if it lacks its middle and fifth principles, you will have created an idiot — at best a beautiful, soul-less, empty and unconscious appearance. "Cogito — ergo sum" — can find no room in the brain of such a creature, not on this plane, at any rate.*

There are students, however, who have long ago understood the philosophical meaning underlying the allegory — so tortured and disfigured by the Roman Church — of the *Fallen Angels*. "The Kingdom of Spirits and spiritual

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\* The Fourth, and the Fifth from *below* beginning by the physical body; the Third and the Fourth, if we reckon from *Atma*.



action which flows from and is the product of Spirit Volition, is outside and contrasted with and in contradiction to the Kingdom of (divine) Souls and divine action."\* As said in the text: —

"Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent† are called CREATIONS, for they appear in the Spirit Ray, manifested through the potency inherent in its UNBORN Nature, which is beyond time and (limited or conditioned) Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures: they are the development (evolution) of the discrete elements." (Com. xiv.) Again: —

"The Heavenly *rupa* (Dhyan Chohan) creates (*man*) in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal (manifested) Substance; that form is the ideal shadow of Itself: and this is THE MAN OF THE FIRST RACE."

To express it in still clearer form, limiting the explanation to this earth only, it was the duty of the first "differentiated Egos" — the Church calls them Archangels — to imbue primordial matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and

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\* "New Aspects of Life."

† Angelic, Spiritual Essences, immortal in their being because unconditioned in Eternity; periodical and conditioned in their Manvantaric manifestations.

Western tradition — "the Angels were *commanded to create*." After the Earth had been made ready by the *lower* and more material powers, and its three Kingdoms fairly started on their way to be "fruitful and multiply," the higher powers, the Archangels or Dhyanis, were compelled by the evolutionary Law to descend on Earth, in order to construct the crown of its evolution — MAN. Thus the "Self-created" and the "Self-existent" projected their pale shadows; but group the Third, the Fire-Angels, *rebelled and refused* to join their Fellow Devas.

## Man, the Pale Shadow of God

Hindu exotericism represents them all as *Yogins*, whose piety inspired them to refuse *creating*, as they desired to remain eternally *Kumâras*, "Virgin Youths," in order to, if possible, anticipate their fellows in progress towards Nirvana — the final liberation. But, agreeably to esoteric interpretation, it was a self-sacrifice for the benefit of mankind. The "Rebels" would not create will-less irresponsible men, as the "obedient" angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth — the lowest and most material plane — for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert,

immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, "Behold, the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever . . ." must have been indeed the Ilda-baoth, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural — even from the dead letter standpoint — to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged; and he who was the first to whisper: "in the day ye eat thereof ye shall be as Elohim, knowing good and evil" — can only be regarded in the light of a Saviour. An "adversary" to Jehovah the "*personating* spirit," he still remains in esoteric truth the ever-loving "Messenger" (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality — the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

As narrated in King's "Gnostics," "Ilda-Baoth, whom several sects regarded as the God of Moses, was not a pure spirit, he was ambitious and proud, and rejecting the spiritual

light of the middle space offered him by his mother Sophia-Achamoth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man, but this one proved a failure. It was a monster, soulless, ignorant, and crawling on all fours on the ground like a material beast. Ilda-Baoth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ilda-Baoth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his creator Ilda-Baoth but rather that of the Supreme Being, the 'primitive man,' Ennoia. Then the Demiurgos was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos — 'the embodiment of envy and cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence.' " This is the exoteric rendering of the Gnostics, and the allegory, though a *sectarian* version, is suggestive, and seems true to life. It is the natural deduction from the dead letter text of chapter iii. of Genesis.

Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to

"take the kingdom of heaven by violence." Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Il-da-Baath against his "rebellious son," Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an extinguishable hell. Two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer* — the personified emblem of *Fwsforo*" of the astral fire and light in the *anima mundi* — (that element of which the German materialist philosopher Moleschott said: "ohne *phosphor* kein gedanke," *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart — a *Prometheus indeed, because a conscious, hence a responsible* entity.\* The curse of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static *Inertia* personified in Brahmâ during his "night's" rest. For, to quote from an able article by one† who, confusing the

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\* The history of Prometheus, Karma, and human consciousness, is found further on.

† By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a *master*, a Guru, he became a mystic; then a theosophist who doubted, despaired; threw up *white* for *black* magic,

planes of existence and consciousness, fell a victim to it: —

"Satan, or Lucifer, represents the *active*, or, as M. Jules Baissac calls it, the 'Centrifugal Energy of the Universe' in a cosmic sense. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is pain, which is the Re-action of the *pleasure* of action, and *death* — which is the revolution of *life* — Satan, burning in his own hell, produced by the fury of his own momentum — the expansive disintegration of the nebulae which is to concentrate into new worlds. And fitly is he again and again baffled by the eternal *Inertia* of the *passive* energy of the Kosmos — the inexorable 'I AM' — the flint from which the sparks are beaten out. Fitly is he . . . and his adherents . . . consigned to the 'sea of fire,' because it is the *Sun* (in one sense only in the Cosmic allegory), the fount of life in *our system*, where they are purified (disintegrated) and churned up to rearrange them for another life (the resurrection); that *Sun* which, as the origin of the active principle of our Earth, is at once the *Home* and the *Source* of the Mundane Satan. . ." To demonstrate furthermore the accuracy of Baissac's general

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went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the esoteric data to write his "War in Heaven," he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the astral light. Peace be to his — *Shell*. He is a warning to the chelas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of the Joonagad, Kathiawar, in India.

theory (in *Le Diable et Satan*) cold is known to have a 'Centripetal' effect. "Under the influence of cold everything contracts. . . . Under it *life hibernates*, or dies out, thought congeals, and fire is extinguished. Satan is immortal in his own Fire-Sea — it is only in the 'Nifl-heim' (the cold Hell of the Scandinavian *Eddas*) of the 'I AM' that he cannot exist. But for all that there is a kind of *Immortal Existence* in the Nifl-heim, and that existence must be *painless and peaceful*, because it is *Unconscious and Inactive*. In the Kingdom of *Jehovah* (if this God were all that the Jews and Christians claim for him) there is no Misery, no War, no marrying and giving in marriage, no change, no *Individual Consciousness*.\* All is absorbed in the spirit of the most Powerful. *It is emphatically a kingdom of Peace and loyal Submission as that of the 'Arch-Rebel' is one of War and Revolution*. . . It (the former) is in fact what Theosophy calls *Nirvana*. But then Theosophy teaches that separation from the *Primal Source having once occurred*, Re-union can only be achieved *by Will — Effort* — which is distinctly *Satanic* in the sense of this essay."

*It is "Satanic"* from the standpoint of orthodox Romanism, for it is owing to the prototype of that which became in time the Christian Devil — to the Radiant Archangels, Dhyan-Chohans, who refused to create, because they wanted Man to

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\* The author talks of the *active, fighting*, damning Jehovah as though he were a synonym of Parabrahm! We have quoted from this article to show where it dissents from theosophic teachings; otherwise it would be quoted some day against us, as everything published in the *Theosophist* generally is.

*become his own creator* and an immortal god — that men can reach *Nirvana* and the haven of heavenly divine Peace.

To close this rather lengthy comment, the Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumâras, the "Virgin-Angels," (to whom Michael and Gabriel, the Archangels, both belong), the divine "Rebels" — called by the *all-materializing* and positive Jews, the *Nahash* or "Deprived" — preferred the *curse of incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if *unconscious*) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual* Creators. If "man's uses of life should be such as neither to animalize nor to spiritualize, but to *humanize Self*,"† before he can do so, he must be born *human* not angelic. Hence, tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity — created god-like and perfect at first — and to endow him with human affections

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† Explaining the Kabala, Dr. H. Pratt says, "Spirit was to man (to the Jewish Rabbin, rather?) a bodiless, disembodied, or deprived, and degraded being, and hence was termed by the ideograph *Nahash* 'Deprived;' represented as appearing to and seducing the human race — men through the Woman. . . . In the picture from this *Nahash*, this spirit was represented by a serpent, because from its *destitution of bodily members*, the Serpent was looked upon as a deprived and depraved and degraded creature" ("*New Aspects*," p. 235). Symbol for symbol there are those who would prefer that of the serpent — the symbol of wisdom and eternity, deprived of limbs as it is — to the Jod (♁) — the poetical ideograph of Jehovah in the Kabala — the god of the male symbol of generation.

and aspirations. To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities — the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge and Love*, was construed by the exoteric theologies into a statement that shows "the rebel angels hurled down from heaven into the darkness of Hell" — our Earth. Hindu philosophy hints at the truth by teaching that the *Asuras* hurled down by Siva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption from their wretched condition; but Christian theology, claiming to be based on the rock of divine love, charity, and justice of him it appeals to as its Saviour — has invented, to enforce that claim paradoxically, the dreary dogma of hell, that Archimedean lever of Roman Catholic philosophy.

## The Curse of Vasishtha

As to Rabbinical Wisdom — than which there is none more positive, materialistic, or grossly terrestrial, as it brings everything down to physiological mysteries — it calls these Beings, the "Evil One;" and the Kabalists — *Nahash*, "Deprived," as just said, and the *Souls*, that have thrown themselves, *after having been alienated in Heaven from the Holy One*, into an abyss at the dawn of their very existence, and

have anticipated the time when they are to descend on earth. (*Zohar* iii., 61, C.)

And let me explain at once that our quarrel is not with the *Zohar* and the Kabala in their right interpretation — for the latter is ours — but only with the gross, *pseudo-esoteric* explanations of the later, and especially those of the Christian Kabalists.

"*Our earth and man*," says the Commentary, "*being the products of the three Fires*" — whose three names answer, in Sanskrit, to "*the electric fire, the Solar fire, and the fire produced by friction*," — these three fires, explained on the Cosmic and human planes, are Spirit, Soul, and Body, the three great Root groups, with their four additional divisions. These vary with the Schools, and become — according to their applications — the *upadhis* and the *vehicles*, or the *noumena* of these. In the exoteric accounts, they are personified by the "three sons of surpassing brilliancy and splendour" of Agni Abhimanin, the eldest son of Brahmâ, the *Cosmic LOGOS*, by *Swaha*, one of Daksha's\* daughters. In the metaphysical sense the "Fire of

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\* Daksha, the "intelligent, the competent." "This name generally carries with it the idea of *creative power*." He is a son of Brahmâ, and of Aditi, and agreeably to other versions, a self-born power, which, like Minerva, sprang from his father's body. He is the chief of the *Prajâpati* — the Lords or Creators of Being. In Vishnu Purâna, *Parâsara* says of him, "in every Kalpa (or manvantara) Daksha and the rest are born and are again destroyed." And the Rig-Veda says that "Daksha sprang from Aditi and Aditi from Daksha," a reference to the eternal cyclic re-birth of the same divine Essence.

friction" means the Union between *Buddhi*, the sixth, and *Manas*, the fifth, principles, which thus are united or cemented together; the fifth merging partially into and becoming part of the *monad*; in the physical, it relates to the *creative spark*, or germ, which fructifies and generates the human being. The three Fires, it is said (whose names are Pāvaka, Pavamâna and Suchi) were condemned by a curse of Vasishtha, the great sage, "to be born over and over again." (Bhagavata-Purâna iv. 24, 4.) This is clear enough.

Therefore, the *FLAMES*, whose functions are confused in the exoteric books, and who are called indifferently Prajâpati, Pitris, Manus, Asuras, Rishis, Kumâras,\* etc. etc., are said to incarnate personally in the Third Root-Race and thus find themselves "reborn over and over again." In the Esoteric doctrine they are generally named the Asuras, or the *Asu-ra Devata* or *Pitar-devata* (gods) for, as said, they were first Gods — and the highest — before they became "no-gods," and had from Spirits of Heaven fallen into Spirits of the Earth† —

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\* No one of these orders is distinct from the Pitris or Progenitors, as says Manu (iii. 284). "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably to a text of the Vedas," or "this is an everlasting Vedic text" in another translation.

† As now discovered by the late G. Smith in the Babylonian cylinder literature, it was the same in Chaldean theogony. Ishtar, "eldest of Heaven and of Earth." Below him the *Igaga* or Angels of Heaven, and the *Anunnaki*, or angels of Earth. Below these again various classes of Spirits and "Genii" called Sadu, Vadukku, Ekimu, Gallu — of which some were good, some evil. (See "*Babylonian Mythology*.")

*exoterically*, note well, in orthodox dogma.

No Theologian, any more than an Orientalist, can ever understand the genealogies of the Prajâpati, the Manus, and the Rishis, nor the direct connection of these — or their correlation rather — with the Gods, unless he has the key to the old primitive Cosmogony and Theogony, which all the Nations originally had in common. All these gods and demi-gods are found reborn on earth, in various Kalpas and in as various characters; each, moreover, *having his Karma distinctly traced, and every effect assigned to its cause*.

Before other Stanzas could be explained, it was, as seen, absolutely necessary to show that the sons of "Dark Wisdom," though identical with the Archangels which Theology has chosen to call the "Fallen," are as divine and as pure and more so than all the Michaels and Gabriels so glorified in the churches. The "old Book" goes into various details of Astral life, which at this juncture would be quite incomprehensible to the reader. It may, therefore, be left for later explanations, and the First and Second Races can now only receive bare notice. Not so for the Third Race — the Root-Race which separated into sexes, and which was the first to be endowed with reason. Men evolving *pari passu* with the globe, and the latter having "incrustated" more than a hundred million of years before — the first human sub-race had already begun to materialize or solidify, so to say. But, as the *Stanza* has it: "*the inner man* (the conscious Entity) *was not*." This "Conscious Entity" Occultism says, comes from, nay, in many cases *is*, the very entire essence and *esse* of the high Intelligences condemned, by the

undeviating law of Karmic evolution, to reincarnate in this manvantara.

(b) This verse (thirty-ninth) relates exclusively to the racial divisions. Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings — though of different classes or degrees of perfection in their hierarchy — men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different.\* As to their complexions, there is a suggestive allegory told in *Linga Purâna*. The *Kumâra* — the Rudra gods, so called (*see further*), are described as incarnations of Siva, the *destroyer* (of *outward forms*), named also Vamadeva. The latter, as a *Kumâra*, the "Eternal Celibate," the chaste Virgin youth, springs from Brahmâ in each great Manvantara, and "again becomes four"; a reference to the *four great divisions* of the human races, as regards complexion and type — and three chief variations of these. Thus in the 29th Kalpa — in this case a reference to the transformation and evolution of the human form which Siva ever destroys and remodels periodically, down to the manvantaric great turning point about the middle of the

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\* Some superior, others inferior, to suit the Karma of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.

Fourth (Atlantean) Race — in the 29th Kalpa, Siva, as Swetalohita, the *root Kumâra*, becomes, from moon-coloured, *white*; in his next transformation — he is *red* (and in this the exoteric version differs from the Esoteric teaching); in the third — *yellow*; in the fourth — *black*.

Esotericism now classes these seven variations, with their four great divisions, into only *three* distinct primeval races — as it does not take into consideration the First Race, which had neither type nor colour, and hardly an objective, though colossal form. The evolution of these races, their formation and development, went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of those zones. It names three great divisions, namely, the RED-YELLOW, the BLACK, and the BROWN-WHITE.† The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock — the Fifth Root-Race — and spring from one single progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu: the latter, remember, being that generic personage, the Sage, who is said to have lived

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† "There are," says Topinard (English edition of "Anthropology," with preface by Professor Broca), "THREE fundamental elements of colour in the human organism — namely, the *red*, the *yellow*, and the *black*, which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family." Here is science unintentionally supporting Occultism again.

over 18,000,000 years ago, and also 850,000 years ago — at the time of the sinking of the last remnants of the great continent of Atlantis\* (See the *Root and Seed Manus* further on), and who is said to live even *now* in his mankind. (*Vide at the end of this Stanza*, "THE PRIMEVAL MANUS OF HUMANITY.") The light yellow is the colour of the first SOLID human race, which appeared after the middle of the Third Root Race (*after its fall* into generation — as just explained), bringing on the final changes. For, it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; "Siva" gradually transforming that portion of Humanity which became "black with sin" into *red-yellow* (the red Indians and the Mongolians being the descendants of these) and finally into Brown-white races — which now, together with the yellow Races, form the great bulk of Humanity. The allegory in *Linga Purâna* is curious, as showing the great ethnological knowledge of the ancients.

When reading of "the last transformation," let the reader consider at this juncture, if that took place 18,000,000 years ago, how many millions more it must have required to reach

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\* It must be remembered that the "last remnants" here spoken of, refer to those portions of the "great continent" which still remained, and not to any of the numerous islands which existed contemporaneously with the continent. Plato's "island" was, for instance, one of such remnants; the others having sunk at various periods previously. An occult "tradition" teaches that such submersions occur whenever there is an eclipse of the "spiritual sun."

that final stage? And if man, in his gradual consolidation, developed *pari passu* with the earth, how many millions of years must have elapsed during the *First*, *Second*, and the first half of the *Third Race*? For the Earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a half Races after the Genesis of man, the Earth, man, and everything on the Globe was of a still grosser and more material nature, while such things as corals and some shells were still in a semi-gelatinous, astral state. The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps toward our *dematerialization*, as the spiritualists would say. The Earth, ourselves, and all things have softened since then — aye, even our brains. But it has been objected by some theosophists that an ethereal Earth even some 15, or 20,000,000 years ago, *does not square with Geology*, which teaches us that winds blew, rains fell, waves broke on the shore, sands shifted and accumulated, etc., etc., that, in short, all natural causes now in operation were then in force, "*in the very earliest ages of geological time*, aye, that of the oldest palæozoic rocks." To this the following answers are given. *Firstly*, what is the date assigned by geology to those "oldest palæozoic rocks"? And *secondly*, why could not the winds blow, rain fall, and waves (of *carbonic acid* apparently, as science seems to imply) break on the shore, on an Earth semi-astral, *i.e.*, viscid? The word "astral" does not necessarily mean as thin as smoke, in occult phraseology, but rather



"starry," shining or pellucid, in various and numerous degrees, from a quite filmy to a viscid state, as just observed. But it is further objected: How could an astral *Earth* have affected the other planets in this system? Would not the whole process get out of gear now if the attraction of one planet was suddenly removed? The objection is evidently invalid, since our system is composed of older and younger planets, some dead (like the moon), others in process of formation, for all astronomy knows to the contrary. Nor has the latter ever affirmed, so far as we know, that all the bodies of our system have sprung into existence and developed simultaneously. The Cis-Himalayan secret teachings differ from those of India in this respect. Hindu Occultism teaches that the Vaivasvata Manu Humanity is eighteen million and odd years old. We say, yes; but only so far as *physical*, or approximately physical, man is concerned, who dates from the close of the Third Root-Race. Beyond that period MAN, or his filmy image, may have existed for 300 million years, for all we know; *since we are not taught figures* which are and will remain secret with the Masters of Occult Science, as justly stated in "Esoteric Buddhism." Moreover, whereas the Hindu Purânas speak of one Vaivasvata Manu, we affirm that there were several, the name being a generic one. (*Vide supra*).

We must now say a few more words on the physical evolution of man.

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## Archaic Teachings in the Puranas and Genesis

The writer cannot give *too much* proof that the system of Cosmogony and Anthropogony as described actually existed, that its records *are* preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The Purânas on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, read esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the Purânas, giving as much, and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation, whereas the Bible, saying only a few words of the former period, plunges forthwith into material genesis, and, while nearly skipping the *pre-Adamic* races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the Order of creation in *Genesis*, and its dead letter account certainly lends itself admirably to criticism,\* he who reads the Hindu Purânas

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\* Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with science (see *Nineteenth Century*, "Dawn of Creation" and the "Proem to Genesis," 1886) has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt; and his fourfold order, or division of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow,

— its allegorical exaggerations notwithstanding — will find them quite in accordance with physical Science.

Even what appears to be the, on the face of it, perfectly nonsensical allegory of Brahmâ assuming the form of a Boar to rescue the Earth from under the waters, finds in the Secret Commentaries a perfectly scientific explanation, relating as it does to the many risings and sinkings, and the constant alternation of water and land from the earliest to the latest geological periods of our globe; for Science teaches us now that nine-tenths of the stratified formations of the earth's crust have been gradually constructed beneath water, at the bottom of the seas. The ancient Aryans are credited with having known nothing whatever of natural history, geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the Bible,

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killed the man instead. Mr. Gladstone killed *Genesis* for ever. But this does not prove that there is no esotericism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative *literally* for two thousand years, shows only their ignorance; and shows the great ingenuity and constructive ability of the initiated Rabbis, who have built the two accounts — *the Elohist* and the *Jehovistic* — esoterically, and have purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days — *yom* — of creation do mean six periods of evolution, and the seventh that of culmination of perfection (not of rest), and refer to the seven Rounds and the seven Races with a *distinct* "creation" in each; though the use of the words *boker*, dawn or morning, and *crib*, evening twilight — which have esoterically the same meaning as *sandhya*, twilight, in Sanskrit — have led to a charge of the most crass ignorance of the order of evolution.

(See "Modern Science and Modern Thought," p. 337), to have the merit of having conceived the idea of monotheism "earlier, and retained it more firmly, than any of the *less philosophical and more immoral religions* (! !) of the ancient world." Only, while we find in Biblical esotericism physiological sexual mysteries symbolised, and very little more (something for which *very little real philosophy is requisite*), in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms — far more correct than Europeans have even now — for chronological and other purposes, were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of

the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans — the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth — such fools, or children, as to lose their time in writing *fairy-tales*; such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nagas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round? So far, we do not see that any Orientalist ever had the remotest conception of the truths concealed under the allegories and personifications. "The Satapatha Brâhmana," says one, "gives a *not very intelligible* account of Kasyapa's origin. . . . He was the son of Marîchi, the Son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of mankind. . . . Having assumed the form of a tortoise, Prajâpati created offspring. That which he created he made *akarot*, hence the word *kârma* (tortoise). Kasyapa means tortoise; hence men say: 'All creatures are descendants of Kasyapa,' etc., etc. (*Hindu Class. Dict.*)

He was all this; he was also the father of *Garuda*, the bird, the "King of the feathered tribe," who descends *from*, and is of

one stock *with the reptiles*, the *nagas*; and who becomes their mortal enemy *subsequently* as *he is also a cycle, a period of time, when in the course of evolution the birds which developed from reptiles in their "struggle for life," — "survival of the fittest," etc., etc., turned in preference on those they issued from, to devour them,* — perhaps prompted by natural law, in order to make room for other and more perfect species. (*Vide Part II., "Symbolism."*)

In that admirable epitome of "Modern Science and Modern Thought," a lesson in natural history is offered to Mr. Gladstone, showing the utter variance with it of the Bible. The author remarks that Geology, commencing with —

" . . . the earliest known fossil, the Eozoon Canadense of the Laurentian, continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform life and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic with its batrachians (or frog family); the Secondary formations, in which reptiles of the sea, land and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally, the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Pre-historic periods, and at positive proof of the existence of man."

The same order, *plus* the description of animals unknown

to modern science, is found in the commentaries on the Purânas in general, and in the Book of Dzyan — especially. The only difference, a grave one, no doubt, — as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox psychology — is as follows. Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes, or the *sub-races*, we may call them, *of the First Root-race of Mankind* — MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three Rounds*,\* his *physical* frame — one adapted to the thermal conditions of those early periods — was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the mid-point of the 3rd Root Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one; for though the lower animals, from the amoeba to man, received *their* monads, in which all the higher

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\* "Follow the law of analogy" — the Masters teach. *Atma-Buddhi* is dual and *Manas* is triple; inasmuch as the former has two aspects, and the latter three, *i.e.*, as a principle *per se*, which gravitates, in its higher aspect, to *Atma-Buddhi*, and follows, in its lower nature, *Kama*, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of *Atma-Buddhi*, their passive Spiritual progeny, and the Third Root-Race shows three distinct divisions or aspects physiologically and psychically; the earliest, sinless; the middle portions awakening to intelligence; and the third and last decidedly *animal*: *i.e.*, *Manas* succumbs to the temptations of *Kama*.

qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them.† In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama*, which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairytale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

### From Worm to Man

Now the writer is certain to meet what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization — that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature, "from the primitive speck of protoplasm and the nucleated cell in which

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† "Men are made *complete* only during their third, toward the fourth cycle (race). They are made 'gods' for good and evil, and responsible only when the two arcs meet (after 3½ rounds towards the *fifth* Race). They are made so by the *Nirmânakaya* (spiritual or astral remains) of the Rudra-Kumâras, '*cursed* to be reborn on earth again; meaning — *doomed in their natural turn to reincarnation* in the higher ascending arc of the terrestrial cycle.' (*Commentary IX.*)

all life originates," and "is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of *the quadrumanous*, and last of all, of *the human type*." (Laing, 335.)

This is perfectly scientific, and we have nothing against *that*; for all this relates to the *shell* of man — his body, which in its growth is subject, of course, like every other (once called) morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization — which is the same function, and bears the same relation to its *inorganic* (so-called) *upadhi* (or basis) as the formation of *cells* to their organic nuclei, through plant, insect and animal into man — it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in nature, ever-present and as ever invisible, and unknowable, and of *intra-Cosmic* gods, who all were men.\*

But we would ask, what does science and its exact and now axiomatic discoveries prove against *our* Occult theory? Those who believe in the law of Evolution and gradual progressive development from a cell (which from a *vital* has become a morphological cell, until it awoke as protoplasm pure and simple) — these can surely never limit their belief to one line of evolution. The types of life are innumerable; and the

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\* The whole trouble is this: neither physiologists nor pathologists will recognize that the cell-germinating substance (the *cytoblastema*) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes.

progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age — we mean "primordial" *matter* of science — is the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of to-day. Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of paleontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely — MAN and the lower genera of being!

"Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed 'persistent types' of life; and examples of them are abundant enough in both the animal and the vegetable worlds" (Huxley, "Proceed. of Roy. Inst.," vol. iii., p. 151).

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., etc., as off-shoots of a moneric ancestry. Nor are

we told whether reptiles, for instance, are direct descendants of the amphibian, the latter of fishes, and fishes of lower forms — which they certainly are. For the Monads have passed through all these forms of being up to man, on every planet, in the Three *preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question: — "What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?" — is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas, of objects, which are destined to receive the final and vivid form under the brush of the painter. The fish evolved into an amphibian — a frog — in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in this one. On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature

before he is born, or rather reborn a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the astral merges into physical evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

Huxley proceeds to point out plants, ferns, club mosses, some of them generically identical with those now living, which are met with in the carboniferous epoch, for: — "The cone of the oolitic *Araucaria* is hardly distinguishable from that of existing species. . . . Subkingdoms of animals yield the same instances. The *globigerina* of the Atlantic soundings is identical with the cretaceous species of the same genus . . . the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . *The arachnida*, the highest group of which, the scorpions, is represented in the coal by a genus differing only from its living congeners only in . . . the eyes," etc., etc.; all of which may be closed with Dr. Carpenter's authoritative statement about the *Foraminifera*. "There is no evidence," he says, "of any fundamental modification or advance in the Foraminiferous type from the palæozoic period to the present time. . . . The Forminiferous Fauna of our own series probably present a greater range of variety than existed at any previous period; but *there is no indication of any tendency to elevation towards a higher type.*"

("Introduction to the study of the Forminifera," p. xi.)

Now, if there is no indication of change in the Forminifera, a *protozoon* of the lowest type of life, mouthless and eyeless, except its greater variety now than before, man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen; the skeleton of his Palæolithic ancestor being even found superior in some respects to his present frame. Where is, then, the claimed uniformity of law, the *absolute rule* for one species shading off into another, and, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 of years in the earth's history, since the surface of the globe became sufficiently cool to permit of the presence of living things;\* and during that enormous lapse of time in the Oolitic period alone, the so-called "age of reptiles," we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest developments*. We learn of Ichthyosauri and Plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period "we find the Mammalian type exhibiting remarkable divergences from previously existing forms. . . Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains; and subsequently," are notified of — "*the gradual modification of one of the ramifications of the Quadrumanous order, into those beings from whom primeval man himself may claim to have been evolved.*" ("The Beginnings of

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\* "Trans. of Geolog. Soc. of Glasgow," vol. iii. Very strangely, however, he has just changed his opinion. The sun, he says, is only 15,000,000 old.

Life.")

He *may*; but no one, except materialists, can see why he should; as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are "the products of various and different evolutionary divergences, taking place now in one direction and now in another." Therefore it is far more justifiable to say that the monkey evolved into the Quadrumanous order, than that primeval man, who has *remained stationary in his human specialization ever since his fossil is found in the oldest strata*, and of whom no variety is found save in colour and facial type — has developed from a common ancestor together with the ape.

That man originates like other animals in a cell and develops "through stages undistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type*," is an Occult axiom thousands of years old. The Kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man; a man a God," holds good throughout the ages. Hæckel, in his *Shopfungsgeschichte*, shows a double drawing representing two embryos — that of a dog six weeks old, and that of a man, eight weeks. The two, except the slight difference in the head, larger and wider about the brain in the man, are undistinguishable. "In fact, we may say that every

human being passes through the stage of fish and reptile before arriving at that of mammal and finally of man. If we take him up at the more advanced stage where the embryo has already passed the reptilian form . . . for a considerable time, the line of development remains the same as that of other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks' growth *between the embryo of a man and a dog is such that it is scarcely possible to distinguish them.* Even at the age of eight weeks the embryo man is an animal with a tail hardly to be distinguished from an embryo puppy" ("Modern Science," etc., p. 171).

## Identity of Human and Animal Embryos

Why, then, not make man and dog evolve from a common ancestor, or from a reptile — *a Naga*, instead of coupling man with the quadrumana? This would be just as logical as the other, and more so. The shape and the stages of the human embryo have not changed since historical times, and these metamorphoses were known to Æsculapius and Hippocrates as well as to Mr. Huxley. Therefore, since the Kabalists had remarked it since prehistoric times, it is no new discovery. In "Isis," Vol. I., 389, it is noticed and half explained.

As the embryo of man has no more of the ape in it than of any other mammal, but *contains in itself the totality of the kingdoms of nature*, and since it seems to be "a persistent type" of life, far more so than even the Foraminifera, it seems as

illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila\* give with far more clearness than any scientist does at present. No need to repeat that which was fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rested, in our earlier books.† But no Occultist can accept the unreasonable proposition that all the now existing forms, "from the structureless Amœba to man," are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or landmud. The Occultists believe in an *inherent law of progressive development.*‡ Mr. Darwin never did, and says so himself.

On page 145 of the "Origin of Species" we find him stating

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\* Hence the philosophy in the allegory of the 7, 10, and finally 21 Prajâpati, Rishis, Munis, etc., who all are made the *fathers* of various things and beings. The order of the seven classes or orders of plants, animals, and even inanimate things, given at random in the Purânas, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Earth. He *milks her*, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kasyapa is the father of all the reptiles, snakes, demons, etc., etc.

† See Vol. I. 152, *et seq.*, about the tree of evolution — The "Mundane Tree."

‡ Checked and modified, however, by the *Law of Retardation*, which imposes a restriction on the advance of all species when a Higher Type makes its appearance.



that, since *there can be no advantage* "to the infusorian animalcule or an intestinal worm . . . to become highly organized," therefore, "natural selection," *not including necessarily progressive development* — leaves the animalcule and the worm (the "persistent types") quiet.

There does not appear much *uniform* law in such behaviour of Nature; and it looks more like the discriminative action of some *Super-Natural* selection; perhaps, that aspect of *Karma*, which Eastern Occultists would call the "Law of Retardation," may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to *his* law — as is given to it now by his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr. Bastian are very suggestive: (1) On account of the imperfect manner in which the several forms may be represented in the strata pertaining to the period; (2) on account of the extremely limited nature of the explorations which have been made in these imperfectly representative strata; and (3) because so many parts of the record are absolutely inaccessible to us — nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas. Hence Mr. Darwin says himself: —

"For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the*

*last volume alone*, relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved*, and of each page *only here and there a few lines.*"

It is not on such meagre data, certainly, that the last word of Science can be said. Nor is it on any ground of human pride or unreasonable belief in man's representing even here on earth — (in *our* period, perhaps) — the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own, for it is not so. But simply because the "missing link," such as to prove the existing theory undeniably, will never be found by palæontologists. Believing as we do that man has evolved from, and passed through, (during the preceding Rounds) the lowest forms of every life, vegetable and animal, on earth, there is nothing very degrading in the idea of having the orangoutang as an ancestor of our physical form. Quite the reverse; as it would forward the Occult doctrine with regard to the final evolution of everything in terrestrial nature into man, most irresistibly. One may even enquire how it is that biologists and anthropologists, having once firmly accepted the theory of the descent of man from the ape — how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the first theory, unless Science would make of man a privileged being, and his evolution a *non*-precedent in nature, quite a *special* and unique case. And that is what all this leads physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Hæckelian, hypothesis is

because it is the ape which is, in sober truth, a special and unique instance, not man. The pithecoïd is *an accidental creation*, a forced growth, the result of an unnatural process.

The occult doctrine, is, we think, more logical. It teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

It is not denied that in the preceding Round man *was* a gigantic apelike creature; and when we say "man" we ought perhaps to say, the rough mould that was developing for the use of man in this Round only — the middle, or the transition point of which we have hardly reached. Nor was man what he is now during the first two and a half Root-races. That point he reached, as said before, only 18,000,000 years ago, during the secondary period, as we claim.

Till then he was, according to tradition and Occult teaching, "a god on earth who had fallen into matter," or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma; and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* man and his inner nature, the Fall mentioned above having left no

original sin on Humanity. But all this has been sufficiently dealt with.

Furthermore, we are taught that the transformations through which man passed on the descending arc — which is centrifugal for spirit and centripetal for matter — and those he prepares to go through, henceforward, on his ascending path, which will reverse the direction of the two forces — viz., matter will become centrifugal and spirit centripetal — that all such transformations *are next in store for the anthropoid ape also*, all those, at any rate, who have reached the remove next to man in this Round — and these will all be men in the Fifth Round, as present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and *dwarfed* examples — "blurred copies," as Mr. Huxley has it — of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root-race during the period of what is called the "Fall into generation." The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume (anthropogenesis), it is the speechless animal that first started sexual connection, having been the first to separate into males and females. Nor was it intended by Nature that man should follow the bestial example — as shown by the comparatively painless procreation of their species by the animals, and the terrible suffering and danger of the same in the woman. The Ape is, indeed, as remarked in

Isis Unveiled (Vol. II 278) "a transformation of species most directly connected with that of the human family — a hybrid branch engrafted on their own stock before the final perfection of the latter" — or man. The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the Egos of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the latest Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal "Eves" were their foremothers, and the human "Adams" their forefathers; hence the Kabalistic allegory of Lilith or Lilatu, Adam's first wife, whom the Talmud describes as a charming woman, with long wavy hair, i.e.— a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called *Hayo Bischat*, the Beast or Evil Beast (*Zohar*). It is from this unnatural union that the present apes descended. The latter are truly "speechless men," and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. What their form will be is of secondary consideration. The form means

nothing. Species and genera of the flora, fauna, and the highest animal, its crown — man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in the latter. In the Sixth Root-Race the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms — though fewer and ever wider apart as ages pass on and the close of the Manvantara approaches — will develop from the "cast off" types of the human races as they revert once again to astral, out of the mire of physical, life. There were none before man, and they will be extinct before the Seventh Race develops. Karma will lead on the monads of the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon. (But see Part III., *Addenda*.)

This will take place, of course, millions of years hence. But the picture of this cyclic precession of all that lives and breathes now on earth, of each species in its turn, is a true one, and needs no "special creation" or miraculous formation of man, beast, and plant *ex nihilo*.

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter.

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## A Panoramic View of the Early Races

There is a period of a few millions of years to cover between the first "mindless" race and the highly intelligent and *intellectual* later "Lemurians"; there is another between the earliest civilization of the Atlanteans and the historic period.

As witnesses to the Lemurians but a few silent records in the shape of half a dozen broken colossi and old cyclopean ruins are left. These are not allowed a hearing, as they are "productions of blind natural forces," we are assured by some; "quite modern" we are told by others. Tradition is left contemptuously unnoticed by sceptic and materialist, and made subservient to the Bible in every case by the too zealous Churchman. Whenever a legend, however, refuses to fit in with the Noachian "deluge theory," it is declared by the Christian clergy "the insanely delirious voice of old superstition." Atlantis is denied, when not confused with Lemuria and other departed continents, because, perhaps, Lemuria is half the creation of modern science, and has, therefore, to be believed in; while Plato's Atlantis is regarded by most of the scientists as a dream.

Atlantis is often described by believers in Plato as a prolongation of Africa. An old continent is also suspected to have existed on the Eastern coast. Only Africa, as a continent, was never part and parcel of either Lemuria or Atlantis, as we have agreed to call the Third and Fourth Continents. Their archaic appellations are never mentioned in the Purânas, nor anywhere else. But with simply one of the esoteric keys in

hand it becomes an easy task to identify these departed lands in the numberless "lands of the gods," Devas and Munis described in the Purânas, in their *Varshas*, *Dwipas*, and *zones*. Their Sweta-Dwipa, during the early day of Lemuria, stood out like a giant-peak from the bottom of the sea; the area between Atlas and Madagascar being occupied by the waters till about the early period of Atlantis (after the disappearance of Lemuria), when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three races — except so far as to give a general view of it, as will be done presently. Race the first had no history of its own. Of race the second the same may be said. We shall have, therefore, to pay careful attention only to the Lemurians and the Atlanteans before the history of our own race (the Fifth) can be attempted.

What is known of other continents, besides our own, and what does history know or accept of the early races? Everything outside the repulsive speculations of materialistic science is daubed with the contemptuous term "Superstition." The wise men of to-day will believe nothing. Plato's "winged" and *hermaphrodite* races, and his golden age, under the reign of Saturn and the gods, are quietly brought back by Hæckel to their *new* place in nature: our divine races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of sea slime.

Nevertheless, as expressed by Faber, "the *fictions* of ancient

poetry . . . will be found to comprehend some portion of historical truth." However one-sided the efforts of the learned author of the "*Mysteries of the Kabiri*," — efforts directed throughout his two volumes to constrain the classical myths and symbols of old paganism, "to bear testimony to the truth of Scripture," — time and further research have avenged, partially at least, that "truth" by showing it *unveiled*. Thus it is the clever adaptations of Scripture, on the contrary, which are made to bear evidence to the great wisdom of archaic paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri — the most mysterious gods of antiquity — was thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., etc., and finally by Faber. Nevertheless, all, from first to last, of these scholars had to come to a certain conclusion framed by the latter. "We have no reason to think," he writes, "that the idolatry of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, upon a traditional remembrance of certain real events. These events I apprehend to be the destruction of the first (the fourth in esoteric teachings) Race of mankind by the waters of the Deluge." (*Chap. I. p. 9*). To this, Faber adds: —

"I am persuaded that the tradition of the sinking of the Phlegian isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the whole world beneath the waters of the deluge, or, if we suppose the arch of the earth to have

remained in its original position, the rising of the central water above it. M. Bailly, indeed, in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of Scriptural chronology, labours to prove that the Atlanteans were a very ancient northern nation, long prior to the Hindoos, the Phœnicians, and the Egyptians." ("*A Dissertation on the Kabiri*," p. 284.)

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept Biblical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the giants. (*See "Lettres sur l'Atlantide."*) Faber adopts the more willingly the opinion of his French *confrere*, as Bailly mentions Cosmas Indico-Pleustes, who preserved an ancient tradition about Noah — that he "formerly inhabited the *island Atlantis*" (*ibid*). This island, whether it was the "Poseidonis" mentioned in "Esoteric Buddhism," or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives, if he is claimed to be an Atlantean; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right as any other nation or tribe. What we object to is the literal acceptance of Biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a giant, as Faber shows; and if a giant, then why is he not shown as such in

Genesis? \*

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a Northern and *post diluvian* nation, which, however, as he says, certainly "flourished before the foundation of the Hindu, the Egyptian, and the Phœnician empires." In this, had he only known of the existence of what we have agreed to call *Lemuria*, he would have again been right. For the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. It is the ignorance of our men of science, who will accept neither the tradition that several continents have already sunk, nor the periodical law which acts throughout the Manvantaric cycle — it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindus, Egyptians, and Phœnicians came after the Atlanteans, for the latter belonged to the Fourth, while the Aryans and their Semitic Branch are of the Fifth Race. Plato, while repeating the story as narrated to Solon by the priests of

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\* This is shown by Faber, again a pious Christian, who says that "the Noetic family also . . . bore the appellations of *Atlanteans* and *Titans*, and the great patriarch himself was called by way of eminence *Atlas* and *Titan*." (*Vol. II. p. 285*). And if so, then, *according to the Bible*, Noah must have been the progeny of the Sons of God, the *fallen angels*, agreeably to the same authority, and of the "daughters of men who were fair," (*See Genesis, chap. vi.*) And why not, since his father Lamech slew a man, and was, with all his sons and daughters (who perished in the Deluge), as bad as the rest of mankind?

Egypt, intentionally confuses (as every *Initiate* would) the two continents, and assigns to the small island which sunk last all the events pertaining to the two enormous continents, the prehistoric and traditional. Therefore, he describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In saying so, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth," he means "matter," as the Atlanteans were really the first purely *human* and *terrestrial* race — those that preceded it being more divine and ethereal than human and solid.

Yet Plato must have known, as would any other initiated adept, about the history of the Third Race after its "Fall," though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations — all of which was based upon, and followed the early Aryan calculations — to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root-Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage.† One has to begin

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† In that wonderful volume of Donnelly's "Atlantis, the Antediluvian World," the author, speaking of the Aryan colonies from Atlantis, and of the arts and sciences the legacy of our Fourth Race — bravely announces that "the roots of the institutions of to-day reach back to the Miocene

with the latter, when it reached its full human period, lest the uninitiated reader should find himself hopelessly bewildered.

## The Natural "Fall"

The THIRD RACE FELL — and created no longer: it *begot* its progeny. Being still mindless at the period of separation it begot, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "lords the gods" of the Bible ' the "Sons of Wisdom," the Dhyān-Chohans, had warned them to leave alone the fruit forbidden by Nature: but the warning proved of no value. Men realized the unfitness — we must not say sin — of what they had done, only when too late: after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various "fires" are latent, and in others they are active. The *vital fires* are in all things and not an atom is devoid of them. But no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the

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age." This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization.

animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose *shadows* they were, to grow, unfolded only by the powers and forces immanent in matter. But as said in PYMANDER: —

"This is a Mystery that to this day was sealed and hidden. Nature\* being mingled with Man† brought forth a wondrous miracle; the harmonious commingling of the essence of the Seven (Pitris, governors) and her own; the Fire and the Spirit and Nature (the noumenon of matter); which (commingling) forthwith brought forth seven men of opposite sexes (negative and positive) according to the essences of the seven governors." (*Divine Pymander, Chap. I., Sect. 16.*)

Thus saith Hermes, the thrice great Initiate,‡ "the Power of

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\* Nature is the *natural* body, the shadow of the Progenitors; and —

† MAN is the "Heavenly man," as already stated.

‡ The "Pymander" of our museums and libraries is an abridgement of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old Hebrew and Phœnician MSS. by a Jewish Kabbalist, and called the "Genesis of Enoch." But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and *seven primitive men*. As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyān Chohans or Devas, in *illusio*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none of them dies but still lives, and they are the first

the Thought Divine." St. Paul, another Initiate, called our world "the enigmatical mirror of pure truth," and St. Gregory, of Nazianzen, corroborated Hermes by stating that "things visible are but the shadow and delineation of things that we cannot see." It is an eternal combination, and images are repeated from the higher rung of the ladder of being down to the lower. The "Fall of the Angels," and the "War in Heaven" are repeated on every plane, the lower "mirror" disfiguring the image of the superior mirror, and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the *paradigms* of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desatir*: —

"All that is on Earth, saith the Lord (Ormazd), is the *shadow of something that is in the superior spheres*. This luminous object (light, fire, etc.) is the shadow of that which is still more luminous than itself, and so on till it reaches ME, who am the light of lights."

In the Kabalistic books, and in the *Zohar* pre-eminently, the idea that everything objective on earth or in this Universe is the Shadow — *Dyooknah* — of the eternal Light or Deity, is very strong.

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Initiators into, and Founders of the Mysteries. *The Genesis of Enoch* disappeared only very lately among the Kabalists. Guillaume Postel saw it. It was most certainly in a great measure a transcript from the books of Hermes, and far anterior to the Books of Moses, as Eliphas Levi tells his readers.

The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on Earth after the allegorical war in Heaven; which became still more allegorical on Earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was *created* by the Elements and was not born.

## The Symbolism of Kronos

The above is made clear in all the great theogonies, principally in the Grecian (*see Hesiod and Theogony*). The *mutilation* of Uranos by his son Kronos, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain; and having been universal\* (*vide foot note infra*), it must have contained a great

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\* Uranos is a modified Varuna, "the Universal encompasser," the all-embracer, and one of the oldest of the Vedic deities — SPACE, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Adityas and a kind of Neptune riding on the *Leviathan* — *Makara*, now the most sacred and mysterious of the signs of the Zodiac. Varuna, "without whom no creature can even wink," was degraded like Uranos, and, like him, *he fell*



abstract and philosophical idea, now lost to our modern sages. This punishment in the allegory marks, indeed "a new period, a second phase in the development of creation," as justly remarked by Decharme (*Mythologie de la Grece Antique*, p. 7), who, however, renounces the attempt to explain it. Uranos has tried to oppose an impediment to that development, or natural evolution, by *destroying all his children as soon as born*. Uranos, who personifies all the creative powers of, and in, *Chaos* (Space, or the unmanifested Deity) is thus made to pay the penalty; for it is those powers which cause the *Pitris* to evolve primordial *men* from themselves — as, later on, these men evolve *their* progeny — without any sense or desire for procreation. The work of generation, suspended during a moment, passes into the hands of *Kronos*,\* *time*, who unites

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*into generation*, his functions, "the grandest cosmical functions," as Muir calls them, having been lowered down from heaven to earth by exoteric anthropomorphism. As the same Orientalist says, "The attributes ascribed to Varuna (in the Vedas) impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity." But to understand correctly the reason of his fall, like that of Uranos, one has to see in every exoteric religion the imperfect and sinful work of man's fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishtha. Only . . . "his secrets and those of Mitra are not to be revealed to the foolish."

\* *Kronos* is not only *Crono* , *time*, but also, as Bréal showed in his *Hercule et Cacus* (p. 57), comes from the root *Kar*, "to make, to create." Whether Bréal and Decharme, who quotes him, are as right in saying that in the Vedas *Kronan* is a creative god, we have our doubts. Bréal probably meant Karma, or rather Visva-Karma, the creative god, the "Omnificent" and the "great Architect of the world."

himself with *Rhea* (the earth in esotericism — matter in general), and thus produces, after celestial — terrestrial Titans. The whole of this symbolism relates to the mysteries of Evolution.

This allegory is the exoteric version of the esoteric doctrine given in this part of our work. For in *Kronos* we see the same story repeated again. As Uranos destroyed his children from *Gaia* (one, in the world of manifestation, with Aditi or the Great Cosmic Deep) by confining them in the bosom of the Earth, *Tythea*, so *Kronos* at this second stage of creation destroyed his children from *Rhea* — by devouring them. This is an allusion to the fruitless efforts of Earth or Nature alone to create real *human* men. (See our *Stanzas III. — X., et seq., and also Berosus' account of primeval creation.*) Time swallows its own fruitless work. Then comes Zeus — Jupiter, who dethrones his father in his turn.† Jupiter the Titan, is Prometheus, in one sense,‡ and varies from Zeus, the Great "Father of the Gods." He is the "disrespectful son" in Hesiod. Hermes calls him the "Heavenly man" (Pymander); and even in the Bible he is found again under the name of Adam, and,

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† The Titanic struggle, in theogony at least, is the fight for supremacy between the children of *Uranos* and *Gaia* (or Heaven and Earth in their abstract sense), the Titans, against the children of *Kronos*, whose chief is Zeus. It is the everlasting struggle going on to this day between the spiritual inner man and the man of flesh, in one sense.

‡ Just as the "Lord God," or Jehovah, is Cain esoterically, and the "tempting serpent" as well, the male portion of the androgynous Eve, before her "Fall;" the female portion of Adam Kadmon; the left side or Binah of the right side Chochmah in the first Sephirothal Triad.

later on — by transmutation — under that of Ham. Yet these are all personifications of the "sons of Wisdom." The necessary corroboration that Jupiter belongs to the purely *human Atlantean cycle* — if *Uranus* and *Kronos* who precede him are found insufficient — may be found in Hesiod, who tells us that the Immortals have made men and created the Golden and the Silver age (First and Second Races); while Jupiter created the generations of Bronze (an admixture of *two elements*), of Heroes, and the men of the age of Iron. After this he sends his fatal present, by Pandora, to Epimetheus,\* which present Hesiod calls "a fatal gift," or the *first woman*. It was a punishment, he explains, sent to man "for the theft of divine creative fire." Her apparition on earth is the signal of every kind of evil. Before her appearance, the human races lived happy, exempt from sickness and suffering — as the same races are made to live under Yima's rule, in the Mazdean *Vendidad*.

Two deluges may also be traced in universal tradition by carefully comparing Hesiod, the Rig Veda, the Zend-Avesta, etc., while no *first* man is ever mentioned in any of the

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\* In the Egyptian legend, translated by M. Maspero (the ex-director of the Bulaq Museum), called the "two Brothers," the original of Pandora is given. *Noum*, the famous heavenly artist, creates a marvellous beauty, a girl which he sends to *Batoo*, after which the happiness of the latter is destroyed. *Batoo* is man, and the girl *Eve*, of course. (See *Maspero's Egyptian Legends, and also Decharme's "Mythologie de la Grece Antique."*)

theogonies save the Bible.† Everywhere the man of *our race* appears after a cataclysm of water, after which tradition mentions only the several designations of continents and islands which sink under the ocean waves in due time.‡ "Gods and mortals have one common origin" says Hesiod (*ibid. v. 108*); and Pindar echoes the statement (*Nem. VI., 1*). Deucalion and Pyrrha, who escape the Deluge by constructing an ark like Noah's (see *Apollod., 1, 7, 2, and Ovid, Metam. I, 260, 899.*), ask Jupiter to re-animate the human race whom he had made to perish under the waters of the Flood. In the Slavonian Mythology (*Lithuanian legend, in Grimm, Deutsche Myth. 1, 545*), all men were drowned, and two old people, a man and his wife, alone remained. Then *Pram-gimas* (the "master of all") advised them to jump *seven times* on the rocks of the earth, and *seven new races* (couples) were born, from which came the nine Lithuanian tribes. As well understood by the author of the *Mythologie de la Grece Antique* — the four ages signify periods of time, and are also an allegorical allusion to the races. "The successive races, destroyed and replaced by others," he says, "without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all, symbol of purity . . . qualifies the first race. . . The men of the second race, those of the age of Silver, are already inferior to the first. Inert and weak creatures, all their life is no better than a long and stupid

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† Yima is not the "first man" in the *Vendidad*, but only in the theories of the Orientalists. — See further on.

‡ Bœotia, then ancient Athens, and Eleusis were submerged.

infancy. . . They disappear. . . The men of the age of Bronze are robust and violent (the third race); their strength is extreme. They had arms made of bronze, habitations of bronze; used nought but bronze. Iron, the black metal, was yet unknown" (*Op. at D.*, 143-155). The fourth generation (race) is, with Hesiod, that of the heroes who fell before Thebes (see "*The Seven Against Thebes*," by Æschylus), or under the walls of Troy.

Thus, the four races being found mentioned by the oldest Greek poets, though very much confused anachronistically, our doctrines are once more corroborated by the classics. But this is all "Mythology" and poetry. What can modern science have to say to such an euhemerization of old fictions? The verdict is not difficult to foresee. Therefore an attempt must be made to answer by anticipation, and prove that fictions and *empirical* speculations are so much of the domain of that same science, that none of the men of learning have the slightest right, with such a heavy beam in their own eye, to point to the speck in the eye of the Occultist, even if that speck be not a figment of our opponents' imagination.

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## STANZA X — (CONTINUED)

40. THEN THE THIRD AND FOURTH (*races*) BECAME TALL WITH PRIDE. WE ARE THE KINGS, WE ARE THE GODS (*a*).

41. THEY TOOK WIVES FAIR TO LOOK AT. WIVES FROM THE "MINDLESS," THE NARROW-HEADED. THEY BRED MONSTERS, WICKED DEMONS, MALE AND FEMALE. ALSO KHADO (*Dakini*) WITH LITTLE MINDS (*b*).

42. THEY BUILT TEMPLES FOR HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED (*c*). THEN THE THIRD EYE ACTED NO LONGER (*d*).

(*a*) Such were the first truly physical men, whose first characteristic was — pride! It is the Third Race and the gigantic Atlanteans, the memory of whom lingered from one generation and race to another generation and race down to the days of Moses, and which found an objective form in those antediluvian giants, those terrible sorcerers and magicians, of whom the Roman Church has preserved such vivid and at the same time distorted legends. One who has read and studied the Commentaries on the archaic doctrine, will easily recognise in some Atlanteans, the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all these *tutti quanti* of "accursed memory," as theological literature expresses it: of those, in short, who have furnished posterity with the orthodox types of Satan. And this leads us naturally to inquire into the religious ethics of these early races,

mythical as these may be.

What was the religion of the Third and Fourth Races? In the common acceptance of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.\*

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\* The name is used here in the sense of, and as a synonym of "sorcerers." The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

## The Golden Age

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety — as a feeling expressed by a child toward a loved parent — then even the earliest Lemurians had a religion — and a most beautiful one — from the very beginning of their intellectual life. Had they not their bright gods of the elements around them, and even within themselves?† Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature - the grosser effects of

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† The "Gods of the Elements" are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves. . .

which are perceived by us in what Science is pleased to call the "modes of motion" — the imponderable forces and what not — are the still higher noumenoi of still higher Hierarchies.

It was the "Golden Age" in those days of old, the age when the "gods walked the earth, and mixed freely with the mortals." Since then, the gods departed (*i.e.*, became invisible), and later generations ended by worshipping their kingdoms — the Elements.

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes — hence the first-begotten and humanly-born mortals — who became the first "Sacrificers" to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built,\* as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel — the latter the life-bearing soil, the former "the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the

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\* Cain was the *sacrificer*, as shown at first in chap. iv. of *Genesis*, of "the fruit of the ground," of which he was *first tiller*, while Abel "brought of the firstlings of his flock" to the Lord. Cain is the symbol of the first male, Abel of the first female humanity, Adam and Eve being the types of the third race. (See "*The Mystery of Cain and Abel.*") The "murdering" is blood-shedding, but not taking life.

righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself — or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, "the mighty men of renown in those days" (*Gen.* vi.); who become with the Fifth Race the *Kabirim*: Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god. At the same time this sexual religion was closely allied to, based upon and blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern Pole, the *pit*, cosmically and terrestrially — whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two poles were denominated, by the ancients, Dragons and Serpents — hence good and bad Dragons and Serpents, and also the names given to the "Sons of God" (Sons of Spirit and Matter): the good and bad Magicians. This is the origin of this dual and triple nature in man. The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges

his entire life-cycle; — the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the ONE into various contrasted aspects.

The reader, therefore, will not be surprised if so considerable space is devoted in each case to an attempt to elucidate this difficult and obscure subject. A good deal must necessarily be said on its symbolical aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The "Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone.

## No Devils Outside Humanity

Thus it has now become self-evident that postulating as we do (a) the appearance of man before that of other mammalia,

and even before the ages of the huge reptiles; (b) periodical deluges and glacial periods owing to the karmic disturbance of the axis; and chiefly (c) the birth of man from a Superior Being, or what materialism would call a *supernatural* Being, though it is only *super-human* — it is evident that our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of the Mankind in the Third Race — all those Monads of men who had reached the highest point of Merit and *Karma* in the preceding Manvantara — owed their psychic and *rational* natures to divine Beings *hypostasizing* into their fifth principles, and the *Secret Doctrine* must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that those angels are identical with their "Fallen" Spirits, than the esoteric tenet will be proclaimed most terribly heretical and pernicious.\* The *divine* man dwelt in the animal, and, therefore, when the physiological separation took place in the natural course of evolution — when also "all the animal creation was *untied*," and males were attracted to *females* — *that race fell*: not because they had eaten of the fruit of Knowledge and knew good from evil, but because they knew

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\* It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness (the "Seven circles of fire" of Pymander), that St. James is made to say that "this Wisdom (*psüche* in the original) descended not from above, but is earthly, sensual, *devilish*"; and *Psüche* is *Manas*, the "human soul," the Spiritual Wisdom or Soul being *Buddhi*. Yet *Buddhi per se*, being so near the Absolute, is only *latent* consciousness.

no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyān-Chohans had incarnated.\* "When we have ascertained the extent of the Universe and learnt to know all that there is in it, we will multiply our race," answer the *Sons of Will and Yoga* to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated ascetics will "multiply," *i.e.*, once more produce *Mind-born* immaculate Sons — in the Seventh Root-Race.

It is so stated in the Purānas; in *Adi Parvan* (p. 115) and *Brahmā Purāna*, etc. In one portion of the *Pushkara Mahatmya*, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny (the "Sons of passive Yoga"), will not create men, "*converts half himself into a female by whom he begets daughters,*" the future females of the Third Race which begat the giants of Atlantis, the Fourth Race, so called. In the Vishnu Purāna it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.

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\* This is the "undying race" as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Narada, the divine Rishi, alleged to have dissuaded the Haryaswas and the Sabalāswas, the sons of Daksha, from procreating their species, by saying "Be born in the womb; there shall not be a resting place for thee in all these regions"; after this Narada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in another.

Happily for the human race the "Elect Race" had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyānis before Humanity had become quite material. When the last sub-races — save some lowest — of the Third Race had perished with the great Lemurian Continent, "the seeds of the *Trinity of Wisdom*" had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another.

(b) The first war that earth knew, the first human gore shed, was the result of man's eyes and senses being opened; which made him see that the daughters of his Brethren were fairer than his own, and their wives also. There were rapes committed before that of the Sabines, and Menelaus robbed of their Helens before the Fifth Race was born. Titans or giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race — that of the giants.

For "there *were* giants" in the days of old, indeed† and the

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† The traditions of every country and nation point to this fact. Donnelly quotes from Father Duran's *Historia Antigua de la Nueva Espana* of 1885, in which a native of Cholula, a centenarian, accounts for the building of the great pyramid of Cholula, by saying as follows: "In the beginning, before the light of the Sun had been created, this land (Cholula) was in obscurity and darkness . . . but immediately *after the light of the Sun arose in the East*, there appeared gigantic men . . . who built the said pyramid, its builders being scattered after that to all parts of the Earth."

"A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinanes," says the author of "Atlantis" (p. 204.)

evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same in the flora going *pari passu* with the fauna in respect of size. The pretty ferns we collect and dry among the leaves of our favourite volumes are the descendants of the gigantic ferns which grew during the carboniferous period.

Scriptures, and fragments of philosophical and scientific works — in short, almost every record that has come down to us from antiquity — contain references to giants. No one can fail to recognize the Atlanteans of the Secret Doctrine in the Râkshasas of Lanka — the opponents conquered by Rama. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments of attention.

## Are Giants A Fiction?

Here, again, we come into collision with Science. The latter denies, so far, that man has ever been much larger than the average of the tall and powerful men one meets with occasionally now. Dr. Henry Gregor denounces such traditions as resting upon ill-digested facts. Instances of mistaken judgments are brought forward. Thus, in 1613, in a locality called from time immemorial the "Field of Giants" in the Lower Dauphine (France, four miles from St. Romans) enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even to Teutobochus, the Teuton chief slain by Marius. But Cuvier's

later research proved them to be the fossil remains of the *Dinotherium giganteum* of the family of tapirs, 18 feet long. Ancient buildings are pointed to as an evidence that our earliest ancestors were not much larger than we are, the entrance doors being of no larger size than they are now. The tallest man of antiquity *known to us* was the Roman Emperor Maximus, we are told, whose height was only seven and a half feet. Nevertheless, in our modern day we see every year men taller than this. The Hungarian who exhibited himself in the London Pavilion was nearly 9 feet high. In America a giant was shown 9 ½ feet tall; the Montenegrin Danilo was 8 feet 7 inches. In Russia and Germany one often sees men in the lower classes above 7 feet. And as the apetheorists are told by Mr. Darwin that the species of animals which result from cross breeding "always betray a *tendency to revert to the original type,*" they ought to apply the same law to men. Had there been no giants as a rule in ancient days, there would be none now.

All this applies only to the historic period. And if the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove undeniably in the opinion of science the claim here advanced, it is but a question of time. Moreover, as already stated, human stature is little changed since the last racial cycle. The Giants of old are all buried under the Oceans, and hundreds of thousands of years of constant friction by water would reduce to dust and pulverize a brazen, far more a human skeleton. But whence the testimony of well-known classical writers, of philosophers and



men who, otherwise, never had the reputation for lying? Let us bear in mind, furthermore, that before the year 1847, when Boucher de Perthes forced it upon the attention of Science, almost nothing was known of fossil man, for archæology complacently ignored his existence. Of Giants who were "in the earth in those days" of old, the Bible alone had spoken to the wise men of the West, the Zodiac being the solitary witness called upon to corroborate the statement in the persons of Atlas or Orion, whose mighty shoulders are said to support the world.

Nevertheless, even the "Giants" have not been left without their witnesses, and one may as well examine both sides of the question. The three Sciences — Geological, Sidereal and Scriptural (the latter in its Universal character) — may furnish us with the needed proofs. To begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. "All those bones" writes Frederic de Rougemont — who, though believing too piously in Noah's ark and the Bible, is none the less a Scientific witness — "all those skeletons found in the Departments of the Gard, in Austria, Liege, etc., etc. . . those skulls which remind all of the negro type. . . and which by reason of that type might be mistaken for animals, have all belonged to men of *very high stature*". . . ("*Histoire de la Terre*," p. 154) The same is repeated by Lartet, an authority, who attributes a *tall stature* to those who were submerged in the deluge (not necessarily "Noah's") and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not stop at that of Tertullian, who assures us that in his day a number of giants were found at Carthage — for, before his testimony can be accepted, his own identity\* and actual existence would have to be proven. But we may turn to the scientific journals of 1858, which spoke of a *sarcophagus of giants* found that year on the site of that same city. As to the ancient pagan writers — we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself at Sigeus. This skeleton may perhaps not have belonged, as believed by Protesilaus, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a giant, as well as that other one discovered by Messecrates of Stire, at Lemnos — "horrible to behold," according to Philostratus (*Heroica*, p. 35). Is it possible that prejudice would carry Science so far as to class *all* these men as either fools or *liars*?

Pliny speaks of a giant in whom he thought he recognised Orion, the son of Ephialtes (*Nat. Hist.*, vol. VII, ch. xvi.). Plutarch declares that Sertorius saw the tomb of Antæus, the giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or Hillus, son of Hercules — all giants, Titans and mighty men. Finally the Abbé Pègues (*cited in de Mirville's Pneumatologie*) affirms in his curious work on "*The Volcanoes of Greece*" that "in the neighbourhood of the

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\* There are critics who, finding no evidence about the existence of Tertullian save in the writings of Eusebius "the veracious," are inclined to doubt it.

volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which must have necessitated everywhere the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic." (Page 48.)

In the same work above cited of the Abbé Pègues, the author wonders why in Bible and tradition the *Gibborim*, (Giants, the mighty ones) the *Rephaim*, or the spectres (*Phantoms*), the *Nephilim*, or the fallen ones — (*irruentes*) — are shown "as if identical, though they are all *men*, since the Bible calls them the primitive and the mighty ones" — e.g., Nimrod. The "Doctrine" explains the secret. These names, which belong by right only to the four preceding races and the earliest beginning of the Fifth, allude very clearly to the first two *Phantom* (astral) races; to the *fallen one* — the Third; and to the race of the Atlantean Giants — the Fourth, after which "men began to decrease in stature."

Bossuet (*Elevations* p. 56) sees the cause of subsequent universal idolatry in the "original sin." "Ye shall be as gods," says the serpent of *Genesis* to Eve, thus laying the first germ of the worship of *false divinities*. Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human figures. But, if it is the latter that idolatry is made to rest upon, then the two Churches, the Greek and the Latin especially, are as idolatrous and pagan as any other religion.\*

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\* And that, notwithstanding the formal prohibition at the great Church Council of Elyrus in A.D. 303, when it was declared that "the form of

It is only in the Fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. Till then, they had been truly gods, as pure and as divine as their progenitors, and the expression of the allegorical serpent does not, as sufficiently shown in the preceding pages, refer at all to the physiological fall of men, but to their acquiring the knowledge of good and evil, which knowledge comes to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that "Adam knew Eve his wife" (*Genesis iv.*). It is not, however, by the dead-letter of the Hebrew Bible that we shall check the tenets of the *Secret Doctrine*; but point out, rather, the great similarities between the two in their esoteric meaning.

It is only after his defection from the Neo-Platonists, that Clement of Alexandria began to translate *gigantes* by *serpentes*, explaining that "Serpents and Giants signify *Demons*." (*Genesis, chapter v.*)†

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God, which is immaterial and invisible, shall not be limited by figure or shape." In 692, the council of Constantinople had similarly prohibited "to paint or represent Jesus *as a lamb*," as also "to bow the knee in praying, as it is the act of idolatry." But the council of Nicæa (787) brought this idolatry back, while that of Rome (883) excommunicated John, the Patriarch of Constantinople, for his showing himself a declared enemy of image worship.

† Treating of the Chinese Dragon and the literature of China, Mr. Ch. Gould writes in his "*Mythical Monsters*" on p. 212: — "Its mythologies, histories, religions, popular stories and proverbs, all teem with references to a mysterious being *who has a physical nature and spiritual attributes*. Gifted with an accepted form, which he has the supernatural

We may be told that, before we draw parallels between our tenets and those of the Bible, we have to show better evidence of the existence of the giants of the Fourth Race than the reference to them found in Genesis. We answer, that the proofs we give are more satisfactory, at any rate they belong to a more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In *Shoo-King* (4th

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power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject. . . "

This "mysterious being" is the *mythical* Dragon, *i.e.*, the symbol of the *historical*, actual Adept, the master and professor of occult sciences of old. It is stated already elsewhere, that the great "magicians" of the Fourth and Fifth Races were generally called the "Serpents" and the "Dragons" after their progenitors. All these belonged to the hierarchy of the so-called "Fiery Dragons of Wisdom," the Dhyan Chohans, answering to the Agnishwatta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, identified with the god of fire. More is said in the text. Now Clement, an initiated Neo-Platonist, knew, of course, the origin of the word "Dragon," and why the initiated Adepts were so-called, as he knew the secret of *Agathodæmon*, the Christ, the seven-vowelled Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the *rivals* of Jehovah, the angels supposed to have rebelled against that Elohim as the Titan-Prometheus rebelled against Zeus, the usurper of his father's kingdom; and that "Dragon" was the mystic appellation of the "Sons of Wisdom"; from this knowledge came his definition, as cruel as it was arbitrary, "Serpents and Giants signify *Demons*," *i.e.*, not "Spirits," but *Devils*, in Church parlance.

part, chap. XXVII, p. 291), anyone can read in the French translation, "When the Mao-tse" ("that antediluvian and perverted race," explains the Annotator, "which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton"),\* "*according to our ancient documents*, had, owing to the beguilements of *Tchy-Yeoo*, troubled all the earth, it became full of brigands." The Lord Chang-ty (a king of the *divine* dynasty) saw that his people had lost the last vestiges of virtue. Then he commanded Tehong and Lhy (two lower Dhyan Chohans) to cut away every communication between heaven and earth. Since then, there was *no more going up and down!*"†

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\* "What would you say to our affirmation that the Chinese — I speak of the inland, the true Chinaman, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race — reached their highest civilization when the Fifth had hardly appeared in Asia" (*Esoteric Buddhism*, p. 67). And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archæologists only have been able to procure such priceless works.

† Remember the same statement in the Book of Enoch, as also the ladder seen by Jacob in his dream. The "two worlds" mean of course the "two planes of Consciousness and Being." A seer can commune with beings of a higher plane than the earth, without quitting his arm-chair.

## The Seven Virgin Youths

"Going up and down" means an untrammelled communication and intercourse between the two worlds. Not being in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together; especially those corroborated by direct as well as by inferential evidence found in ancient literature and history. As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal *divine* man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men — in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumâric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these

Elect were the germ of a Hierarchy *which never died since that period*: —

*"The inner man of the first \* \* \* only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the salvation of mankind. . . ." "Out of the seven virgin-men ( Kumâra\* ) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (Gnyana). Thou shalt never speak, O Lanoo, of these great ones (Maha . . .) before a multitude, mentioning them by their names. The wise alone will understand." . . . † (Catechism of the inner Schools.)*

It is these sacred "Four" who have been allegorized and symbolized in the "*Linga Purâna*," which states that Vamadeva (Siva) as Kumâra is reborn in each Kalpa (*Race* in this instance), as four youths — four, white; four, red; four, yellow; and four, dark or brown. Let us remember that Siva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste asceticism itself

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\* *Vide supra* the *Commentary* on the Four Races — and on the "Sons of Will and Yoga," the immaculate progeny of the Androgynous Third Race.

† In the Kabala the pronunciation of the four-lettered *ineffable* name is "a most secret arcanum" — "a secret of secrets."

which incarnates in these Elect. It is only after *getting married* and being dragged by the gods from his terrible ascetic life, that Rudra becomes Siva, a god, and not one of a very virtuous or merciful type, in the Hindu Pantheon. Higher than the "Four" is only ONE on Earth as in Heavens—that still more mysterious and solitary Being described in Book I.

We have now to examine the nature of the "Sons of the Flame" and of "Dark Wisdom," as well as the *pros* and *cons* of the Satanic assumption.

Such broken sentences as could be made out from the fragments on the tile, which George Smith calls "the Curse after the Fall" (see p. 81 of his "Chaldean Account of Genesis"), are of course allegorical; yet they corroborate that which is taught of the true nature of the *fall of the angels* in our Books. Thus, it is said in line 12 that the "Lord of the earth his name called out, the father Elu" (Elohim), and pronounced his curse, which "The God Hea heard, and his liver was angry, because *his man* (Angelic man) had corrupted his purity (14 and 15)," for which Hea expresses the desire that " '*Wisdom and knowledge*' hostilely may they injure him (man)."

The latter sentence points to the direct connection of the Chaldean with the Genetic account. While Hea tries to bring to nought the wisdom and knowledge gained by man, through his newly-acquired intellectual and conscious capacity of creating in his turn (thus taking the monopoly of creation out of the hands of God (the Gods)), the Elohim do the same in the third chapter of *Genesis*. Therefore the Elohim sent him out of Eden.

But this was of no avail. For the spirit of divine Wisdom being upon and *in* man — verily the Serpent of Eternity and all Knowledge, that *Manasic* spirit, which made him learn the secret of *creation* on the Kriyasaktic, and of procreation on the earthly planes — led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods.

The early Atlanto-Lemurians are charged with taking unto themselves (divine incarnations) wives of a lower race, namely, the race of the hitherto mindless men. Every ancient Scripture has the same, more or less disfigured legend. Primarily, the angelic *Fall*, which has transformed the "first-born" of God into the Asuras, or into the Ahriman and Typhon of the "pagans" (*i.e.*, if the accounts given in the Book of Enoch,\* and in Hermes, in Purânas and Bible are taken

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\* Returning once more to the most important subject in the archaic Cosmogony, it may be said that even in the Norse legends, in the Sacred Scrolls of the goddess Saga, we find Loki, the brother by blood of Odin (as Typhon, Ahriman, and others are brothers of Osiris and Ormazd), becoming evil only later, when he has mixed too long with humanity. Like all other fire or light gods — fire burning and destroying as well as warming and giving life — he ended by being accepted in the destructive sense of "fire." The name *Loki*, we learn ("*Asgard and the Gods*," p. 250), has been derived from the old word "liechan," to enlighten. It has, therefore, the same origin as the Latin "*lux*, light." Hence *Loki* is identical with Lucifer (light-bringer). This title, given to the Prince of Darkness, is very suggestive and is a *vindication* in itself against theological slander. But *Loki* is still more closely related to Prometheus, as he is shown chained to a sharp rock, while Lucifer, identified with Satan, was chained down in hell; a circumstance, however, which prevented neither of them from acting in all freedom on Earth, if we accept the theological

literally), when read esoterically means simply this: —

Sentences such as: "In his (Satan's) ambition he raises his hand against the Sanctuary of the God of Heaven" etc., ought to read: "Prompted by the law of eternal evolution and Karma, the angel incarnated on earth in man; and as his Wisdom and Knowledge are still divine, although his body is earthly, he is (allegorically) accused of divulging the mysteries of Heaven." He combines and uses the two for purposes of human, instead of super-human, procreation. Henceforth, "man will beget, not create."\* But as, by so doing, he has to use his weak body as the

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paradox in its fulness. *Loki* is a beneficent, generous and powerful god in the beginning of times, and the principle of good, not of evil, in early Scandinavian theogony.

\* The Greek mythos just alluded to a few pages back, namely the mutilation of *Uranos* by his son *Kronos* in the Greek theogony, is an allusion to this theft by the Son of the Earth and Heavens of the *divine creative fire*. If *Uranos*, the personification of the celestial Powers, has to stop creating (he is made impotent by *Kronos*, the god *in time*) so, in the Egyptian Cosmogony it is *Thot*, the god of Wisdom, who regulates this fight between *Horus* and *Set*, the latter being served by the former as *Uranos* is by *Kronos* (see "*Book of the Dead*" ch. XVII. V. 26). In the Babylonian account it is the god *Zu*, who strips "the father of the gods" of *umsimi* — the ideal creative organ not the *crown* (!) as G. Smith thought (see pp. 115 and 116 Chaldean Account). For, in the fragment K. 3454 (British Museum) it is said very clearly, that *Zu* having stripped the "venerable of Heaven" of his *desire*, he carried away the *umsimi* of the gods, and burnt thereby the *teroti* (the power) of all the other gods, thus "governing the *seed* of all the angels" (15). As the *umsimi* was on the seat of *Bel*, it could hardly be the "crown." A fourth version is in the Bible. *Ham*

means of procreation, that body will pay the penalty for this wisdom, carried from heaven down to the earth; hence the corruption of physical purity will become a temporary curse.

The mediæval Kabalists knew this well, since one of them did not fear to write: "The Kabala was first taught by God himself to a select Company of Angels who formed a theosophic school in Paradise. After the FALL the Angels most graciously communicated this heavenly doctrine to the disobedient child of Earth, to furnish the protoplasts with the means of returning to their pristine nobility and felicity" (Quoted by *Christian Ginsburg from the Kabala*). This shows how the event — of the Sons of God, marrying and imparting the divine Secrets of Heaven to the daughters of men — allegorically told by *Enoch* and in the sixth chapter of *Genesis* was interpreted by the Christian Kabalists. The whole of this period may be regarded as the *pre-human* period, that of divine man, or as *plastic* Protestant theology now has it — the *pre-adamite* period. But even *Genesis* begins its *real* history (*chap. vi.*) by the *giants* of "those days" and the "Sons of god" marrying and teaching their wives — the daughters of man.

This period is the one described in the *Purânas*; and relating as it does to days lost in archaic ages, hence pre-historic, how can any anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole *personnel* of the *Brâhmanas* and *Purânas* — the

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is the Chaldean *Zu*, and both are cursed for the same allegorically described crime.

Rishis, Prajâpatis, Manus, their wives and progeny — belong to that pre-human period. All these are the *Seed of Humanity*, so to speak. It is around these "Sons of God," the "Mind born" astral children of Brahmâ, that our physical frames have grown and developed to what they are now. For, the Purânîc histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the "Siva eye" of the ancient Seers, (the "third eye" of our Stanzas) and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look at, but in whom *lower, more material*, though sidereal, beings had incarnated. These beings in female forms (Lilith is the prototype of these in the Jewish traditions) are called in the esoteric accounts "Khado" (Dâkini, in Sanskrit). Allegorical legends call the chief of these Liliths, *Sangye Khado*, (Buddha Dâkini, in Sanskrit); all are credited with the art of "walking in the air," and the greatest *kindness to mortals*; but *no mind* —

only animal instinct.\*

## The Tibetan Lilith

(c) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body — that "miracle of miracles," as an English author calls it — and ended by that of its respective sexes. The worshippers were giants in stature; but they were giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the *Principles* had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters" — *i.e.*, men of distinct varieties from themselves.

Speaking of the Giants, Creuzer describes them well in saying that:—

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\* These are the beings whose legendary existence has served as a ground-work upon which to build the rabbinical Lilith, and what the believers in the Bible would term the antediluvian women, and the Kabalists the pre-Adamite races. They are no fiction — this is certain, however fantastic the exuberance of later growth.

"Those children of Heaven and Earth were endowed at their birth by the *Sovereign Powers*, the authors of their being, with extraordinary faculties both moral and physical. They *commanded the Elements, knew the secrets of heaven and the earth, of the sea and the whole world, and read futurity in the stars.* . . . It seems, indeed, as though one has to deal, when reading of them, *not with men as we are* but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her. . . . All these beings *are marked with a character* of MAGIC and SORCERY. . . ."

And so they were, those (now) legendary heroes of the pre-historic, still, once really existing races. Creuzer was wise in his generation, for he did not charge with deliberate deceit, or dullness and superstition, an endless series of recognized philosophers, who mention these races and assert that, even in their own time, they saw their fossils. There were sceptics in days of old — no fewer and as great as they are now. But even a Lucian, a Democritus and an Epicurus yielded to the evidence of *facts* and showed the discriminative capacity of really great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than our modern wise men are; for, as well remarked by the author of some "*Notes on Aristotle's Psychology in Relation to Modern Thought*" (*in Mind*):—

"The common division of history into ancient and modern is . . . misleading. The Greeks in the 4th century, B.C. were in many respects moderns especially, we may add, in their scepticism. They were not very likely to accept *ables* so easily .

.."

Yet the "Lemurians" and the Atlanteans, "those children of Heaven and Earth," were indeed marked with a character of SORCERY; for the Esoteric doctrine charges them precisely with that, which, if believed, would put an end to the difficulties of science with regard to the origin of man, or rather, his anatomical similarities to the *Anthropoid Ape*. It accuses them of having committed the (*to us*) abominable crime of breeding with so-called "animals," and thus producing a truly pithecoïd species, now extinct. Of course, as in the question of spontaneous generation — in which Esoteric Science believes, and which it teaches — the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean giants, nor yet the "animals," were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject — those of the physiologists included — are too uncertain and fluctuating to permit them an absolute denial *a priori* of such a fact.

A careful perusal of the Commentaries would make one think that the Being that the new "*incarnate*" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII. and what is said in its first verse (24th): — that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully,



others projected into the forms only a *spark*, while some of the shadows were left over from being *filled* and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve were supposed, with Cain and Abel, to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Singhalese regard the Veddhas of their jungles as *speaking animals* and no more, some British people believe firmly, in their arrogance, that every other human family — especially the dark Indians — is an *inferior* race. Moreover there are naturalists who have sincerely considered the problem whether some savage tribes — like the Bushmen for instance — can be regarded as *men* at all. The Commentary says, in describing that species (or race) of animals "fair to look at" as a biped: — "*Having human shape, but having the lower extremities, from the waist down, covered with hair.*" Hence the race of the *satyrs*, perhaps.

## The Races of Men Not All Human

If men existed two million years ago, they must have been — just as the animals were — quite different physically and

anatomically from what they have become; and they were nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world breeds strictly *inter se*, *i.e.*, in accordance with genus and species — only since the appearance *on this earth* of the Atlantean race. As demonstrated by the author of that able work, "*Modern Science and Modern Thought*," this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, "appears to be a *prima facie* deduction rather than an absolute law" even now. He shows that "different species, do, in fact, often breed together, as may be seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile. . . . but this rule is not universal, and recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile." The progeny of wolf and dog is also instanced, as that of several other domestic animals (p. 101); "like foxes and dogs again, and the modern Swiss cattle shown by Rutimeyer as descended from three distinct species of fossil-oxen, the *Bos primigenius*, *Bos longifrons* and *Bos frontosus*." Yet some of those species, as the ape family, which so clearly resembles man in physical structure, contain, we are told, "numerous branches, which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series" — the gorilla and chimpanzee, for instance (see *Addenda*).

Thus Mr. Darwin's remark — or shall we say the remark of Linnæus? — *natura non facit saltum*, is not only corroborated by Esoteric Science but would — were there any chance of the

real doctrine being accepted by any others than its direct votaries — reconcile in more than one way, if not entirely, the modern Evolution theory with facts, as also with the absolute failure of the Anthropologists to meet with the "missing link" in our Fourth Round geological formations.

We will show elsewhere that, however unconsciously to itself, modern Science pleads our case upon its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be *the descendant of man*, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe as he ever did that —

*"Man was the first and highest (mammalian) animal that appeared in this (Fourth Round) creation. Then came still huger animals; and last of all the dumb man who walks on all fours." For, "the Rākshasas (giant-demons) and Daityas (Titans) of the "White Dwipa" (continent) spoiled his (the dumb man's) Sires." (Commentary.)*

Furthermore, as we see, there are anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of modern science and the Archaic Doctrine. It is true that English scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary Man. They, each and all, measure the antiquity of Homo

primigenius by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene Man. Prof. Seeman and Mr. Grant Allen have relegated his advent to the Eocene, but, speaking generally, English scientists consider that we cannot safely go beyond the quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age Man. Further on we shall compare such estimates with the figures given in the Brahminical exoteric books which approximate to the esoteric teaching.

(d). . . Then, "*the third eye acted no longer*," says the Stanza, because MAN had sunk too deep into the mire of matter.

What is the meaning of this strange and weird statement in Verse 42, concerning the "third eye of the Third Race which had died and acted no longer"?

A few more occult teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified, in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into activity by occult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the third Eye has to be

first explained.

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## The Races with the "Third Eye"

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's eye called esotericism on almost every inch of the occult grounds travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact science; this, not only in order to contrast the two, but to defend our position.\*

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\* For suggestiveness, we would recommend a short article in the *Theosophist* of August, 1887, "Esoteric Studies." Its author expounds therein quite an occult theory, though to the world a new idea: "the progress of the *Monad* concurring with the *retrogression* of Form" (666), i.e., "with decrease of the *vis formativa*." He says, "Who knows what shape vehicled the Ego in remote *rings* (Rounds, or races?) . . .? May not man's type have been that of the *Simiadaæ* in its variety? Might not the monkey-kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?" . . . and winds up a very clever, though too short, exposition of his theory by saying that which every true occultist will endorse: "With physico-ethereal man there must be *involution* of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air-plane*, one or more which

It may be complained by some that too little is said of the physical, *human* side of the extinct races, in this history of their growth and evolution. Much more might be said assuredly, if simple prudence did not make us hesitate at the threshold of every new revelation. That, which finds its possibility and landmarks in the discoveries of modern science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate — and therefore denies as facts in nature — is withheld.

But even such statements as these — e.g., that of all the mammalians, man was the earliest; that it is man who is the indirect ancestor of the Ape; and that he was a kind of a Cyclops in days of old — will all be contested, yet, scientists will never be able to prove — except to their own satisfaction — that *it was not so*. Nor can they admit that the first two races of men were too ethereal and phantom-like in their constitution, organism, and *shape*, even to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the store-house, so to speak, of *all the seeds of life* for this

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will be developed for his successive embodiments *when procreated forms are given* — a process which will include all mankind only very gradually. The (*pre?*) Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be liliputians — beauteous, luminous, diaphanous — but will assuredly be giants in mind" (p. 671, art. by Visconde de Figanieri, F.T.S.).

Round, vegetable and animal alike.\* As En-Soph is "One, notwithstanding the innumerable forms which are in him" (Zohar," i. 21a), so is man, on Earth the microcosm of the macrocosm. "As soon as man appeared, everything was complete. . . for everything is comprised in man. He unites in himself all forms (Ibid., iii. 48a)." "The mystery of the earthly man is after the mystery of the Heavenly Man" (ii. 76a). The human form — so called, because it is the vehicle (under whatever shape) of the divine man — is, as so intuitionally remarked by the author of "Esoteric Studies,"† the new type, at the beginning of every Round, "as man never can be, so he never has been, manifested in a shape belonging to the animal kingdom *in esse*." The author proceeds, "he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been the new type of the cycle. The human shape, in one ring (?), as I imagine, becomes cast-off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below."

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\* It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the seed of vegetable life could not be in the First Race. We say it could; for up to man's appearance in this Round, the vegetation was of quite another kind than it is now, and quite ethereal, this for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to imbibe for its development, its nutrition and growth. They are inter-dependent in their physical and achieved forms.

† "Visconde de Figaniere, F.T.S." (*The Theosophist*, Aug. 1887, page 676.)

If the idea is what we understand it to mean — for the "rings" spoken of throw some confusion upon it — then it is the correct esoteric teaching. Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the "Soul," for the Zohar, repeating the archaic teaching, distinctly says that "the real man is the Soul, and his material frame no part of him") — man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.‡

Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the *Vendidad* of the Mazdeans, as they are in the Chaldean and the Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindu Scriptures. It is found in the allegory of Vaivasvata Manu and his Ark with the Seven Rishis, as in that of the Rishis, each of whom is shown the father and progenitor of specified animals, reptiles, and even monsters (See *Vishnu* and other *Purânas*). Open the Mazdean *Vendidad*, at Fargard ii., at verse 27 (73) and read the command of Ormazd to Yima, a Spirit of the Earth, who symbolizes the three races, after telling him to build a *vara* ("an enclosure," an *argua* or vehicle). . .

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‡ It is stated in the Zohar that the "primordial worlds" (sparks) could not continue because *man was not as yet*. "The human form contains everything; and as it did not as yet exist, the worlds were destroyed."

"Thither (into the *vara*) thou shalt bring *the seeds of men and women*, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle," etc., etc.; and v. 28 (74) . . . "all those seeds shalt thou bring, two of every kind, *to be kept inexhaustible there*, so long as those men shall stay in the *vara*." Those "men" in the "Vara" are the "Progenitors," the heavenly men or Dhyani, the future *Egos* who are commissioned to inform mankind. For "Vara," or the "Ark" (or again the Vehicle) simply means MAN.\* Verse 30 says: . . . "thou shalt seal up the *vara* (after filling it up with the seeds), and thou shalt make a door and a *window self-shining within*," which is the Soul. And when Yima inquires of Ahura Mazda how he shall manage to make that *vara*, he is answered: "Crush the earth . . . and knead it with thy hands, as the potter does when kneading the potter's clay" (31).

The Egyptian ram-headed god makes man of clay on a potter's wheel, and so in Genesis do the Elohim fashion him out of the same material.

When the "Maker of the material world" (Ahura Mazda) is asked, furthermore, what is to give light "to the *Vara* which Yima made," he is told that "There are *uncreated* lights and *created* lights" and that "there" (in Airyana Vaêgô, where *Vara*

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\* This is the meaning when the allegory and symbol are opened and read by means of the *human* key, or the key to terrestrial anthroposophy. This interpretation of the "ark" symbolism does not in the least interfere with its astronomical, or even theogonic keys; nor with any of the other six meanings. Nor does it seem less scientific than the modern theories about the origin of man. As said, it has seven keys to it, like the rest.

is built), "the stars, the moon, and the Sun are only once (a year) seen to rise and set" and a year seems only as a day (and night) a clear reference to the "land of the Gods" or the (now) polar regions. Moreover another hint is contained in this verse: a distinct allusion to the "uncreated lights" which enlighten man within — his principles. Otherwise, no sense or reason could be found in Ahura Mazda's answer (V. 40), which is forthwith followed by Verse 41 saying that "Every fortieth year, to every couple (hermaphrodite) *two are born, a male and female*,"† the latter being a distinct echo of the Secret Doctrine, of a Stanza which says —

*"At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third. . . ."*

Which is clear, since "every sun" meant a whole year, the latter being composed of one day then, as in the arctic circle it is now composed of six months. According to the old teaching, the axis of the earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar day lasted during the whole period of the earth's revolution about the sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to astronomy as now taught and understood: but who can say that changes in the motion of the earth, which do

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† Vendidad Sadah, See also Bund. XV.; and J. Darmesteter's translation of the *Vendidad*. "Sacred Books of the East."

not take place now, did not occur millions of years back?

Returning once more to the statement that *Vara* meant the MAN of the Fourth Round, as much as the Earth of those days, the moon, and even Noah's ark, if one will so have it — this is again shown in the dialogue between Ahura Mazda and Zarathustra. Thus when the latter asks —

V. 42. "O Maker of the Material World, thou Holy One! Who is he who brought the law of Mazda into the *Vara* which Yima made?"

"Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathustra.' . . ."

"The bird Karshipta dwells in the heavens: were he living on the earth he would be king of birds. He brought into the var of Yima, and recites the Avesta *in the language of birds.*" (*Bund. xix and xxiv.*)

This again is an allegory and a symbol misunderstood by the Orientalists only, who see in this bird "an incarnation of lightning," and say its song was "often thought to be the utterance of a god and a revelation," and what not. Karshipta is the human mind-soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the *Vara* or man, than he understood the law of Mazda, or Divine Wisdom. In the "Book of Concealed Mystery" it is said of the tree, which is the tree of knowledge of good and evil: "In its branches (of the tree) the birds lodge and build their nests," or *the Souls* and the

Angels have their place!.\* Therefore, with the Kabalists it was a like symbol. "Bird" was a Chaldean, and has become a Hebrew synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the "Bird's Nest" was with both Heaven, and is God's bosom in the *Zohar*. The perfect Messiah enters Eden "into that place which is called the Bird's Nest" (*Zohar, ii., 8b*). "Like a bird that is flying from its nest, and that is the Soul from which the Shekeelah (divine wisdom or grace) does not move away" (*Zohar, iii., 278a; Myer's Qabbalah, 217*). "The Nest of the eternal Bird, the flutter of whose wings produces life, is boundless space," says the Commentary, meaning Hansa, the bird of Wisdom.

It is Adam Kadmon who is the (Sephirothal) tree, and it is he who becomes the "Tree of knowledge of good and evil" esoterically. And that "tree hath around it seven columns (seven pillars) of the world, or *Rectores*"; the same "*Progenitors*" or "*Sephiroth*" again "operating through the respective orders of Angels in the spheres of the seven planets," etc., one of which orders begets giants (*Nephilim*) on Earth.

It was the belief of entire antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already yielded in isolated cases groups of skeletons of nine and twelve feet high.† These belong to tribes of the early Fifth

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\* See "*Kabbalah Unveiled*" by S. McGregor Mathers, p. 104.

† Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type* — the full meaning of which, in the case of human monsters, is embraced in the esoteric solution of the embryological

Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindu Purânas and the Greek Hesiod and Homer, were based on the hazy reminiscences of real Titans — men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times — and of actual Cyclopes — three-eyed mortals.

It has been often remarked by observant writers, that the "origin of nearly every popular myth and legend could be traced invariably to a fact in Nature."

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness.\*

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problem — as proof of their arguments, would do well to inquire into those instances of *modern giants* who are often 8, 9, and even 11 feet high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

\* See "*Mythical Monsters*," by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See in Mr.

The evidence for the Cyclopes — a race of giants — will be pointed out in forthcoming Sections, in the Cyclopean remnants, so called to this day. An indication that, during its evolution and before the final adjustment of the human organism — which became perfect and symmetrical only in the Fifth Race — the early Fourth Race may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To the Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*; that the *inner* senses — innate in the first human races — atrophied during racial growth and the material development of the outer senses; to the student of Esoteric symbology, finally, this statement is no conjecture or possibility, but simply *a phase of the law of growth, a proven fact*, in short. They understand the meaning of this passage in the *Commentaries* which says: —

*"There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head, yet three eyes. They could see before them and behind them.† A KALPA later*

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Sinnett's "*Occult World*," the description of a cavern in the Himalayas filled with relics of human and animal giant bones.

† Viz., the third eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," unriddles probably the mystery of all the representations and idols of the exoteric gods of India. On the Acropolis of Argos, there was a zovanon, a rudely carved wooden statue (attributed to Dædalus), representing a three-eyed

(after the separation of the sexes) *men having fallen into matter, their spiritual vision became dim; and coordinately the third eye commenced to lose its power. . . .When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened, and acquired by artificial stimuli, the process of which was known to the old sages.\* . . .The third eye, likewise, getting gradually PETRIFIED,† soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. . . . . The undefiled Lanoo (disciple, chela) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the 'deva eye.'*"

## Occult Physiology

Unfortunately not. The "deva-eye" exists no more for the

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colossus, which was consecrated to Zeus *Triopas* (three-eyed). The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues (*Schol. Vatic. ad Eurip. Troad. 14*).

\* The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians," sensitives and mediums, as they are called now.

† This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the *pineal gland*, now so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain *mineral concretions* and *sand*, and "nothing more." (*Vide Infra*.)

majority of mankind. The *third eye is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. As for the "four-armed" men, it is they who become the prototypes of the four-armed Hindu gods, as shown in a preceding footnote.

Such is the mystery of the human eye that, in their vain endeavours to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the *Human eye* gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo grow from *within without*" out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on *Darwinian lines*, suggests the curious view that "our" earliest vertebrate ancestor was a *transparent* creature and hence did not mind where the eye was! And so was man "a transparent creature" once upon a time, we are taught, hence our theory holds good. But how does the Lankester hypothesis square with the Hæckelian view that the vertebrate eye originated by changes *in the epidermis*? If it started *inside*, the theory goes into the waste-basket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion — or shall we say admission? — is rendered perhaps necessary by evolutionist necessities. Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory:



The *third eye retreated inwards* when its course was run — another point in favour of Occultism.

The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison d'être* — the transference of the pineal gland (once that "third eye") to the forehead, being an exoteric licence. This throws also a light on the mystery — incomprehensible to some — of the connection between *abnormal*, or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship*, or the development of psychic and occult powers" The answer is contained in the Commentary. When we learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is — when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata*, reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far

the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all; then it may rest on the assumptions of materialistic science itself.

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals — especially among the lower orders of the vertebrata — have a *third eye*, now atrophied, but necessarily active in its origin.\* The Hatteria species, a lizard of the order *Lacertilia*, recently discovered in New Zealand (*a part of ancient Lemuria so called*,

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\* "Deeply placed within the head, covered by thick skin and muscles, true eyes that cannot see are found in certain animals," also, says Hæckel: "Vertebrate . . . blind moles and field mice, blind snakes and lizards. . . . They shun daylight . . . dwelling under the ground. *They were not originally blind* but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." ("*Sense Organs*," Hæckel.) And if *two* eyes could become so atrophied in lower animals, why not one eye — the pineal gland — in man, who is but a higher animal in his physical aspect?

mark well ), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered — as its development and anatomical structure showed — such an analogy with that of the eye, that it was found impossible to see in it anything else. There were and are palæontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right. For this is what is said of the pineal gland in Quain's Anatomy (*Vol. II. ninth edit., pp. 830-851. "Thalamencephalon" Interbrain*): —

"It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The *thalamus opticus* of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process, to be noticed later, into the pineal gland, which remains united on each side by its pedicles to the *thalamus*, and behind these a transverse band is formed as

posterior commissure.

"The lamina *terminalis* (*lamina cinerea*) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the *sella turcica* with the tissue adjoining the posterior lobe of the pituitary body.

"The two *optic thalami* formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebral hemispheres, and behind with that of the middle cephalic vesicle (*corpora quadrigemina*). Soon, however, by increased deposit taking place in their interior, behind, below, and at the sides, the *thalami* become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two *thalami* continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the peduncles of the pineal gland. . . .

"At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the *thalami* while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the *corpora quadrigemina*.

"The formation of the pineal gland and pituitary body

presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*."

The above is specially interesting when it is remembered that, were it not for the development of the hinder part of the cerebral hemispheres backwards, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection to be traced between the (originally) hollow optic tracts and the eyes anteriorly, the pineal gland and its peduncles behind, and all of these with the optic thalami. So that the recent discoveries in connection with the third eye of *Hatteria punctata* have a very important bearing on the developmental history of the human senses, and on the occult assertions in the text.

It is well known, (and also regarded as a fiction now, by those who have ceased to believe in the existence of an immortal principle in man,) that Descartes saw in the pineal gland the *Seat of the Soul*. Although it is joined to every part of the body, he said, there is one special portion of it in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland tied to the brain, yet having an action independent of it, as it could easily be put into a kind of swinging motion "*by the animal Spirits\* which cross the cavities of the skull in every sense.*"

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\* The "Nervous Ether" of Dr. B. W. Richardson, F.R.S. — the nerve-aura of occultism. The "animal spirits" (?) are equivalent to the currents of nerve-auric compound circulation.

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the occult truth than is any Hæckel. For the pineal gland, as shown, is far more connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great law, they would *know* instead of conjecturing; and feel as certain of the future physical transformations of the human kind by the knowledge of its past forms. Then, would they see the fallacy and all the absurdity of their modern "blind-force" and mechanical processes of nature; realizing, in consequence of such knowledge, that the said pineal gland, for instance, could not but be disabled for *physical* use at this stage of our cycle. If the odd "eye" in man is now atrophied, it is a proof that, as in the lower animal, it has once been active; for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man, the interminable and complex vicissitudes and tribulations of zoological development, that median "eye" ended by atrophying along with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the

window of the soul, says popular wisdom,\* and *Vox populi Vox Dei*.

## The Evolution of the Eye

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, viz., to evolve from *within without* the thick coating of physical substance or matter with its internal physiological mechanism — the third eye was primarily, as in man, the only seeing organ. The two physical front eyes developed† later on in both

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\* Let us remember that the *First Race* is shown in Occult sciences as spiritual within and ethereal without; the *second*, psycho-spiritual mentally, and ethero-physical bodily; the *third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the "third eye" *embraces ETERNITY*."

† But in a very different manner to that pictured by Hæckel as an "evolution by natural selection in the struggle for existence" ("*Pedigree of Man*," "*Sense Organs*," p. 335). The mere "thermal sensibility of the skin," to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations present in the eye. It has, moreover, been previously shown that "natural Selection" is a pure myth when credited with the *origination* of variations (*vide infra, Part III, on Darwinian mechanical causation*); as the "survival of the fittest" can only take place after useful variations have sprung up, together with

brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrata, in our day, *i.e.*, beneath an opaque skin.‡ Only the stages of the *odd*, or primeval eye, in man and brute, are now inverted, as the former has already passed that animal *non-rational* stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the "Cyclopean" eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in *Æons* to come.

This explains why the pineal gland reached its highest

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improved organisms. Whence came the "useful variations," which developed the eye? Only from "blind forces . . . without aim, without design?" The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION — reflected through matter.

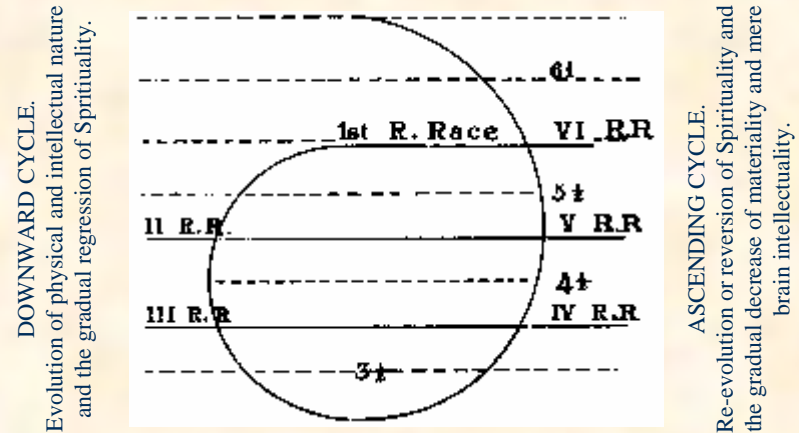
‡ Palæontology has ascertained that in the animals of the Cenozoic age — the Saurians especially, such as the antediluvian *Labyrinthodon*, whose fossil skull exhibits a perforation otherwise inexplicable — the third, or odd eye must have been much developed. Several naturalists, among others E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

development proportionately with the lowest physical development. It is the vertebrata in which it is the most prominent and objective, and in man it is most carefully hidden and inaccessible, except to the anatomist. No less light is thrown thereby on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the *Kali yuga* — the black age which began nearly 5,000 years ago — it was said (paraphrased into comprehensible sentences):

"We (the Fifth Root-Race) in our first half (of duration) onward (on the now ASCENDING arc of the cycle) are on the mid point of (or between) the First and the Second Races — falling downward (i.e., the races were then on the descending arc of the cycle). . . . Calculate for thyself, Lanoo, and see." (Commentary xx.).

Calculating as advised, we find that during that transitional period — namely, in the second half of the First Spiritual ethero-astral race — nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are,

## EVOLUTION OF ROOT RACES IN THE FOURTH ROUND



## MERIDIAN OF RACES

therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter — or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

## The Third Eye Is Now a Gland

We are only in the Fourth Round, and it is in the Fifth that

the full development of *Manas*, as a direct ray from the Universal MAHAT — a ray unimpeded by matter — will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again — the oldest — having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

It becomes comprehensible now why the "odd eye" has been gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the "Lemurians."

It is a curious fact that it is especially in human beings that the cerebral hemispheres and the lateral ventricles have been developed, and that the *optic thalami*, *corpora quadrigemina*, and *corpora striata* are the principal parts which are developed in the mammalian brain. Moreover it is asserted that the intellect of any man may to some extent be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary that if the development and increased size of the pineal gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the pineal gland at the expense of the hinder part of the

cerebral hemispheres. It is a curious speculation which would receive a confirmation in this case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of a human being, and which is allowed by science to be the great centre for all the physiologically co-ordinated movements of the body, such as walking, eating, etc., etc.; in front, the fore-part of the brain — the cerebral hemispheres — the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both, and especially the animal functions, the developed pineal gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself.

This is, then, the organ which gave rise to so many legends and traditions, among others to that of man with one head but two faces. These may be found in several Chinese works, besides being referred to in the Chaldean fragments. Apart from the work already cited — the Shan Hai King, compiled by King Chia from engravings on nine urns made 2,255 B.C., by the Emperor Yu, they may be found in another work, called the "Bamboo Books," and in a third one, the "Rh Ya" — "initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, B.C., 1,122": — says Mr. Ch. Gould in his "*Mythical Monsters*." The Bamboo Books contain the ancient annals of China, found A.D. 279 at the opening of the grave of King Seang of Wai, who died B.C.

295. Both these works mention men with two faces on one head — one in front and one behind (p. 27).

Now that which the students of Occultism ought to know is that THE "THIRD EYE" IS INDISSOLUBLY CONNECTED WITH KARMA. The tenet is so mysterious that very few have heard of it.

The "eye of Siva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning; as the term *Karma*\* would be the right one to use in this case; while the reader who would feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The

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\* Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

body is simply the irresponsible organ, the tool of the *psychic*, if not of the "Spiritual man." While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of the theosophical teachings.

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads — even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed — still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that,

save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Re-incarnation.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyanchohans, or the "Gods" themselves — have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her

favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.\*

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "such is the will of God."

Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words: —

"But who shall dare to tax Eternal Justice?" *Logic and simple common sense*, we answer: if we are made to believe in the

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\* Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.



"original Sin," in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian),\* why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as —

"Thou great Mysterious Power, who hast *involved*  
The pride of human wisdom, to *confound*  
The *daring scrutiny* and prove *the faith*  
Of thy *presuming* creatures! . . ."

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in

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\* The doctrine and theology of Calvinists. "The purpose of God *from eternity* respecting all events" (which becomes *fatalism* and kills free will, or any attempt of exerting it for good) . . ." It is the pre-assignment or allotment of men to everlasting happiness or misery" (Catechism). A noble and encouraging Doctrine this!

Karma-Nemesis, or the Law of Retribution. This Law — whether Conscious or Unconscious — predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists — still

less as fatalists:" \* for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

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\* Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, *Adrasteia* and *Themis*. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia* — "the inevitable" — represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dike*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (See *Mesomed. Hymn. Nemes.*, V. 2. *Brunck, Analecta II. p. 292; Mythol. de la Grece Antiquie, p. 304.*) In short, while Nemesis is a mythological, exoteric goddess, or Power, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

The possession of a physical *third* eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle period of Third SUB-race of the Fourth Root-Race, when the consolidation and perfection of the human frame made it disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perceptions lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether before the submersion of the

bulk of the Atlantean continent. And now we may return to the Deluges and their many "Noahs."

The student has to bear in mind that there were many such deluges as that mentioned in Genesis, and three far more important ones, which will be mentioned and described in the Section devoted to the subject of pre-historic continents. To avoid erroneous conjectures, however, with regard to the claim that the esoteric doctrine has much in it of the legends contained in the Hindu Scriptures; that, again, the chronology of the latter is almost that of the former — only explained and made clear; and that finally the belief that "Vaivasvata Manu" — a generic name indeed! — was the Noah of the Aryans and his prototype, all this, which is also the belief of the Occultists, necessitates at this juncture a new explanation. (*Vide* Part III. "*Submerged Continents.*")

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## The Primeval Manus Of Humanity

Those who are aware that the "great Flood," which was connected with the sinking of an entire continent — save what became a few islands — could not have happened so far back as 18,000,000 years ago; and that Vaivasvata Manu is the Indian Noah connected with the *Matsya* (or the fish) Avatar of Vishnu — may feel perplexed at this discrepancy between facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to the *Theosophist* of July, 1883, and after studying the article therein,

"The Septenary Principle in Esotericism," the whole question can be explained to him. It is in this explanation, I believe, that the Occultists differ from the Brahmins.

For the benefit of those, however, who may not have "The Theosophist" of that month and year to hand, a passage or two may now be quoted from it:

"Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first round. But we are told in his Laws (*Book I. 80*) that there are fourteen Manus for every Kalpa — or interval from creation to creation (read interval from one *minor* 'Pralaya' to another\*) —

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\* *Pralaya* — a word already explained — is not a term that applies *only* to every "Night of Brahmâ," or the world's dissolution following every Manvantara, equal to 71 Maha-yugas. It applies also to each "obscuration" as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. *Pralaya* is a term like that of "Manu" — the generic name for the *Sishtas*, who, under the appellation of "King," are shown in the *Purânas* as preserved "with the seed of all things in an ark from the waters of that flood" (or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth-Race in the terrible earthquakes and eruptions of these late years, and especially in the present one) . . . which in the season of a pralaya overspreads the world" (the Earth). (*See Preface, p. lxxxii., to Wilson's "Vishnu Purâna."*) Time is only a form of "Vishnu" — truly, as Parasâra says in that Purâna. In the Hindu Yuga Kalpa, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, but not, as Wilson and other Orientalists thought, for

and that in the present divine age, there have been as yet *seven* Manus. Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end, and on, and between the planets there is an awakening to *illusive* life, and an awakening to *real* life; and that, moreover, there are root-Manus, and what we have to clumsily translate as the seed-Manus — *the seeds for the human races of the forthcoming* Round (or the *Sishtas* — the surviving fittest\*; a mystery divulged only to those who have passed their third degree in initiation) — those who have learned all that will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu scriptures that the first Manu produced *six* other Manus (*seven* primary Manus in

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"sectarian embellishments." A Kalpa may be an age, a "Day" of Brahmâ, or a sidereal Kalpa, astronomical and earthly. Those calculations are found in all the Purânas, but some differ — as for instance, "the year of the seven Rishis, 3,030 mortal years, and the year of Dhruva, 9,090 in the Linga Purâna," which are again esoteric, and which *do* represent actual (secret) chronology. As said in the *Brahmâ Vaivarta*: "Chronologers compute a Kalpa by the life of Brahmâ. *Minor* Kalpas, as Samvarta and the rest, are numerous." "*Minor* Kalpas" denote here every period of destruction, as was well understood by Wilson himself, who explains the latter as "those in which the Samvarta wind or other destructive agents operate" (*Vishnu Purâna*, p. 54, vol. I).

\* An intuition and a presentiment of the *Sishtas* may be found in Mr. Sinnett's "Esoteric Buddhism," Fifth Edition. See in it *Annotations* — the "Noah's Ark Theory" pp. 146, 147.

all), and these produced in their turn each seven other Manus<sup>†</sup> (*Bhrigu I*, 61-63) — the production of the latter standing in the occult treatises as 7 x 7. Thus it becomes clear that Manu — the last one, the progenitor of our Fourth Round Humanity — must be the *seventh*, since we are on our fourth Round,‡ and there is a *root*-Manu at globe A and a *seed* Manu at globe G. Just as each planetary Round commences with the appearance of a 'Root Manu' (Dhyan Chohan) and closes with a 'Seed-Manu,' so a *Root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet.§ It will be easily seen from the foregoing

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† The fact that Manu himself is made to declare that he was created by Virâj, and that he then produced the ten Prajâpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu*, I, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain, and the simultaneous evolution of seven humanities, or MEN. However, the present work is written on the records of Cis-Himalayan Secret Teachings, and Brahmanical esoteric philosophy may now differ in form as the Kabala does. But they were identical in hoary antiquity.

‡ There is another *esoteric* reason besides this one for it. A Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth, is in the *preseptenary* Manvantara, and the Round itself is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root Race, when man and all nature reached their lowest state of gross matter. From that time, *i.e.*, from the end of the three and a half races, humanity and nature entered on the ascending arc of their racial cycle.

§ The interval that precedes each Yuga is called a *Sandhya*, composed of as many hundreds of years as there are thousands in the yuga; and that

statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dhyān Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 x 7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* race — who saved it from the flood that nearly exterminated the Fourth (Atlantis) — is not the seventh Manu, mentioned in the nomenclature of the Root, or primitive-Manus, but one of the 49 Manus emanated from this Root-Manu.

"For clearer comprehension we here give the names of the

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which follows the latter is named *Sandhyamsa*, and is of similar duration, we are told in *Vishnu Purāna*. "The interval between the Sandhya and the Sandhyamsa is the yuga denominated Krita, Treta, etc., etc. The (four) Krita, Treta, Dwapara, and Kali constitute a great age, or aggregate of four ages: a 1000 such aggregates are a Day of Brahma; and 14 *Manus* reign within that term." Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 of years. As we are taught that it took 300,000,000 of years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old — where were the other Manus spoken of, unless the allegory means what the esoteric doctrine teaches us about the 14 being each multiplied by 49.

14 Manus in their respective order and relation to each Round:

1st Round	{	1st (Root) Manu on Planet A	— Swayambhūva
		1st (Seed) Manu on Planet G	— Swarochi (or) Swarotisha
2nd Round	{	2nd (R) M. on Planet A	— Uttama
		2nd (S) M. " "	G — Thamasa
3rd Round	{	3rd (R) M. " "	A — Raivata
		3rd (S) M. " "	G — Chackchuska
4th Round	{	4th (R) M. " "	A — Vaivasvata (our progenitor)
		4th (S) M. " "	G — Savarna
5th Round	{	5th (R) M. " "	A — Daksha Savarna
		5th (S) M. " "	G — Brahmā Savarna
6th Round	{	6th (R) M. " "	A — Dharma Savarna
		6th (S) M. " "	G — Rudra Savarna
7th Round	{	7th (R) M. " "	A — Rouchya
		7th (S) M. " "	G — Bhoutya

"Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven *Minor* Manus, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-race. And it is this Vaivasvata — the Hindu ideal embodiment, called respectively Xisuthrus, Deukalion, Noah and by other names — who is the allegorical man who rescued our race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its

temporary obscuration."\*

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (*Manu-antara*, lit. "between two Manus") 18,000,000 odd years ago, when physical, or the truly human man first appeared in his Fourth Round on this earth; and of the other Vaivasvatas, e.g., the Manu of the Great Cosmic or sidereal Flood (a mystery), or again the Manu Vaivasvata of the submerged Atlantis, when the racial Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As the several (and quite different) events are purposely blended in the *Vishnu* and

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\* The words "creation," "dissolution," etc., do not render correctly the right meaning of either Manvantara or Pralaya. The *Vishnu Purâna* enumerates several: The dissolution of all things is of four kinds, Parasâra is made to say: — *Naimittika* (occasional), when Brahmâ slumbers (his night, when, "At the end of this day occurs a re-coalescence of the Universe, called Brahmâ's contingent re-coalescence," because Brahmâ is this universe itself); "*Prakritika* (elemental), when the return of this universe to its original nature is partial and physical; *Atyantika* (absolute), identification of the embodied with the incorporeal Supreme spirit — Mahatmic state, whether temporary or until the following *Maha Kalpa*: also absolute obscuration — as of a whole —

planetary chain, etc.; and *Nitya* (perpetual) *Mahapralaya* for the Universe, death — for man, *nitya* is the extinction of life, like the extinction of a lamp," also "in sleep at night." *Nitya Sarga* is "constant or perpetual creation," as *Nitya pralaya* is "constant or perpetual destruction of all that is born." "That which ensues after a minor dissolution is called ephemeral creation. . . This is Samyama" (production, existence, and dissolution) (*Vishnu Purâna*, Book I., ch. vii.) The subject is so difficult that we are obliged to repeat our statements.

other Purânas in one narrative, there may yet be a great deal of perplexity left in the profane reader's mind. Therefore, as constant elucidation is needed, we must be forgiven unavoidable repetitions. The blinds which conceal the real mysteries of Esoteric philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed and some explanations, hitherto denied, may now be offered to the earnest student.

As somebody — Colonel Vans Kennedy, if we do not mistake — remarked, "the first principle in Hindu religious philosophy is *Unity in diversity*." If all those Manus and Rishis are called by one generic name, this is due to the fact that they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which "sleepeth not," nor is it ever awake — for it is SAT or *Be-ness*, not a Being. It is from IT that issues the great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos.† Hence we learn in the "Commentaries" that while no Dhyân Chohan, not even the highest, can realise

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† But see the superb definitions of Parabrahmam and the Logos in Mr. Subba Row's Lectures on the *Bhagavat Gitâ* in the early numbers of the Theosophist of 1887, Feb., March, April, and May.

completely "the condition of the preceding Cosmic evolution," "the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity." This is very plain: the first Manu is called *Swayambhûva*, "the Self-manifested," the Son of the *unmanifested* FATHER. The Manus are the creators of the creators of our First Race — the Spirit of mankind — which does not prevent the *seven* Manus from having been the first "pre-Adamic" men on Earth.

## The Four Earlier Races

Manu declares himself created by Virâj,\* or Vaiswanara, (the Spirit of Humanity),† which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or UNIVERSAL MONAD (collective Elohim) that radiates *from within himself* all those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon. Each Cosmic Monad is "Swayambhûva," the SELF-BORN, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations

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\* See preceding foot-note.

† See *Manu I*, 32, 33. Vaiswanara is, in another sense, the living magnetic fire that pervades the manifested solar system. It is the most objective (to us the reverse) and ever present aspect of the ONE LIFE, for it is the Vital Principle. (See *Theosophist*, July, 1883, p. 249). It is also a name of *Agni*.

become again so many Manus Swayambhûva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity. (See "*The Manus and the Manvantaras Explained by a Western Mystic and Mathematician.*")

As to the question of the four distinct races of mankind that preceded our Fifth Race, there is nothing mystical in it, except the ethereal bodies of the first races; and it is a matter of legendary, nevertheless, very correct history. That legend is universal. And if the Western *savant* pleases to see in it only a myth, it does not make the slightest difference. The Mexicans had, and still have, the tradition of the fourfold destruction of the world by fire and water, just as the Egyptians had, and the Hindus have, to this day.

Trying to account for the community of legends in the remote antiquity — held by Chinese, Chaldean, Egyptians, Indians and Greeks — and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of "*Mythical Monsters*," remarks, that "we must not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture (as in China), the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay . . . and how much more. . . if . . . minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, the spread of sandy deserts, destruction of life by deadly pestilence, by miasma, or by the outpour of sulphurous

fumes." (*Mythical Monsters*, by Ch. Gould, p. 134.)

And how many of such cataclysms have changed the whole surface of the earth may be inferred from this *Stanza*:

*"During the first seven crores of the Kalpa (70,000,000 years) the Earth and its two Kingdoms (mineral and vegetable), one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucent. In the eleventh crore\* the mother (Earth) grows opaque, and in the FOURTEENTH† the throes of adolescence take place. These*

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\* This — in the period of *Secondary* creation, so called. Of the *Primary*, when Earth is in possession of the three *Elemental* Kingdoms, we cannot speak for several reasons, one of which is, that, unless one is a great seer, or naturally intuitional, he will be unable to realise that which can never be expressed in any existing terms.

† Hippocrates said that number seven "By its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages (Shakespeare), for "As the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. With the child, it is the teeth that appear in the seventh month and he sheds them at seven years; at twice seven puberty begins, at three times seven all our mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc., etc. Thus for the Earth. It is now in its middle age, yet very little wiser for it. The *Tetragrammaton*, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming *Septenary* through the manifest triangle proceeding from the concealed *Tetraktis*. Therefore, the number seven has to be adopted on this plane. As written in the Kabala "The greater Holy Assembly" v. 1161: — "For assuredly

*convulsions of nature (geological changes) last till her twentieth crore of years, uninterruptedly, after which they become periodical, and at long intervals."*

*The last change took place nearly twelve crores of years ago (120,000,000). But the Earth with everything on her face had become cool, hard and settled ages earlier. (Commentary, xxii.)*

Thus, if we are to believe esoteric teaching, there have been no more *universal* geological disturbances and changes for the last 120 millions of years, and the Earth was, even before that time, ready to receive her human stock. The appearance of the latter, however, in its full physical development, as already stated, took place only about eighteen millions of years ago, after the first great failure of nature to create beings alone, without the help of the divine "Fashioners," had been followed by the successive evolution of the first three races (*See above Stanzas III. et seq.*). The actual duration of the first two and a-half Races is withheld from all but the higher Initiates. The History of the Races begins at the separation of the Sexes, when the preceding egg-bearing androgynous race perished rapidly, and the subsequent sub-races of the Third Root-Race appeared as an entirely new race *physiologically*. It is this "destruction" which is called allegorically the great "Vaivasvata Manu Deluge," when the account shows Vaivasvata Manu (or "Humanity") remaining alone on Earth in the Ark of Salvation towed by Vishnu in the shape of a

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there is no stability in those six, save (what they derive) from *the seventh*. For all things depend from the SEVENTH."



monstrous fish, and the Seven Rishis "with him." The allegory is very plain: —

## The Esoteric Meaning of "Fish"

In the Symbolism of every nation, the "Deluge" stands for Chaotic unsettled matter — Chaos itself: and the Water for the feminine principle — the "Great Deep." As the Greek Lexicon of Parkhurst gives it — "*Arch*; (ark) answers to the Hebrew *rasit*, or Wisdom. . and (at the same time) to the emblem of the female generative power, the *Arg* or *Arca*, in which the germ of nature (and of mankind) floats or broods on the great Abyss of the waters, during the interval which takes place after every mundane (or racial) cycle." Ark is also the mystic name of the divine spirit of *life* which broods over chaos. Now Vishnu is the divine Spirit, as an abstract principle, and also as the *Preserver* and *Generator*, or *Giver of life* — the third person of the Trimurti (composed of Brahmâ, the Creator, Siva, the Destroyer, and Vishnu, the Preserver). Vishnu is shown in the allegory as guiding, under the form of a *fish*, the Ark of Vaivasvata Manu clean across the waters of the Flood. There is no use in expatiating upon the esoteric meaning of the word *fish*. (See *Payne Knight, Inman, Gerald Massey, etc.*) Its theological meanings is phallic, but the metaphysical, *divine*. Jesus is called the "Fish," and so were Vishnu and Bacchus: IHS , the "Saviour" of mankind, being but the monogram of

the god Bacchus called IcQgS , the fish.\* As to the Seven Rishis in the Ark, they symbolised the seven principles, which became complete in man only after he had separated, and become a *human*, and no longer a divine creature. (See for further details, "*The Seventh Manu*.")

Nor have we many details about the submersion of the continent inhabited by the Second Root Race. But the history of the Third, "Lemuria," is given, as is that of Atlantis, the others being only alluded to. Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary age (the Eocene),† and it is during this Deluge also — an actual geological deluge this time — that Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans, the remnants that perished 850,000 years ago,‡ after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, known to the

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\* Says St. Augustin of Jesus, "For he is a *fish* that lives in the midst of waters." Christians called themselves little fishes — *pisciculi* — in their sacred mysteries. "So many *fishes* bred in the water, and saved by one great *fish*," says Tertullian of the Christians and Christ and the Church.

† "*Esoteric Buddhism*," p. 55

‡ This event, the destruction of the famous island of *Ruta* and the smaller one *Daitya*, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main continent of Atlantis during the Miocene period. Geologists cannot place the Miocene only so short a way back as 850,000 years; whatever they do, it is several million years ago that the main Atlantis perished.

Egyptians only because it happened in such relatively recent times.

It is the submersion of the great Atlantis which is the most interesting. It is of this cataclysm that the old records (*See the "Book of Enoch"*) say that "the ends of the Earth got loose;" and upon which the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deukalion and all the *tutti quanti* of the Elect saved, have been built. Tradition, taking into no account the difference between sidereal and geological phenomena, calls both indifferently "deluges." Yet there is a great difference. The cataclysm which destroyed the huge continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor — the fourth continent — was brought on by successive disturbances in the axial rotation. It began during the earliest tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, remained in the annals of history, save in the Sacred records of the East.

Hence, Modern Science denies Atlantis and its existence. It even denies any violent shiftings of the Earth's axis, and would attribute the reason for the change of climates to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the

effects of nutation and the precession of the equinoxes, there are other men of Science, such as Sir H. James (*Athenæum*, Aug. 25, 1860), and Sir John Lubbock (*ibid*), who feel more inclined to accept the idea that they are due to a change in the position of the axis of rotation. Against this the majority of the astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced — only to accept it later on whenever the hypothesis became undeniable fact?

How far our figures agree, or rather disagree with modern Science will be seen further in the *Addenda* to this Book, where the geology and anthropology of our modern day are carefully compared with the same in Archaic Science. At any rate, the period assigned in the Secret Doctrine for the sinking of Atlantis, does not seem to disagree very much with the calculations of Modern Science, which calls Atlantis "Lemuria," however, whenever it accepts such a submerged continent. With regard to the pre-human period, all that can be said, at present, is, that even up to the appearance of the "Mindless" First Race, the Earth was not without its inhabitants. More may be said: that which Science — recognizing *only physical man* — has a right to regard as the *prehuman* period, may be conceded to have extended from the First Race down to the first half of the Atlantean race, since it is only then that man became the "complete *organic* being he is now." And this would make *Adamic* man no older than a few

million of years.\*

The author of the Qabbalah remarks truly that "Man to-day, as an individual, is only a concatenation of the beinghood of precedent human life," or *lives*, rather. "According to the Qabbalah, the soul sparks contained in Adam (Rishoun), went into three principal classes corresponding to his three *sons*, viz.: Hesed, Habel, Ge-boor-ah, Qai-yin and *Ra'hmin* Seth. These three were divided into 70 species, called: the principal roots of the human race." (p. 422.)

"Said Rabbi Jehudah: 'How many garments (of the incorporeal man) are these which are crowned' (from the day man was 'created')? Said R. El'eazar: 'The mountains of the world (the great men of the generation) are in discussion upon it, but there are three: one to clothe in that garment the Rua'h spirit, which is in the garden (of Eden) on earth: one which is more precious than all, in which the *Neshamah* is clothed in that Bundle of Life, between the angels of the Kings . . . : and one outside garment, which exists and does not exist, is seen

and not seen. In that garment, the *Nephesh* is clothed, and she goes and flies in it, to and fro in the world." (Zohar I., 119b. col. 475; Qabbalah, 412.)

This relates to the races (their "garments," or degree of materiality) and to the three principles of man in their three vehicles.

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\* Mr. Huxley divides those races into the quintuple group of Australioids, Negroids, Mongoloids, Xanthochroics and Melanochroics — all issuing from imaginary Anthropoids. And yet, while protesting against those who say "that the structural differences between man and apes are small and insignificant," and adding that "every bone of the gorilla bears a mark by which it can be distinguished from a corresponding human bone," and that "in the present state of creation, at least, no intermediary being fills the gap which separates the man from the troglodyte" — the great anatomist goes on speaking of the Simian characteristics in Man! (See *de Quatrefages*' "*The Human Species*," p. 113.)

STANZA XI

THE CIVILIZATION AND DESTRUCTION  
OF THE FOURTH AND FIFTH RACES

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§§ (43) The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. (44) Their statues, witnesses to the size of the Lemuro-Atlanteans. (45) Lemuria destroyed by fire, Atlantis by water. The Flood. (46) The destruction of the fourth race and of the last antediluvian monster-animals.

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43. THEY (*the Lemurians*) BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT. OUT OF THE FIRES (*lava*) VOMITED. OUT OF THE WHITE STONE OF THE MOUNTAINS (*marble*) AND THE BLACK STONE (*of the subterranean fires*) THEY CUT THEIR OWN IMAGES, IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM (*a*).

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

Here reference is also made to the *divine* Dynasties, such as were claimed by the Egyptians, Chaldeans, Greeks, etc., to

have preceded their *human* kings; they are still believed in by the modern Hindus, and are enumerated in their sacred books. But of these we shall treat in their proper place. What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods;\* — ay, men and civilized nations, not Palæolithic savages only; who, under the guidance of their divine Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the

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\* This is the reason why, perhaps, even Easter Island with its wondrous gigantic statues — a speaking witness to a submerged continent with a civilized mankind on it — is hardly mentioned anywhere in the modern Encyclopædias. Its mention is carefully avoided except in some books of Travels; modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence, for offering it *guesses* instead of Knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact* — pre-eminent among such specialists being Hæckel and his English admirers and co-thinkers. Yet "they are authorities" — we are sternly reminded. What of that? The Pope of Rome is also an AUTHORITY and an infallible one — for *his* followers; whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon.

Lemurians in their sixth sub-race building their first rock-cities out of stone and lava.\* One of such great cities of primitive

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\* Our best modern novelists, who are neither Theosophists nor Spiritualists, begin to have, nevertheless, very psychological and suggestively Occult dreams: witness Mr. Louis Stephenson and his Dr. Jekyll and Mr. Hyde, than which no grander psychological essay on Occult lines exists. Has the rising novelist, Mr. Rider Haggard, also had a prophetic or rather a retrospective clairvoyant dream before he wrote "SHE"? His imperial Kor, the great city of the dead, whose surviving living men sailed northwards after the plague had killed almost a whole nation, seems to step out in its general outlines from the imperishable pages of the old archaic records. Ayesha suggests "that those men who sailed north may have been the fathers of the first Egyptians"; and then seems to attempt a synopsis of certain letters of a MASTER quoted in "Esoteric Buddhism." For, she says, "Time after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away, and been forgotten, so that no memory of them remains. This (the nation of Kor) is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of Kor, and *then mayhap the sea swallows them, or the earthquake shakes them in.* . . . Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians . . . came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in the tombs with its fathers' bones. . ." (pp. 180, 181.)

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. The Geologists and Anthropologists would place at the head of humanity as descendants of *Homo primigenius*, the ape-man, of which "NO FOSSIL REMAINS ARE AS YET KNOWN TO US," but (which) "were PROBABLY akin to the gorilla and orang of the present day" (Hæckel ). In answer to whose

structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," ("The Countries of the World," by Robert Brown, Vol. 4, p. 43); and that they are in the CYCLOPEAN STYLE. The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar. There were civilized people and savages in those days as there are now. Evolution achieved its work of perfection with the former, and Karma — its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality.† The Aryan

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"probably," occultists point to another and a greater *probability* — the one given in our text. (See above.)

† See Stanza II, *ante*. This would account for the great difference and variation between the intellectual capacities of races, nations, and individual men. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link. Besides which, as correctly stated in "Esoteric Buddhism" (p. 30), "the fifth principle, or

nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated.\*

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human (intellectual) soul, in the majority of mankind is not even yet fully developed."

\* It is said by Krishna, the *Logos* incarnate, in the *Bhagavat-gîtâ*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world," (*Chap. X. Verse 6.*)

Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, "the four preceding Manus" are the four classes of the originally *arupa* gods — the Kumâras, the Rudras, the Asuras, etc.: who are also said to *have incarnated*. They are not the Prajâpatis, as the first are, but their informing principles — some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says — the same words being repeated later by another *vehicle* of the LOGOS — "I am the same to all beings. . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) are in me, and I am in them." (*Ibid*, 29.) The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind* — the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths" — those angels who are said to *have made themselves independent, i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible. But

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers — more favoured than he by their *Karma*, and helped by the divine intelligence which informed them — built cities, and cultivated arts and sciences. Nevertheless, and civilization notwithstanding, while their pastoral brethren enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. "There is no such thing as magic" philosophises "SHE," the author forgetting that "magic" in her early day still meant the great SCIENCE of WISDOM, and that Ayesha could not possibly know anything of the modern perversion of thought — "though there is such a thing as knowledge of the Secrets of Nature." (p. 152). But they have become "Secrets" only in our race, and were public property with the Third.

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see Mr. Subba Row's excellent lecture on the *Bhagavatgita*, ("Theosophist," April 1887, p. 444.)

## Degeneration of Mankind

Gradually, mankind went down in stature, for, even before the real advent of the Fourth or Atlantean race, the majority of mankind had fallen into iniquity and sin, save the hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga" — called later the "Sons of the Fire Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary: —

*The last survivors of the fair child of the White Island (the primitive Sveta-dwipa) had perished ages before. Their (Lemuria's) elect, had taken shelter on the sacred Island (now the "fabled" Shamballah, in the Gobi Desert), while some of their accursed races, separating from the main stock, now lived in the jungles and underground ("cave-men"), when the golden yellow race (the Fourth) became in its turn "black with sin." From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Sveta-dwipa, the blessed, and Adbhitanya, east and west, the first, the one and the pure, had become corrupted. . . . The demi-gods of the Third had made room for the semi-demons of the Fourth Race. Sveta-dwipa, whose northern parts of the Toyambudhi the seven Kumâras (Sanaka, Sananda, Sanatana, Sanatkumara, Jâta, Vodhu, and Panchasikha) had visited, agreeably with exoteric tradition (See the Uttara Khanda of the Padma Purâna; Asiat. Researches also, Vol. XI., pp. 99, 100); the White Island had veiled her face. Her children now lived on the*

*Black land, wherein, later on, Daityas from the seventh Dwipa (Pushkara) and Râkshasas from the seventh climate replaced the Saddhus and the ascetics of the Third age, who "had descended to them from other and higher regions." . . . .*

It is evident that, taken in their dead letter, the Purânas read as an absurd tissue of fairy tales and no better. But if one reads Chapters I, II, and III from Book II (Vol. II.) of Vishnu Purâna and accepts *verbatim* its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven *Dwipas* (Continental Islands); and then proceeds to study how the eldest son, the King of *Jambu-dwipa*, Agnidhra, apportioned *Jambu-dwipa* among his nine sons; and then how Nabhi *his* son, who had a *hundred sons* and apportioned all these in his turn — then the reader is likely to throw the book away and pronounce it a farrago of nonsense. But the esoteric student will understand that, in the days when the Purânas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses. And he will explain to the Orientalists who, beginning with Colonel Wilford and ending with Professor Weber, made and still are making such a mess of it, that the first three chapters (See *Wilson's trans. of Vishnu Purâna Book II et seq.*) purposely confuse the following subjects and events:—

I. The series of Kalpas or Ages (also of Races) are never taken into account; *e.g.*, events which have happened in one being allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is

shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying — "Whenever any contradictions in different Purânas are observed, they are ascribed . . . to differences of Kalpas and the like" (*Vishnu and Bhagavata Purânas*).

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

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

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

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

(b) *Bhâskara Acharya*, who uses expressions from the *Secret Doctrine* and its books, in his description of the sidereal position of all these *dwipas*: — "the sea of milk and the sea of

curds" etc., meaning the Milky Way, and the various congeries of nebulæ; the more so, since he names "the country to the south of the equator *Bhur-loka*, that to the north *Bhuva-loka*, *Swar*, *Mahar*, *Jana*, *Tapo* and *Satyâ lokas*"; and says: "Those lokas are gradually attained by increasing religious merits," i.e., they are various *paradises*. (See *Bibliotheca Indica. Trans. of the Goladhya of the Siddhanta-siromani III.*, 21-44).

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

But having said so much, *Parasâra* suddenly explains that "this was the creation of *Swayambhûva Manu*, by which the earth was peopled when he presided over the first *Manvantara*, in the *Kalpa* of *Vârâha*," i.e., the boar incarnation, or *Avatar*. Now every Brahmin knows that it is only with *Vaivasvata Manu* that our Humanity began on this Earth (or Round). And if the



Western reader turns to the sub-section on "*The Primeval Manus of Humanity*," he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our planetary chain during its life cycle: *i.e.*, that representing or standing in every Round for two Manus of the same name (a *Root* and a *Seed* Manu), he is the Root Manu of the Fourth Round, hence the seventh. Wilson finds in this only "an incongruity" (see his *Vishnu Purâna*, vol. II., p. 108, footnote), and speculates that "the patriarchal genealogies are older than the chronological system of Manvantaras and Kalpas," and thus "have been rather clumsily distributed amongst the different periods." It is nothing of the kind. But as Orientalists know nothing of the secret teaching, they will take everything *literally*, and then turn round and abuse the writers of that which they do not comprehend!

These genealogies embrace a period of *three and a half Rounds*; they speak of *pre-human* periods, and explain the descent into generation of every Manu — the first manifested sparks of the ONE Unity — and show, furthermore, each of these human sparks dividing into, and multiplying by, first, the *Pitars*, the human ancestors, then by human Races. No being can become God, or Deva, unless he passes through the human cycles. Therefore the Sloka says, "Happy are those who are born, even from the (latent) condition of gods, *as men*, in Bharata-varsha; as that is the way to . . . final liberation." In Jambu-dwipa, Bharata is considered *the best of its divisions*, because IT IS THE LAND OF WORKS. In it alone "it is that the succession of four Yugas (ages), the Krita, the Treta, the

Dwapara, and Kali take place"; when, therefore, Parasâra, asked by Maitreya "to give him the descriptions of the Earth," returns again to the enumeration of the same Dwipas with the same seas, etc., as those he had described in the Swayambhûva Manvantara — it is simply a *blind*, yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their sub-divisions, islands, and continents, some of which were called by the names of celestial lokas, and by those of other globes. Hence the confusion.

All these are called by the Orientalists "mythical" and "fabulous" islands and lands.\* Very true, some *are not of this earth*, but they still exist. The "White Island" and *Atala*, at all events, are no myths, since the latter was the name contemptuously applied by the earliest pioneers of the Fifth Race to the land of Sin — Atlantis, in general, not to Plato's island alone; and since the former was (a) the Sveta-dwipa of theogony, and (b) Sâka-dwipa, or Atlantis (its earliest portions) in its beginnings. This was when it yet had its "seven holy rivers that washed away all sin," and its "seven districts,

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\* In a lecture, Professor Pengelly, F.R.S., quoting Professor Oliver, makes him say "that the present Atlantic islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World," but himself adds that, at the same time, "at some period of the Tertiary epoch, N. E. Asia was united to N. W. America, perhaps by the line where the Aleutian chain of islands now extends." Thus Occult Science alone can reconcile the contradictions and hesitations of modern Science. Moreover, surely the argument for the existence of Atlantis does not rest on Botany alone.

wherein there was no dereliction of virtue, no contention, no deviation from virtue," as it was then inhabited by the caste of the *Magas* — that caste which even the Brahmins acknowledged as not inferior to their own — and which was the nursery of the first Zaratushta. The Brahmins are shown consulting with Gauramukha, on Narada's advice, who told them to invite the *Magas* as priests of the Sun in the temple built by Sâmba (the reputed) son of Krishna, who in reality had none. In this the Purânas are *historical* —allegory notwithstanding — and Occultism is stating facts.

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

Now Krishna, who lived 5,000 years ago, and Narada, who

is found reborn in every cycle (or race), besides Garuda — the symbol esoterically of the great cycle — show the allegory; yet the *Magas* are the Magi of Chaldea, and their class and worship were born on the earlier Atlantis, in Sâka-dwipa, the Sinless. All the Orientalists are agreed that the *Magas* of Sâka-dwipa are the forefathers of the fire-worshipping Parsis. Our quarrel with them rests, as usual, on their dwarfing hundreds of thousands to a few centuries this time: they carry the event — Narada and Sâmba notwithstanding — to the days of the flight of the Parsis to Gujerat, which is simply absurd, as that was in the VIIIth cent. of our era. Though the *Magas* in the Bhavishya Purâna are credited with still living in Sâka-dwipa in the day of Krishna's Son, yet the last of it — Plato's "Atlantis" — had perished 6000 years before. They were Mag "late of" Sâka-Dwipa, and lived in those days in Chaldea. This is an intentional confusion, again.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet the human *Asuras* and the *Râkshasas* which they became later. In those days large portions of the future continent of Atlantis were yet part and parcel of the Ocean floors. "Lemuria," as we have called the continent of the Third Race, was then a gigantic land.\* It covered the whole area of

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\* As shown in the Introduction, it stands to reason that neither the name of Lemuria nor even Atlantis are the real *archaic* names of the lost continents, but have been adopted by us for the sake of clearness. Atlantis was the name given to those portions of the submerged Fourth-Race continent which were "beyond the pillars of Hercules," and which happened to keep above water after the general cataclysm. The last

space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. (*See Addenda to this Book II., Section, "Proofs of the Submerged Continents."*) This statement seems corroborated by Science, — even if only partially; as, when discussing continental trends, and showing the infra-Arctic masses trending generally with the Meridian, several ancient continents are generally mentioned, though inferentially.

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remnant of these — Plato's *Atlantis*, or the "Poseidon" (another substitute or rather a translation of the real name) — was the last of it some 11,000 years ago. Most of the correct names of the countries and islands of both continents are given in the Purânas; but to mention them specially, as found in other more ancient works, such as the *Sûrya Siddhanta*, would necessitate too lengthy explanations. If, in earlier writings, the two seem to have been too faintly disconnected, this must be due to careless reading and want of reflection. If ages hence, Europeans are referred to as Aryans, and a reader confuses them with the Hindus and the latter with the Fourth Race, as they live (some of them) in ancient Lanka — the blame will not fall on the writer.

Among such the "Mascarene continent," which included Madagascar, stretching north and south, is spoken of, and the existence of another *ancient* continent running "from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom," is taught.\* The latter corroborates, then, the Occult teaching which shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the earth's rotation: —

*"When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion . . ."*

## Atlantis Now Ocean Floor

And again: —

*. . . "Thus the wheel (the Earth) is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters (tides). Toward the close of the age (Kalpa) of a great (root) race, the regents of the*

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\* See Professor Dana's article, "*American Journal of Science*," III, v. 442-3; Prof. Winchell's "*World Life*"; and other geological works.

moon (the Pitar fathers, or Pitris) begin drawing harder, and thus flatten the wheel about its belt, when it goes down in some places and swells in others, and the swelling running toward the extremities (poles) new lands will arise and old ones be sucked in."

We have but to read astronomical and geological works, to see the meaning of the above very clearly. Scientists (*modern Specialists*) have ascertained the influence of the tides on the geological distribution of land and water on the planets, and the shifting of the oceans with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically.\* Professor Todd believes he can trace the series of oscillations backward to the periods of the earth's first incrustation. (See "*American Naturalist*," XVIII., 15 *et seq.*); therefore it seems easy for Science to verify the Esoteric statements. We propose to treat of this at greater length in the *Addenda*. (Vide §§ V. and VI.)

It is asked by some Theosophists: "What will Atlantis be like when raised?" they understanding from a few words in

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\* Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing changes of climate, Mr. Winchell (professor of Geology at Michigan) says — "As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with intervals of occupation by another fauna. Progressive sedimentation would preserve the records of such faunal alterations; and there would be presented the phenomena of 'colonies' 're-apparitions' and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena are well known to the student of geology." ("*Effects of Astronomical Changes*.")

"Esoteric Buddhism" that "old continents" that have been submerged will reappear. Here, again, there is a slight misconception. Were the *same* identical lands of Atlantis that were submerged to be raised again, then they would, indeed, be *barren for ages*. Because the Atlantic sea-bottom is covered with some 5,000 feet of chalk at present, and more is forming — a new "cretaceous formation" of strata, in fact — is no reason why, when the time for a new continent to appear arrives, a geological convulsion and upraising of the sea bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The racial cataclysms are not a Noah's deluge of forty days — a kind of Bombay monsoon.

That the periodical sinking and re-appearance of the mighty continents, now called Atlantis and Lemuria by the modern writers, is no fiction, will be demonstrated in the Section in which all the proofs of the same have been collated together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dwipas) are mentioned in the *Sûrya Siddhanta*, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean astronomer whom Professor Weber has made out re-incarnated in Ptolemy. Yet, it is a mistake to call these "sacred islands" *Atlantean* — as done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heirloom left by Priyavrata, the Son of Swayambhûva Manu, to his seven sons — was not *Atlantis*, even though one or two of these islands

survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose continent had been submerged in its turn. When originally mentioned by Parasâra (*Vishnu Purâna*) the seven refer to an esoteric doctrine which is explained further on. Of all the seven islands, Jambu-dwipa is the only one that is terrestrial, for *it is our globe*. In the Purânas every reference to the North of Meru is connected with that primeval Eldorado, now the North Polar region; which, when the magnolia blossomed there where now we see an unexplored endless desert of ice, was then a continent again. Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains re-appeared again on the face of the Oceans. Therefore, though it can be said without departing from truth that Atlantis is included in the Seven great insular continents, since the Fourth Race Atlanteans got some of the Lemurian relics, and, settling on the islands, included them among *their* lands and continents, yet a difference should be made and an explanation given, once that a fuller and more

accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the cataclysm which befell their own land, settled on that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occultists it is *history*. What does Science know to the contrary? "Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India* . . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached — hardly wetting his feet — the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." (*But see "Five years of Theosophy," art. "Leaflets from Esoteric History," pp. 338 and 340.*) This was written from the words of a MASTER — a rather doubtful authority for the materialists and the sceptics. But here we have one of their

own flock, and a bird of the same feather — Ernest Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim*: . . . "It would seem that the region on the earth's surface where the evolution of these primitive men from the CLOSELY RELATED CATARRHINE APES (! !) took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race flourished — *H.P.B.*] or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean, which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to upper India and Sunda Island, on the other westward as far as Madagascar and Africa." (See *supra* and compare "The Pedigree of Man," p. 80-81.)

In the epoch we are treating of, the Continent of "Lemuria," had already broken asunder in many places, and formed new separate continents. There was, nevertheless, neither Africa nor the Americas, still less Europe in those days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas, and beyond this stretched the "lotus leaves" of *Sveta-dwipa*, the countries now called Greenland, Eastern and Western Siberia, etc., etc. The immense Continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Isle, for instance, belongs to the earliest civilisation of the Third Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor,

raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by materialistic Science. Hæckel, when speaking of Blumenbach's brown or Malay race and the Australians and Papuans, remarks: — "There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that *seems to have been once on a time a gigantic and continuous continent.*" ("Pedigree of Man," p. 82. But see footnote *supra* and the *Addenda*.)

It certainly was, since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. Funnily enough, Hæckel, in his fantastic "Pedigree of Man," considers "the Australians of to-day as the lineal descendants, almost unchanged (? !), of that *second* branch of the primitive human race. . . that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men. . . . The one, woolly-haired, migrated in part, westwards" . . . (*i.e.*, to Africa and northwards to New Guinea, which countries had then, as said, no existence as yet) . . . "the other, straight-haired, was evolved farther to the north in Asia . . . and

peopled Australia . . ." (p. 81). "Behold," writes a MASTER, "the relics of that once great nation (Lemuria of the Third Race) in *some of the flat-headed aborigines of your Australia*" ("*Esoteric Buddhism*," p. 65). But they belong to the last remnants of the Seventh Sub-race of the Third. Prof. Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It is to this period that we have to look for the first appearance of the Ancestors of those, who are termed by us the most ancient peoples of the world — now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phœnicians on the other. These were governed by the DIVINE DYNASTIES, *i.e.*, kings and rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is useless of course to attempt to force their existence on sceptics. *Their* greatest pride consists in proving their patronymic denomination *as catarrhinides*; which fact they try to demonstrate on the alleged authority of the *Coccyx* appended to their *os sacrum*, that rudimentary tail which, if they only had it long enough, they would wag in joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets right on this point theosophists and students of Occult Sciences.

## Changes of Climate

If we regard the Second portion of the Third Race as the first representatives of the *really human race* with solid bones, then Hæckel's surmise that "the evolution of the primitive men took place . . . . in *either* Southern Asia or . . . . Lemuria" — Africa, whether Eastern or Western being out of question — is correct enough, if not entirely so. To be accurate, however, in the same way that the evolution of the First Race (from the bodies of the *pitars*) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole — so did the ultimate transformation of the Third occur: it began in those northern regions, which have just been described a few pages back as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The commentary tells us that the Third Race was only about the middle point of its development when: —

*"The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the SWEAT BORN; people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish REMAINED AS HALF-*

GROWN BABES \* IN SIZE AND INTELLECT. *This was the third pralaya of the races.*†

Which means again, that our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet (De Boucheporn's hypothesis), as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, having, in addition, universal intelligence to guide him.

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\* "Half-grown babes" in comparison with their giant Brethren on other zones. So would we now.

† Relates to Lemuria.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents — save the first one — were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones — the failures — were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The *Sub-races* are subject to the same cleansing process, as also the side-branchlets (the family-Races). Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles — especially with the *Sidereal year*, equal to 25,868 of our solar years.‡ If the

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‡ There are other cycles, of course, *cycles within cycles* — and this is just that which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years. And, with regard to our Earth, it is calculated that the equinoctial point falls back fifty minutes ten seconds, annually. But there is another cycle within this one. It is said that "as the apsis goes forward to meet it at the rate of eleven minutes twenty-four seconds, annually," (see the article on *Astronomy in Encyclopædia Britannica*), "this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302).



observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or — if he so prefers — speculation on the fate of every one of the modern nations he knows of — about 16,000 years hence. Our meaning is very clear. Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still 2 ½ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years.\*

After the Great Flood of the Third Race (the Lemurians) —

*"Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies (the dwarfed races of the Poles) . . . Many acquired DIVINE, more —*

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The approximation of the equinox and the apsis is the sum of these motions, sixty-one minutes thirty-four seconds, and hence the equinox returns to the same position in relation to the apsis in 21,128 years." We have mentioned this cycle in *Isis Unveiled*, Vol. I., in relation to other cycles. Each has a marked influence on its contemporary race.

\* See at the end of this Stanza "On the Duration of Ages and Cycles."

UNLAWFUL knowledge, and followed willingly the **LEFT PATH.**" (Commentary xxxiii.)

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction? Who can tell. . . But we are told that —

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(44.) THEY (*the Atlanteans*) BUILT GREAT IMAGES, NINE YATIS HIGH (27 feet) — THE SIZE OF THEIR BODIES (a). LUNAR FIRES HAD DESTROYED THE LAND OF THEIR FATHERS (*the Lemurians*). WATER THREATENED THE FOURTH (*Race*) (b).

(a) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent — as also those found on the outskirts of Gobi, a region which had been submerged for untold ages — are all between 20 and 30 feet high. The statues found by Cook on Easter Island measured almost all *twenty-seven* feet in height, and eight feet across the shoulders. (See § "Stones, Witnesses to Giants," at the end of this Stanza.) The writer is well aware that the modern archæologists have decided now that "these statues are not very old," as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of modern science which does not carry much weight.

We are told that it is after the destruction of "Lemuria" by subterranean fires that men went on steadily decreasing in stature — a process already commenced after their *physical*

FALL — and that finally, some millions of years after, they reached between six and seven feet, and are now dwindling down (as the older Asiatic races) to nearer five than six feet. As Pickering shows, there is in the Malay race (a sub-race of the Fourth Root Race) a singular diversity of stature; the members of the Polynesian family (Tahitians, Samoans, and Tonga islanders) are of a *higher stature than the rest of mankind*; but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very last and transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(b) Now, how could those records have been preserved? we may be asked. Even the knowledge of the Zodiac is denied to the Hindus by our kind and learned Orientalists, who *conclude* that the Aryan Hindus knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander was so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptians have on their Zodiacs (See *Denon's "Voyage en Egypte" Vol. II.*) irrefutable proofs of records having embraced more than three-and-a-half *sidereal years* — or about 87,000 years — the Hindu calculations cover nearly thirty-three such years, or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the

author of the *Sphinxiad*, "These *poor benighted* Hindoos have registered a knowledge of Astronomy for ten times 25,000 years since the (last local) *Flood* (in Asia), or *Age of Horror*," in the latitude of India. And they possess recorded observations from the date of the first *Great Flood* within the Aryan *historical memory* — that which submerged the last portions of Atlantis, 850,000 years ago. The floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described a few pages back. As a MASTER says (See "*Esoteric Buddhism*," p. 65): — "Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilisations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias

and Atlantises come up again?"

Not the *same* identical continents, of course.

But here an explanation is needed. No confusion need arise as regards the postulation of a Northern "Lemuria." The prolongation of that great continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great *English fresh-water deposit called the Wealden — which every geologist regards as the mouth of a former great river — is the bed of the main stream which drained Northern Lemuria in the Secondary Age.* The former reality of this river is a fact of science — will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, which their data demand? Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded *Australia and Europe as formerly portions of one continent — thus corroborating the whole "horse-shoe" doctrine already enunciated.* No more striking confirmation of our position could be given, than the fact that the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then *shifts almost at right angles* to proceed in a SOUTH-EASTERLY line

*toward the African coast, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. (Cf. chart adapted from the "Challenger" and "Dolphin" soundings in Mr. Donnelly's, "Atlantis, the Antediluvian World," p. 47.)*

*The Atlantic portion of Lemuria was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time and became ultimately the true home of the great Race known as the Atlanteans. After this consummation was once attained it follows, as stated on the highest "occult" authority, that "Lemuria should no more be confounded with the Atlantis Continent, than Europe with America." ("Esoteric Buddhism," p. 58.)*

The above, coming from quarters so discredited by

orthodox Science, will, of course, be regarded by it as a more or less happy fiction. Even the clever work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences — Geology, Ethnology, and History included — were pursued by the Antediluvian nations who lived an untold number of ages ago. Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "*myriads of centuries*";\* and the latter points to the fact that, "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature."† To this Professor R. Owen adds that, "Egypt is recorded to have been a civilized and governed community before the time of Menes"; and Winchell ("Pre-Adamites," p. 120), that "at the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books*."

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\* "*History of English Literature*," p. 23.

† Quoted in "*Atlantis*," etc., p. 132.

## How to Read Symbols

This is quite natural if we have to believe the statements of Herodotus, who records in *Euterpe* (cxlii.), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years elapsed since the Lemurian period? The latter, however, has not been left without witnesses, its tremendous antiquity, notwithstanding. The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the secret annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints —

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology.

There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logo-grammatical* — the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say — *i.e.*, in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship — shall penetrate into the arcana behind the veil. One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc. — all the head-figures of the world-deluges, universal and partial, astronomical or geological — all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such deluges are

based on events that took place in nature, and stand as *historical* records, therefore, whether they were sidereal, geological, or even simply allegorical, of a moral event on other and higher planes of being. This we believe has now been sufficiently demonstrated during the long explanation necessitated by the allegorical Stanzas.

To speak of a race nine *yatis*, or 27 feet high, in a work claiming a more scientific character than "Jack the Giant-Killer," is a somewhat unusual proceeding. "Where are your proofs?" the writer will be asked. In History and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Râkshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars (Nimrod); and the Jews their *Emims* of the land of Moab, with the famous giants, Anakim (*Numbers* xiii. 33). Moses speaks of Og, a king who was nine cubits high (15 ft. 4 in.) and four wide (*Deut.* iii. 11), and Goliath was "six cubits and a span in height" (or 10 ft. 7 in.). The only difference found between the "revealed Scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., etc., is this: While the pagans mention only *the skeletons of giants*, dead untold ages before, relics that some of *them had personally seen*, the Bible interpreters unblushingly demand that geology and archæology should believe, that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David.

Unfortunately their own chronology is in the way. Either the latter or the giants have to be given up. (But see Part III., *Addenda*, the closing chapter.)

Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archæology claims several such on this globe, though beyond wondering "what these may be" — it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Bamian, belong? Archæology assigns them to the first centuries of Christianity (as usual), and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science. In "*The Countries of the World*," by Robert Brown, in Vol. IV., page 43, it is stated that —

"Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . In length it is about twelve miles, in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains. . . .

". . . But who made the great stone images (p. 44, etc.) which are now the chief attraction of the island to visitors? *No one knows*" — says the reviewer. "It is more than likely that they were here when the present inhabitants (a handful of Polynesian savages) arrived. . . . Their workmanship *is of a high order* . . . and it is believed that the race who formed

them were the frequenters of the natives of Peru and other portions of South America. . . Even at the date of Cook's visit, some of the statues, measuring 27 feet in height and eight across the shoulders were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad. . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, *or the ruins of Tia-Huanuco in Peru*" (vol. iii., pp. 310, 311).

"THERE IS NO REASON TO BELIEVE THAT ANY OF THE STATUES HAVE BEEN BUILT UP, BIT BY BIT, BY SCAFFOLDING ERECTED AROUND THEM" — adds the journal very suggestively — without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. One of the best of these colossal images is now in the British Museum. The images at Ronororaka — the only ones now found erect — are four in number, three deeply sunk in the soil, and one resting on the back of its head like the head of a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths and chins differ greatly in form, their head-dress, moreover — a kind of flat cap with a back piece attached to it to cover the back portion of the head — showing that the originals were no savages of the stone period. Verily the question may be asked

— "Who made them?" — but it is not archæology nor yet geology that is likely to answer, though the latter recognizes in the Island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world, for Bartholdi's "Statue of Liberty" (now at New York) is a dwarf when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "all honeycombed with gigantic cells," with two immense giants cut in the same rock. They are referred to as the modern *Miaotse* (*vide supra*, quotation from *Shoo-King*) the last surviving witnesses of the *Miaotse* who had "troubled the earth"; the Jesuits are right, and the Archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual Giants of old. "Masses of enormous human bones" were found "in America, near Misorte," a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing spot of those giants who overran America when it had hardly arisen from the waters (See "*De La Vega*," Vol. ix., ch. ix.)\*

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them,

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\* See also "*Pneumatologie des Esprits*" Vol. III., p. 55, de Mirville.

and even the hand of man, as in the instance of the hordes of Timoor and the Vandal-warriors of Nadir-Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kobhibaba, a huge mountain of the Paropamisian (or Hindu-Kush) chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their *viharas*. *Such viharas* are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered or rather *rediscovered* in our century, as the famous Chinese traveller, Hiouen-Thsang, speaks of, and saw them, when he visited Bamian in the VIIth century.

## The Antediluvian Buddhas

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the "Statue of Liberty" now at New York, as the latter is only 105 feet or 34 metres high. The famous Colossus

of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 120 feet (15 feet taller than the said "Liberty").\* The third statue is only 60 feet high — the two others still smaller, the last one being only a little larger than the average tall man of our present race. The first and largest of the Colossi represents a man draped in a kind of *toga*; M. de Nadeylac thinks (See *infra*) that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding the fact that most of the now existing figures of Buddha, represented in the posture of *Samadhi*, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. "The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance": — says a Stanza.

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\* The first and second have, in common with Bartholdi's Statue, an entrance at the foot, leading by a winding staircase cut in the rock up into the heads of the statues. The eminent French archæologist and anthropologist, the Marquis de Nadeylac, justly remarks in his work that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.

Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks, who turned the grottos of the *Miaotse* into *Viharas* and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Tshang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast to the figure itself, cut out in the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case, it may be asked?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments — which remind one of the Byzantine style of painting — are all due to the piety of the monk-ascetics, like some other minor



figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have survived the Atlantean Deluge. The second — 120 feet high — represents the sweat-born; and the third — measuring 60 feet — immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter. (See the following sub-section on "Cyclopean Ruins, and Colossal Stones as Witnesses to Giants.")

These are, then, the "Giants" of antiquity, the ante- and post-diluvian *Gibborim* of the Bible. They lived and flourished one million rather than between three and four thousand years ago. The *Anakim* of Joshua, whose hosts were as "grasshoppers" in comparison with them, are thus a piece of

Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear the wise words of Montaigne in his mind. Saith the great French philosopher: —

" . . . It is a sottish presumption to disdain and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who persuade themselves to be of more sufficiencie than the vulgar sort.

" . . . But reason hath taught me, that so resolutely to condemne a thing for false and impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common Mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacitie and bounds of our sufficiencie.

"If we term those things monsters or miracles to which our reason cannot attain, how many doe such daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folde we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than Science that receiveth, the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them as much

or more unlikely and incredible than any other." (*Essays*, chap. xxvi.)

A fair-minded scholar should, before denying the possibility of *our* history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is found scattered about and buried even in the British Museum alone. The reader is asked to throw one more glance at the subject-matter treated of in the chapter which follows: —

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## Cyclopean Ruins And Colossal Stones As Witnesses To Giants

In his enormous works — *Memoires adressees a l'Academie des Sciences* — de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of *miracle* — Pagan and Biblical — the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or *Christ-Rock*, "the spiritual Rock" that followed "Israel" (I *Corinth. x. 4*) "became a *Jupiter lapis*," swallowed by his father Saturn, "under the shape

of a stone."\* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the *Satanism* of idols, though a good deal might be said† on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (a) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (b) were there no such thing as MAGIC, there could never have been so many witnesses to *oracular* and *speaking* stones.

In the *Achaica* (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." Therefore, without worshipping stones or stone idols and statues, which is the same — a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise — one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to Volume VI. of the *Academie des Inscriptions* (*Memoires*, p. 518, *et seq.*) if he would study the

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\* *Pierres Animees et parlantes.*, p. 283. *Theologie de la Pierre*, 270.

† Saturn is *Kronos* — "Time." His swallowing *Jupiter lapis* may turn out one day a prophecy. "Peter (*Cephas, lapis*), is the stone on which the Church of Rome is built" we are assured. But *Kronos* is as sure "to swallow it" one day, as he has swallowed *Jupiter-lapis* and still greater characters.

various properties of flints and pebbles from the standpoint of *Magic* and psychic powers. In a poem on *Stones* attributed to Orpheus, those stones are divided into *ophites* and *siderites*, "serpent-stones" and "star-stones." "The 'Ophite' is shaggy, hard, heavy, black, and *has the gift of speech*; when one prepares to cast it away, *it produces a sound similar to the cry of a child*. It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland . . ." etc. (Falconnet.)

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

It is also known that the famous stone at Westminster was called *liafail* — "the speaking stone," — which raised its voice only to name the king that had to be chosen. Cambry (*Monuments Celtiques*) says he saw it when it still bore the

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\* The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (I *Kings* xix. 12.)

inscription: — †

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

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them." (See *Dictionnaire des Religions par l'abbé Bertrand; art. on words Heraclius and Betyles*.)

De Mirville — who seeks to justify the Bible — inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *chior-gaur* (from *Cor*, "dance," whence *chorea*, and *gaur*, a GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comte de Cornouailles, sur les traces des giants*, and of various

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† The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the *divining-stone*, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phœnicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (See Hodson's "*Letters from North America*," Vol. II., p. 440.) Pliny speaks of several in Asia (*Hist. Nat. Lib. I., c. 96*), and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive *as to be movable by the mind*" (*Ackerman's Arth. Index, p. 34*), referring no doubt to the ancient priests who moved such stones by will-power and from a distance.

learned works on the ruins of Stonehenge,\* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions — true forests of rocks — immense monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, *if not giants, could ever raise such masses* (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," *i.e.*, losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers" — our statement will be justly denied, especially as " we see this process of rock-modification in progress around us to-day." Let us examine the case.

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\* See, among others, "*History of Paganism in Caledonia*," by Dr. Th. A. Wise, F.R.A.S., etc.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sepulture des Tartares. Arch. VII, p. 222*), speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes, Vol. I, p. 230*) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "*most probably African*."

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

"Men," says Cambry, naively, "have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all (!!)"

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† Diodorus Siculus asserts that in the days of Isis, all men were of a vast stature, who were denominated by the Hellenes Giants."Οι δ' ευ Αίγυπτω μυθολογοῦσι κατά τὴν Ἴσιδος ἡλικίαν γεγονέναι τίνας πολυσωάτους."

and Science will demonstrate it some day" (!) (p. 88). Nevertheless, it is a *human*, though gigantic power, which has accomplished it, and no more "nature" alone than god or devil.

"Science," having undertaken to demonstrate that even the mind and Spirit of man are simply the production of *blind forces*, is quite capable of accepting the task. It may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. "I had believed for a long time," he says, "that *Nature alone* could produce those wonders . . . . but I *recant* . . . . chance is *unable to create* such marvellous combinations . . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau. . . . ." Dr. John Watson, quoted by the same author "*Antiquites Celtiques*," p. 99, says, when speaking of the *moving* rocks, or Rocking-Stones situated on the slope of Golcar (the "Enchanter"): "The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods."

In "Stonehenge" (Flinders Petrie) it is said that "Stonehenge is built of the stone of the district, a red sandstone, or 'sarsen' stone, locally called 'grey wethers.' But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance,

probably the North of Ireland."

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the *Revue Archéologique* (p. 473), are worthy of being quoted. Says the paper, concerning the rocking stones: —

"Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the things themselves. Besides which, these *immense rocking* stones, called sometimes *routers* — placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion . . . betray a most positive knowledge of statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn . . . all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating after de La Vega that 'the demons seem to have worked on them more than men.' "\*"

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\* "It is difficult," writes Creuzer, "not to suspect in the structures of Tiryns and Mycenae planetary forces supposed to be moved by celestial powers, analogous to the famous Dactyles." (*Pelasges et Cyclopes*). To this day Science is ignorant on the subject of the Cyclopes. They are supposed to have built all the so-called "Cyclopean" works whose erection necessitated several regiments of Giants, and — they were only seventy-seven in all (about one hundred, Creuzer thinks). They are called "Builders," and Occultism calls them the INITIATORS, who,

## Living, Speaking, and Moving Stones

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, applied to masses weighing millions of pounds, can be the work of Palæolithic *savages*, of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is no use for *our* purpose to refer to the various traditions attached to the rocking-stones. Still, it may be as well to remind the English reader of *Giraldus Cambrensis*, who speaks of such a stone on the Isle of Mona, which returned to its place, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II., a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger one and had them thrown into the sea. On the following morning it was found in its accustomed place. . . The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554. . . And this reminds one of what Pliny said of

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initiating some Pelasgians, thus laid the foundation stone of true MASONRY. Herodotus associates the Cyclops with Perseus "the son of an Assyrian demon" (I. VI. p. 54). Raoul Rochette found that Palæmonius, the Cyclops, to whom a sanctuary was raised, "was the Tyrian Hercules." Anyhow, he was the builder of the sacred columns of Gadir, covered with mysterious characters to which Apollonius of Tyana was the only one in his age to possess the key; and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Viswakarma, "the builder and artificer of the Gods."

the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytanea "whence it *ran away several times*, which forced them to lead it" (*Nat. Hist.*, XXXVI., p. 592) . . . Here we have immense stones stated by all antiquity to be "living, moving, speaking and self-perambulating." They were also capable, it seems, of making people run away, since they have been called *routers* ("to put to flight," to rout) and Des Mousseaux shows them all to be prophetic stones and called *mad* stones (*see his, "Dieu et les Dieux," p. 587*). "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason 'the stones of truth.' " (*de Mirville, "Fetichisme"*)\*

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\* Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archæologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries — "offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence. . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from

This is history, the Past of prehistoric times, warranting the same in later ages. The Dracontia, sacred to the moon and the serpent, were the more ancient "Rocks of Destiny" of older nations, whose motion, or *rocking*, was a code perfectly clear to the initiated priests, who alone had the key to this ancient *reading*. Vormius and Olaius Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny, "it is she (the Persian Oitzoë) whom the magi had to consult for the election of their sovereigns" (*Nat. Hist., lxxxvii., chap. LIV.*); and he describes (in

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six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch . . . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups" — are simply *written* RECORDS of the oldest races. Whosoever examines with attention the drawings made of such marks in the "*Archæological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.,*" will find in it the most primitive style of marking or recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Agham writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it "cut on sandstone." Sweden, Norway, and Scandinavia are full of such *written* records, the Runic characters having followed the cup-marks and long and short strokes. In "Johannes Magnus' Infolio" one sees the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Kroszharsgrani, the Magician) who holds under each arm a huge stone covered with Runic characters; and Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See "*Asgard and the Gods.*")

chap. XXXVIII., 1. ii.) a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger can move it, while the weight of the whole body makes it resist." Why then should not the rocking stones of Ireland, or those of Brinham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller ones, such as Brinham Rocks, with some revolving stones on their summit, are copies from the more ancient lithoi. Had not the bishops of the middle ages destroyed all the plans of the *Dracontia* they could lay their hands on, Science would know more of these.\* As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. E. Biot, a member of the Institute of France, published in his *Antiquites de France, Vol. ix.,* an article showing the *Chatam peramba* (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac — "a prominence and a central tomb." . . . "Bones are found in them (the tombs)," he says, "and Mr. Hillwell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Râkshasas (giants)." Several stone circles, "considered the work of the *Panch Pandava* (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Vasariddi, "were found to contain *human bones of a very large size.*" (*T. A. Wise, in "History of Paganism in Caledonia," p. 36.*)

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\* Charton, the Author of "*Voyageurs anciens et modernes,*" quoted by de Mirville.

Again, de Mirville is right in his *generalization*, if not in his conclusions. As the long cherished theory that the Dracontia are mostly witnesses to "great natural geological commotions" (Charlton), and "are the *work of Nature*" (Cambry) is now exploded, his remarks are very just. "Before the *impossibility* of such a theory is asserted, we advise Science to reflect . . . and, above all, no longer to class *Titans and Giants* among primitive legends: for their works are there, under our eyes, and those rocking stones will oscillate on their basis to the end of the world to help them to see clearer and realise once for all, that *one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity*" ("*Fetichisme*," p. 288).

It is just what we can never repeat too often, though the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval theology in *its* interpretations of the so-called *Revelation*. Science would have men descend from the pithecoïd ape — a transformation requiring millions of years — and yet fears to make mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection and evolution from the lowest form to the highest; from mollusc to fish, from reptile to bird and mammalian. Yet it refuses to man, who physiologically is only a higher mammal and animal, such transformation of his external form. But if the monstrous iguanodon of the Wealden may have been the ancestor of the diminutive iguana of to-

day, why could not the monstrous man of the Secret Doctrine have become the modern man — the link between Animal and Angel? Is there anything more unscientific in *this* "theory," than in that of refusing to man any spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present exact Sciences, they are withal more logical and consistent in their teachings. Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than a mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man*; even though he were no more indeed than a ramification between two "poor cousins" of the Quadrumanous order. Occult Sciences admit with Hæckel that (objective) life on our globe "is a logical postulate of Scientific natural history," but add that the rejection of a like *Spiritual* involution, from *within without*, of invisible subjective Spirit-life — eternal and a Principle in Nature — is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any *external help*.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those



states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem*. This was followed by a Sonata of Beethoven, etc., *ad infinitum*; its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

### It Takes a God to Become a Man

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of species, what he says in it applies to our doctrine. "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations *on a pre-existing kind of being*." (*Essays on Physiology*, Subj. p. 144.) Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are

produced in the laboratory by what we may literally call *artificial evolution*" (*Appendix to "Principles of Biology," p. 482*), we answer the distinguished English philosopher, that Alchemists and great adepts have done as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men.

The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology; and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than *blind faith* in their respective infallibility. *Universal* tradition is indeed the far safer guide in life. And universal tradition shows primitive man living for ages together with his Creators and first instructors — the Elohim — in the World's "Garden of Eden," or "Delight." We shall treat of the Divine Instructors in Stanza XII.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (a).

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46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS PRODUCED FROM THE SWEAT OF THE EARTH (b).

(a) As this subject — the fourth great deluge on our globe in this Round — is fully treated in the chapters that follow the last Stanza, to say anything more at present would be mere repetition. The seven great islands (Dwipas) belonged to the continent of Atlantis. The secret teachings show that the "Deluge" overtook the Fourth, giant Race, not on account of their depravity, or because they had become "black with sin," but simply because such is the fate of every continent, which — like everything else under our Sun — is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(b) Thus the giants perished — the magicians and the sorcerers, adds the fancy of popular tradition, but "all holy saved," and alone the "unholy were destroyed." This was due, however, as much to the *prevision* of the "holy" ones, who had not lost the use of their "third eye," as to Karma and natural law. Speaking of the subsequent race (our Fifth Humanity), the commentary says: —

*"Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island — 'from whence the last Saviour will come' — now kept mankind from becoming one-half the exterminator of the other [as mankind does now — H.P.B.]. It*

*(mankind) became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race — the divine Incarnates. When the Poles moved (for the fourth time) this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians — alone the ungodly Atlanteans perished, and 'were seen no more . . . .'"*

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## STANZA XII

### THE FIFTH RACE AND ITS DIVINE INSTRUCTORS

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

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

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

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

AND INSTRUCTED IT (*b*) . . . .

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

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

(*b*) This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such "pyramids" existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath and amidst virgin forests, as in plain and vale, they were supposed to be the exclusive

property of Egypt. If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early *neolithic* caves, of the colossal triangular, pyramidal and conical *menhirs* in the Morbihan, and Brittany generally; many of the Danish tumuli and even of the "giant tombs" of Sardinia with their inseparable companions, the *nuraghi*, are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the — "some yellow, some brown and black, and some red" — races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the antiquity of the human race so far back as the 57,000 years assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. It is the foolish self-glorification of the Arcadians who styled themselves *proselhvoi* — older than the moon — and of the people of Attica, who claimed that they had existed before the sun appeared in heaven, that we may disparage, not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away with the difficulty that, of all the mammalians,

man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant *homo diluvii* to the creature between 5 and 6 feet that he is now.

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

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

## The Astronomical Dragon

The reasons for this *singularity* have been made clear in this work. But it shows only that there were *several* Deluges mixed up in the memories and traditions of the sub-races of the Fifth Race. The first great "Flood" was astronomical and cosmical,

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

Sub-race of the Fourth Root-race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the Zodiacal calculations in Egypt, *the poles have been thrice inverted*.

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

The rough commentaries on the Archaic Stanzas have to end here. Further elucidation requires proofs obtained from ancient, mediæval, and modern works that have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird symbol — so often referred to and suggestive of the "tempter of man" in the orthodox light of the church — can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof at this juncture, even at the risk of repetition. The Titans and Kabirs have been invariably made

out by our theologians and some pious symbolologists as indissolubly connected with the grotesque personage called *devil*, and every proof to the contrary has been hitherto as invariably rejected and ignored; therefore, the occultist must neglect nothing which may tend to defeat this conspiracy of slander. It is proposed to divide the subjects involved in these three last verses into several groups, and examine them in this final chapter as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and the Esoteric Doctrine — the bulk of which will be found in Part II. on Symbology.

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## Serpents and Dragons under Different Symbolisms

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

status of the "Dragon" in ancient Chaldea, whence the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the "Scaly one" a living entity and a maleficent power.

A specimen of Dragons, "winged and scaled," may be seen in the British Museum. Representing the events of the Fall according to the same authority, there are also two figures sitting on each side of a tree, and holding out their hands to the "apple," while at the back of the "Tree" is the Dragon-Serpent. Esoterically, the two figures are two "Chaldees" ready for initiation, the Serpent symbolising the "Initiator"; while the jealous gods, who curse the three, are the exoteric profane clergy. Not much of the literal "Biblical event" there, as any occultist can see.

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

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

"Terrible are the gods when they manifest themselves" —

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

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

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

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

has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in Heaven originate with St. John, and in his *Revelation*? Emphatically we answer — No. His "Dragon" is Neptune, the symbol of Atlantean magic.

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

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## The Sidereal and Cosmic Glyphs

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

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

But one ought to discriminate between the characters of this symbol. For instance: Zoroastrian Esotericism is identical with that of the Secret Doctrine; and when, as an example, we read in the *Vendidad* complaints uttered against the "Serpent," whose bites have transformed the beautiful, eternal spring of

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

The Egyptians, according to Eusebius, who for once (and for a wonder) wrote the truth, symbolised Kosmos by a large fiery circle, representing a serpent with a hawk's head lying

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

across its diameter. "Here we have the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac in 25,000 (odd) years, must have reddened with the solar blaze, and *each sign must have been vertical* to the polar region." (See Mackey's "*Sphinxiad*.")

Meru — the abode of the gods — was placed, as before explained, in the North Pole, while *Pâtâla*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Pâtâla* have one significance and represent localities; while astronomically, they have another, and mean "the two poles," which meanings ended by their being often rendered in *exoteric* sectarianism — the "Mountain" and the "Pit," or Heaven and Hell. If we hold at present only to the astronomical and geographical significance, it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers; they had reasons, and good ones for naming one the "*Mountain*" and the other the "*Pit*." As the author just quoted half explains, *Helion* and *Acheron* meant nearly the same: "*Heli-on is the Sun in the highest*" (Helios, Heli-on, the "most high"); "and *Acheron* is 32 deg. above the pole, and 32 below it, the allegorical river being thus supposed to touch the northern horizon in the latitude of 32 degrees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, being therefore called the PIT, while observing, toward the Northern pole that a certain



circuit in the heavens always appeared above the horizon — they called it the Mountain. As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal gods* were meant, the passing of the original North Pole of the Earth to the South Pole of the heaven." "In that age," adds the author of that curious work, the "*Sphinxiad*" and of "*Urania's Key to the Revelations*" — "at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the North Pole to the north horizon; crossing the *eight coils of the Serpent* (eight sidereal years, or over 200,000 solar years), which would seem like an imaginary *ladder with eight staves* reaching from the earth up to the pole, *i.e.*, the throne of Jove. Up this ladder, then, the Gods, *i.e.*, the signs of the Zodiac, ascended and descended. (Jacob's ladder and the angels) . . . . It is more than 400,000 years since the Zodiac formed the sides of this ladder." . . . .

This is an ingenious explanation, even if it is not altogether free from occult heresy. Yet it is nearer the truth than many of a more scientific and especially theological character. As just said, the Christian trinity was purely astronomical from its beginning, which made Rutilius say — of those who euhemerized it — "*Judæa gens, radix stultorum.*"

But the profane, and especially the Christian fanatics, ever in search of scientific corroboration for their *dead-letter* texts, will persist in seeing in the celestial pole the true Serpent of Genesis, Satan, the Enemy of mankind, instead of what it is — a cosmic metaphor. *When the gods are said to forsake the earth*, it

does not only mean the gods, protectors and instructors, but also the *minor* gods — the regents of the Zodiacal signs. Yet, the former, as actual and existing Entities which gave birth to, nursed, and instructed mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as much as in the Hindu Gospels. Ormazd, or Ahura-Mazda, the "Lord of Wisdom," is the synthesis of the Amshaspends (or *Amesha-Spenta* — "*Immortal Benefactors*"),\* the "Word," however, or the *Logos* and its six highest aspects in Mazdyanism. These "Immortal Benefactors" are described in *Zamyad yasht* as the "Amesha-Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure which are all seven of like mind, like speech, all seven doing alike . . . which are *the creators and destroyers of the creatures* of Ahura-Mazda, their creators and overseers, their protectors and rulers . . . ."

These few lines alone indicate the dual and even the triple character of the Amshaspends, our Dhyān-Chohans or the "Serpents of Wisdom." They are identical with, and yet separate from Ormazd (Ahura-Mazda). They are also the Angels of the Stars of the Christians — the Stary-azatas of the Zoroastrians — or again the seven planets (including the sun) of every religion.† The epithet — "the shining having

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

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

efficacious eyes" — proves it. This on the physical and sidereal planes. On the spiritual, they are the divine powers of Ahura-Mazda; but on the astral or psychic plane again, they are the "Builders," the "watchers," the *Pitar* (fathers), and the first Preceptors of mankind.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (b) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmô," is yet called *Amsámsávatara* — "a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the

Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

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

Does the Western Kabalist — generally an opponent of the Eastern Occultist — require a proof? Let him open Eliphas Levi's *Histoire de la Magic*," p. 53, and carefully examine his "*Grand Symbole Kabalistique*" of the Zohar. He will find, on the engraving given, a *white* man standing erect and a *black*

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

woman upside down, *i.e.*, standing on her head, her legs passing under the extended arms of the male figure, and protruding behind his shoulders, while their hands join at an angle on each side. Eliphaz Levi makes of it, God and Nature; or God, "light," mirrored inversely in "Nature and Matter," darkness. Kabalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Nor has he invented the symbol any more than the Kabalists have: the two figures in white and black stone have existed in the temples of Egypt from time immemorial — agreeably to tradition; and historically — ever since the day of King Cambyses, who personally saw them. Therefore the symbol must have been in existence since nearly 2,500 years ago. This, at the very least, for that Persian sovereign, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the two *Kabiri personifying the opposite poles*. Herodotus (*Thalia*, No. 77) tells posterity that when Cambyses entered the temple of the Kabirim, he went into an inextinguishable fit of laughter, on perceiving what he thought a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate "the passing of the original North Pole of the Earth to the South Pole of the Heaven," as perceived by Mackey.\* But they represented also the poles *inverted*, in

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\* Who adds that the Egyptians had various ways of representing the angles of the Poles. Also in Perry's *View of the Levant* there is "a figure representing the South Pole of the Earth in the constellation of the Harp," in which the poles appear like two *straight rods*, surmounted with hawks'

consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent *upheaval* of new continents in the equatorial regions, and *vice versa*. These Kabirim were the "Deluge" gods.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same gods, and classes of gods. Faber showed already, at the beginning of this century, the identity of the Corybantes, Curetes, Dioscuri, Anactes, Dii Magni, Idei Dactyli, Lares, Penates, Manes,† Titans, and Aletæ with the KABIRI. And we have shown that the latter were the same as the Manus, the Rishis and our Dhyan Chohans, who incarnated in the Elect of the Third and Fourth Races. Thus,

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wings, but they were also often represented as serpents with heads of hawks, one at each end.

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

while in Theogony the Kabiri-Titans were seven great gods: cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected (a) with *At-al-as* "the divine Sun," and (b) with *tit* "the deluge." But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring great gods — the *Dioscuri*,\* the deities surrounded with the darkness of occult nature — become the *Idei* (or Idæic finger) with the adept-healer by metals. The true etymology of the name *lares* (now signifying "ghosts") must be sought in the Etruscan word "*lars*," "conductor," "leader." Sanchoniathon translates the word *Aletæas* fire worshippers, and Tabor believes it derived from *Al-Orit*, "the god of fire." Both are right, as in both cases it is a reference to the Sun (the highest God), toward whom the planetary gods "gravitate" (astronomically and allegorically) and whom they worship. As *Lares*, they are truly the Solar Deities, though Faber's etymology, who says that "*lar*" is a contraction of "*El-Ar*," the solar deity, is not very correct. They are the "*lares*," the conductors and leaders of men. As *Aletæ*, they were the seven planets — astronomically; and as *Lares*, the regents of the same, our protectors and rulers — mystically. For purposes of exoteric or phallic worship, as also cosmically, they were the Kabiri, their attributes being

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

recognised in these two capacities by the name of the temples to which they respectively belonged, and those of their priests. They all belonged, however, to the Septenary creative and informing groups of Dhyān Chohans. The Sabeans, who worshipped the "regents of the Seven planets" as the Hindus do their Rishis, held Seth and his son Hermes (Enoch or *Enos*) as the highest among the planetary gods. Seth and Enos were borrowed from the Sabeans and then disfigured by the Jews (exoterically); but the truth can still be traced about them *even in Genesis*.† Seth is the "progenitor" of those early men of the Third Race in whom the "Planetary" angels had incarnated — a Dhyān Chohan himself, who belonged to the *informing* gods; and Enos (Hanoch or Enoch) or Hermes, was said to be *his son* — because it was a generic name for all the early *Seers* ("Enoichion"). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or *Set*, as the founder of Sabeanism; and therefore that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and *Idris* (Hermes or Enoch), (*See Vyse, "Operations," Vol. II., p. 358*); that thither Sabeans proceeded on pilgrimage, and *chanted prayers seven times a day, turning to the North* (the Mount Meru, Kaph, Olympus, etc., etc.) (*See Palgrave, Vol. II., p. 264*). Abd Allatif says curious things about

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

the Sabeans and their books. So does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains "that each pyramid was consecrated *to a star*" (a star *regent* rather), Abd Allatif assures us "that he had read in Sabean books that one pyramid was the tomb of Agathodæmon and the other of Hermes" (*Vyse, Vol. II., p. 342*). "Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son," adds Mr. Staniland Wake in "*The Great Pyramid*," p. 57.

Thus, while in Samothrace and the oldest Egyptian temples they were the great Cosmic Gods (the seven and the *forty-nine* Sacred Fires), in the Grecian fanes their rites became mostly phallic, therefore to the profane, obscene. In the latter case they were 3 and 4, or 7 — the male and female principles — (the *crux ansata*); this division showing why some classical writers held that they were only three, while others named four. And these were — the Kabiri — Axieros (in his female aspect, Demeter); Axio-Kersa (Persephone)\*; Axiokersos

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

(Pluto or Hades); and Kadmos or Kadmilos (Hermes — not the ithyphallic Hermes mentioned by Herodotus (II. 51) but "he of the sacred legend," explained only during the Samothracian mysteries). This identification, due, according to the Scholiast Apollon (Rh. I. 217), to an indiscretion of Mnaseas, is none at all, as names alone do not reveal much. There were still others again who maintained, being as right in their way, that there were only two Kabiri. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. The two personified the terrestrial poles, geodesically; the terrestrial, and the pole of the heavens — astronomically, as also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, the *Bimater*, with all the circumstances attending it, needs only to be read esoterically to understand the allegory. The parts played in the event by the fire, water, earth, etc., in the many versions, will show how "the father of the gods" and the "merry God of the wine" were also made to personify the two terrestrial Poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In astronomy, the poles are indeed the "heavenly measure" (*vide note supra*); and so are the Kabiri *Dioscuri*, as will be shown, and the Kabiri-Titans, to whom Diodorus

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the other powers of nature — they would be the *parents*: therefore the most powerful gods.

ascribes the *invention of fire*\* and the art of manufacturing iron. Moreover, Pausanias shows that the original Kabiric deity was Prometheus. (I. ix. p. 751.)

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

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

volcanic localities, and in exoteric worship they belonged to Chthonian divinities. Therefore Christianity has made of them *infernal gods*.

They are truly "the great, beneficent and powerful Gods," as Cassius Hermone calls them (See *Macrob. Sat. I., iii., c. 4, p. 376*). At Thebes, Kore and Demeter, the *Kabirim*, had a sanctuary (*Pausan. IX. 22; 5*), and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter their holy precincts (*Herodotus I. ii., c. 37*). But we must not lose sight, at the same time, of the fact that the title of Kabiri was a generic one; that the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic. That, while in their later capacity of the Rulers of sidereal and terrestrial powers, a purely geological phenomenon ( as it is now regarded ) was symbolized in the persons of those rulers, they were also, in the beginning of times, the rulers of mankind. When incarnated as Kings of the "divine Dynasties," they gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them — the Kabiri or Titans — is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to

men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers — too zealous for plain truth — would force posterity to see only pagan copies of one and sole prototype, named Noah — are all generic names.

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

That the Serpents were ever the emblems of wisdom and prudence is again shown by the caduceus of Mercury, one with Thot, the god of wisdom, with Hermes, and so on. The two serpents, entwined around the rod, are phallic symbols of Jupiter and other gods who transformed themselves into snakes for purposes of seducing goddesses — but only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor if one thinks over its meaning. Every people of antiquity revered this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great

wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Twan-ying-t'u*, says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . And Kon-fu-tyu is made to say by Lu-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of Life."

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## Our Divine Instructors

Now Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kämpfer and Faber spell "Maurigosima," for some mysterious phonetic reasons of their own. Kämpfer, in his

"Japan" (*Appendix, p. 13*), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

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

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

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

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

When Abul-Feda says in his "*Historia Anteislamitica*" (*Fleisher, p. 16*) that the Sabean language was established by Seth and Edris (Enoch) — he means by "Sabean language" astronomy. In the "Melelwa Nohil" (*MS. 47 in Nic. Cat.*) Hermes is called the disciple of Agathodæmon. And in another account (*See Col. Vyse's 2nd Vol. of the "Pyramids of Ghizeh," p. 364, MS. 785, Uri's Cat.*) Agathodæmon is

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† In the Purâna it is identified with Vishnu's or Brahmâ's Sveta Dwipa of Mount Meru.



mentioned as a "King of Egypt." Celepas Geraldinus gives curious traditions about Henoah. He calls him the "divine giant." In the "Book of the various names of the Nile," the same author (the historian Ahmed-Ben-Yusouf Eltiphas) tells us of the belief among the Semitic Arabs that Seth (become later the Egyptian Typhon, Set), had been one of the seven angels (or Patriarchs in the Bible): then he became a mortal and Adam's son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoah. But Henoah (Idris) "the author of thirty books, was Sabæan by origin" (*i.e.*, belonging to the *Saba*, "a Host"); "having established the rites and ceremonies of primitive worship, he went to the East, where he constructed 140 cities, of which Edessa was the least important, then returned to Egypt where he became its King." Thus, he is identified with Hermes. But there were five Hermes — or rather one, who appeared — as some Manus and Rishis did — in several different characters. In the *Burham-i-Kati* he is mentioned as "Hormig," a name of the planet Mercury or Budha; and Wednesday was sacred both to Hermes and Thot. The Hermes of Oriental tradition, worshipped at Phineata and said to have fled after the death of Argus into Egypt, civilized it under the name of Thoth. But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency, i.e.*, with having been the first to teach magic to Egypt and to Greece, *before the days of Magna Græcia*, and when the Greeks were not even Hellenes.

Not only Herodotus — the "father of History" — tells us of

the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is, indeed," as Creuzer shows: —

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

There were more efforts made by the modern historians (French Academicians, like Renan, chiefly) to suppress truth by ignoring the ancient annals of *divine* Kings, than is strictly consistent with honesty. But M. Renan could never be more unwilling than was Eratosthenes 260 years B.C. to accept the unpalatable fact; and yet the latter found himself obliged to recognise its truth. For this, the great astronomer is treated with great contempt by his colleagues 2,000 years later. Manetho became with them "a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis" (*Freret* ). "All those historians and priests," justly remarks the demonologist, de Mirville, "so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely suspicious*

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\* Ch. iv. of "Egypt," p. 441.

no sooner do they go back to their gods." . . . But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (Manetho's above all), and that of Ptolemy. In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rouge: —

". . . Champollion, struck with amazement, found that he had under his own eyes the whole truth. . . . It was the remains of a list of dynasties embracing the furthest mythic times, or the REIGN OF THE GODS AND HEROES. . . . At the very outset of this curious papyrus we have to arrive at the conviction that so far back already as the period of Ramses, those mythic and heroic traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the gods Seb, Osiris, Horus, Thoth-Hermes, and the goddess Ma, a long period of centuries being assigned to the reign of each of these." (*Ann. de Philologie Chretienne*, Vol. XXXII., p. 442).

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

Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea,

was known firstly through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the North-east.

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

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

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\* *Histoire de l'Astronomie Ancienne*.

"Now," says Panadoras, "it is before that time (Menes), that *the reign of the seven gods who rule the world took place*. It was during that period that those benefactors of humanity *descended* on Earth and taught men to calculate the course of the sun and moon by the twelve signs of the Ecliptic."

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

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\* See also *Memoires a l'Academie, etc., of de Mirville, Vol. III.*, for a mass of evidence.

† In *Vishnu-Purâna, Book II., chap. 3, 4, et seq.*, may be found many corroborations of the same, if one reads carefully. The reigns of gods, lower gods, and men are all enumerated in the descriptions of the seven Islands, seven seas, seven mountains, etc., etc., ruled by Kings. Each king is said invariably to have *seven* sons, an allusion to the seven sub-races.

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

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

"We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, the *natural good sense and the upright judgment* of the ancient peoples, quite foreign to our *entirely material* ideas upon celestial mechanics and physical sciences . . . could not see in

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One instance will do. The King of *Kusa dwipa* had seven sons (follow names) . . . "after whom the seven portions (Varsha) of the island were called. *There reside mankind along with Daityas and Danavas, as well as with spirits of Heaven (Gandharvas, Yakshas, Kimpurushas, etc.) and gods.*" (Chapter iv.) There is but one exception in the case of King Priyavrata, the son of the first Manu, Swayambhûva — who had *ten* sons. But of these, three — Medha, Agnibâhu, and Putra — became ascetics, and refused their portions. Thus Priyavrata divided the earth again into *seven* continents.

the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of spirits, so consistent and conformable to nature, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together . . .* ("Egypte," pp. 450 to 455.)

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

Occultists believe in "spirits," because they *feel* (and some see) themselves surrounded on every side by them.\* Materialists do not. They live on this earth, just as, in the world of insects and even of fishes, some creatures live

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

surrounded by myriads of their own *genus*, without seeing, or so much as sensing them.†

Plato is the first sage among the classics who speaks at

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

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

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

As de Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as the priests of Sais did when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, and containing two countries inhabited by *two races* — a fighting, warrior race, and a pious, meditative race,\* which Theopompus symbolizes by two cities.† The pious "city" was *continually visited by the gods*; the belligerent "city" was inhabited by various beings *invulnerable* to iron, liable to be *mortally wounded* only by stone

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

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

and wood."‡ De Rougemont treats this as a pure *fiction* of Theopompus ("*Peuple Primitif*," vol. iii. 157) and even sees a fraud (*supercherie*) in the assertion of the Saitic priests. This was denounced by the "Demonologists" as illogical. In the words of De Mirville: — "*A supercherie* which was based on a belief, the product of faith of the whole antiquity; a *supposition* which yet gave its name to a whole mountain chain (the Atlas); which specified with the greatest precision a topographical region (by placing some of its lands at a small distance from Cadiz and the strait of Calpetus), which prophesied, 2,000 years before Columbus, *the great trans-oceanic land* situated beyond that Atlantis and which "is reached" it said — "by the *islands* not of the blessed, but of the good spirits *e;udaimovnia* (our '*Iles Fortunees*') — such a supposition can never be an universal chimera." (*A word on "Atlantis*," p. 29.)

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source: the universal tradition about the third great continent which perished some 850,000 years ago.§ A continent inhabited by two distinct races; distinct physically and especially morally; both deeply versed in primeval wisdom and the secrets of nature; mutually antagonistic in their struggle, during the

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

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

course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction*? Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Tcheou*), and beyond which were situated the lands of the *immortal men*? (*See de Rougemont, ibid.*) Do they not still believe that the remnants of those *immortal men* — who survived when the *holy* island had become black with sin and perished — have found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits?

"If one has to lend ear to traditions," writes the very unbelieving Boulanger, (*"Regne des Dieux," Introduction*) . . . "the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier and beyond they place the marvellous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us . . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which

man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables . . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet . . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . ."

That *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite*

different from their own and of a superior nature. It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but — "Spirits and geniidaimoneß of a divine nature more excellent than that of man."

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

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

"Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled — from other lokas (spheres). . . ." say the Commentaries. Now: "The earliest inventions (?) of mankind are the most wonderful that the race has ever made. . . The first use of fire, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses (?) — these

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

are all discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare. They are all unknown to history — all lost in the light of an EFFULGENT DAWN." ("Unity of Nature," Argyll.)

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader that wheat has never been found in the wild state: it is not a product of the earth. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember: — "The servants of Horus glean the wheat in the field of Aanroo. . . wheat seven cubits high." ("Book of the Dead," chap. xcix., 33; and clvi., 4.)† The reader is referred to Stanza

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

VII., Verse 3, Book I., wherein this verse is explained in another of its meanings, and also to the "Book of the Dead," chap. *cix.*, v. 4 and 5.

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

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

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

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

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those "in a state of perfection" who "glean wheat *three* cubits high," is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himalayan adepts, who, when buried, have corn and wheat placed over them.

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

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

The "Sons of God" *have* existed and *do* exist. From the Hindu *Brahmâputras* and *Manasaputras* (Sons of Brahmâ and Mind-born sons) down to the *B'ne-aleim* of the Jewish Bible, the faith of the centuries and *universal* tradition force reason to yield to such evidence. Of what value is *independent criticism* so called, or "internal evidence" (based usually on the respective hobbies of the critics), in the face of the universal testimony, which never varied throughout the historical cycles? Read esoterically the sixth chapter of Genesis, which repeats the statements of the Secret Doctrine, only changing slightly its form, and drawing a different conclusion which clashes even with the *Zohar*. "There were giants in the earth in those days; and *also after that* when 'the Sons of God' (*b'ne-aleim*) "came in unto the daughters of men, and they bare children to them, the same became *mighty men* which were of old, men of renown" (or giants).‡

What does this sentence "and also after that" signify unless it means when explained: "There were giants in the earth BEFORE, *i.e.*, before the sinless sons of the Third Race; and *also after that* when other sons of God, lower in nature, inaugurated sexual connection on earth (as Daksha did, when he saw that his *Manasaputras* would not people the earth)"? And then comes a long break in this chapter vi. of Genesis, between verses 4 and 5. For surely, it was not in or through the wickedness of the "mighty men" . . . . men of renown, among whom is placed Nimrod the "mighty hunter before the

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‡ *Genesis vi., v. 4.*



Lord," that "god saw that the wickedness of man *was* great," nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the giants who produced *monstra quædam de genere giganteo*, monsters from whence sprang the lower races of men, now represented on earth by a few miserable dying-out tribes and the huge anthropoid apes.

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

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

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\* *Reflections critiques sur l'origine des anciens peuples.*

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

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

The amount of malicious fancy and fiction bestowed on

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

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

than it was strangled in the coils of matter.

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

Many were the hints thrown out in this direction in "Isis Unveiled," and a still greater number of references to this mystery may be found scattered throughout these volumes. To make the point clear once for all: that which the clergy of every dogmatic religion — pre-eminently the Christian — points out as Satan, the enemy of God, is in reality, the highest divine Spirit — (occult Wisdom on Earth) — in its naturally antagonistic character to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose

to be its slaves; the Church which calls itself the bride of Christ, and the trustee at the same time of Peter, to whom the rebuke of the Master "get thee behind me Satan" was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation by the old "Law of Moses" which Christ openly repudiated: both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric (because *divine*) Wisdom. Whenever anathematizing the Gnostic Solar Chnouphis — the Agathodæmon — Christos, or the theosophical Serpent of Eternity, or even the Serpent of Genesis — they are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil?"

Read the account about Indra (Vayu) in the *Rig-Veda*, the occult volume *par excellence* of Aryanism, and then compare it with the same in the Purânas — the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Purânas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods" — the Daityas, Nâgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon — the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the "Sons of God" (*Job. i. 6*), becoming in exoteric interpretation the Devil, and the Dragon

in its infernal, evil sense. But in the Kabala ("*Book of Numbers*") Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael *who are one*. Both proceed, it is taught, from *Ruach* (Spirit), *Neschamah* (Soul) and *Nephesch* (life). In the "*Chaldean Book of Numbers*" Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from *the mundane soul*, which on Earth is Mahat (intellectual understanding, or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by Neschamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all) — the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

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## The Origin of the Satanic Myth

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new *Satanic* myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the

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

We find (a) the priests assuming the name of the gods they served; (b) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge

and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

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

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

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the "Sons of the Serpent-god," or "Sons of the Dragon," during the mysteries.

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

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

Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when

the *inner* enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity. (See Part II. on the Satanic Myth.)

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

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

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

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

Moon by occasionally swallowing them. But this fable had another mystic meaning, since *Rahu*, the Dragon's head, played a prominent part in the mysteries of the *Sun's* (*Vikârttana's*) initiation, when the candidate and the Dragon had a supreme fight.

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

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

Let us take Agni the fire-god, Indra the firmament, and

Karttikeya from the Hindus; the Greek Apollo; and *Mikael*, the "Angel of the Sun," the first of the Æons, called by the Gnostics "the saviour" — and proceed in order.

(1) Agni — the fire-god — is called in the Rig-Veda Vaiswanara. Now Vaisvanara is a *Danava* — a giant-demon,\* whose daughters Puloma and Kalaka are the mothers of numberless *Danavas* (30 millions), by Kasyapa,† and live in *Hiranyapura*, "the golden city," floating in the air. Therefore, Indra is, in a fashion, the step-son of these two as a son of Kasyapa; and Kasyapa is, in this sense, identical with Agni, the fire-god, or Sun (Kasyapa-Aditya). To this same group belongs Skanda or Karttikeya (god of War, the *six-faced* planet Mars astronomically), a *Kumâra*, or virgin-youth, born of Agni‡ for

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

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

‡ All such stories differ in the *exoteric* texts. In the *Mahabhârata*, Karttikeya, "the six-faced Mars," is the son of Rudra or Siva, Self-born

the purpose of destroying Taraka, the Danava Demon, the grandson of Kasyapa by Hiranyaksha, his son,\* whose (Taraka's) yogi austerities were so extraordinary that they became formidable to the gods, who feared such a rival in power.† While Indra, the bright god of the Firmament, kills Vritra (or Ahi), the Serpent-Demon — for which feat he is called *Vritra-han*, "the destroyer of Vritra"; he also leads the hosts of *Devas* (Angels or gods) against other gods who rebel against Brahmâ, for which he is entitled *Jishnu*, "leader of the celestial Host." Karttikeya is found bearing the same titles. For killing Taraka, the Danava, he is Taraka-Jit, "Vanquisher of Taraka,"‡ "*Kumâra Guha*," "the mysterious Virgin-youth"

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without a mother from the seed of Siva cast into the fire. But Karttikeya is generally called *Agnibhu*, "fire born."

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

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

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

"*Siddha-Sena*" — "the leader of the Siddhas"; and *Saktidhara* — "Spear-holder."

(2.) Now take Apollo, the Grecian sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both to Indra, Karttikeya, and even Kasyapa-Aditya, and at the same time to Michael (as the Angelic form of Jehovah) the "angel of the Sun," who is "like," and "one with, God." Later ingenious interpretations for monotheistic purposes, elevated though they be into not-to-be questioned Church dogmas, prove nothing, except the abuse of human authority and power, perhaps.

Apollo is *Helios* (the Sun), Phoibus-Apollo ( "the light of life and of the World"§ ) who arises out of the golden-winged cup (the sun); hence he is the sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,\*\* and whom he is divinely commissioned to destroy — like Karttikeya, who is born for the purpose of killing Taraka, *the too holy and wise demon*. Apollo is born on a sidereal island

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"Spear-holders" (*Saktidhara*), etc., etc. Karttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Karttikeya.

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

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

called *Asteria* — "the golden star island," the "earth which floats in the air," which is the Hindu golden *Hiranyapura*; "he is called the pure, agno;ß , *Agnus Dei* (the Indian *Agni*, as Dr. Kenealy thinks), and in the primal myth he is exempt "from all sensual love" ("*Book of God*," p. 88). He is, therefore, a *Kumâra*, like *Karttikeya*, and as *Indra* was in his earlier life and biographies. *Python*, moreover, the "red Dragon," connects *Apollo* with *Michael*, who fights the Apocalyptic Dragon, who wants to attack the woman in child-birth (See *Revelation xii.*), as *Python* attacks *Apollo's* mother. Can any one fail to see the identity? Had the Rt. Hon. W. E. Gladstone, who prides himself on his Greek scholarship and understanding of the spirit of *Homer's* allegories, ever had a real inkling of the esoteric meaning of the *Iliad* and *Odyssey*, he would have understood *St. John's "Revelation,"* and even the *Pentateuch*, better than he does. For the way to the Bible lies through *Hermes*, *Bel*, and *Homer*, as the way to these is through the Hindu and Chaldean religious symbols.

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

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

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

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

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

This war of gods with the powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan adepts of the nascent Fifth Race and the Sorcerers of

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

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

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



Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge. (See the last pages of Vol. I., "*Isis Unveiled*," Atlantis.)

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

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

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\* The "Seven Karshvares of the Earth" — the seven spheres of our planetary chain, the seven worlds — also mentioned in the Rig-Veda — are fully referred to elsewhere. There are six *rajamsi* (worlds) above *prithivi* — the earth, or "this" (*idam*), as opposed to that which is *yonder* (the six globes on the three other planes). (See *Rig-Veda*, I., 34; III., 56; VII., 10411, and V., 60, 6. See § on Chronology.)

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

Samael or Satan, the seducing Serpent of Genesis, and one of the primeval angels who rebelled, is the name of the "Red Dragon." He is the Angel of *Death*, the Talmud saying that "the Angel of Death and Satan are the same," and, killed by

Michael, he is once more killed by St. George, who also is a Dragon Slayer; but see the transformations of this. Samael is identical with the *Simoom*, the hot wind of the desert, or again with the Vedic demon of drought, as Vritra; "*Simoom* is called *Atabutos*" or — *Diabolos*, the devil.

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

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

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

they arrive to the East of Heavens, then there is War in Heaven and in the entire World" (v. 49, "*Book of the Dead*," xvii.).

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

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those

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

symbols of powers now called *Evil*, can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for AIN-SOPH in their teachings; of the true meaning of which, while the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one*; nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have revered a living snake in their ceremonies as the emblem of WISDOM, the divine *Sophia* (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom. The *Draco volans*, the flying Dragon of the early painters, may be an exaggerated picture of the real extinct antediluvian animal; but those who have faith in the Occult teachings believe that in the days of old there were such creatures as flying Dragons, or a kind of Pterodactyl, and that it is those gigantic winged lizards that served as the prototypes for the Seraph of Moses and his great Brazen Serpent.\* The Jews had worshipped the

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\* See Numbers xxi. 8-9. God orders Moses to build a brazen Serpent "Saraph"; to look upon which heals those bitten by the *fiery serpents*. The latter were the *Seraphim*, each one of which, as Isaiah shows (vi. 2), "*had six wings*"; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses — Seven with their Creator. Thus, the Brazen Serpent is Jehovah, the chief of the "fiery

latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, turned round, and called that symbol of the great or Higher God of every other nation — a Devil, and their own usurper — the "One God."†

The appellation Sa'tan, in Hebrew *satan*, "an adversary" (from the verb *shatana*, "to be adverse," to persecute) belongs by right to the first and cruelest "*adversary of all the other gods*" — Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, "the adversary of men." This dogma, based as it is on chapter iii. of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and hence-forward universal tempter of man — the woman? Not the serpent surely, but the "Lord God" himself, who, saying: — "It is not good that the man should be alone" — made woman, and "brought her unto the man" (18-22). If the unpleasant little incident that followed *was* and is still to be regarded as the "original sin," then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam (of chap. 1.) to have been left either "male and female,"

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serpents." And yet, in 2 Kings xviii., it is shown that King Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord" — "brake in pieces the brazen serpent that Moses had made . . . and called it *Nehushtan*," or piece of brass.

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

or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the "agent provocateur," and the Serpent — only a prototype of *Azazel*, "the scapegoat for the sin of (the God of) Israel," the poor *Tragos* having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them esoterically, are not reduced to fanciful speculations and hypothesis; *they know* how to read the symbolism therein contained, and cannot err.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity *falsely* called by that name. It was a blind created purposely by the Rabbins, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.\* But the following statement is made. The personage who is named in the first four chapters of *Genesis* variously as "God," the "Lord God," and "Lord" simply, is not one and the same person; certainly it is not *Jehovah*. There are three distinct classes or groups of the Elohim called Sephiroth in the Kabala, Jehovah appearing only in chapter iv., in the first verse of which he is named Cain, and in the last

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

transformed into *mankind* — male and female, jah-veh.† The "Serpent," moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit "*ye shall not surely die*," kept his promise, and made man immortal in his *incorruptible nature*. He is the Iao of the mysteries, the chief of the Androgyne creators of men. Chapter iii. contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the "Boneless" gods, and the opening of his consciousness to his real nature; thus showing the bright Angel (Lucifer) in the light of a giver of Immortality, and as the "Enlightener"; while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her "Abel," *the first natural woman*,‡ and sheds the *Virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of verse i. (chapter iv., *Genesis*), in the original Hebrew text; and the Rabbins teaching that "*Kin* (Cain), the Evil, was the Son of Eve by Samael, the devil who took Adam's place"; and the Talmud

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

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

adding that "the evil Spirit, Satan, and Samael, the angel of Death, are the same" — (*Babba Battra, 16a*) — it becomes easy to see that Jehovah (*mankind, or "Jah-hovah"*) and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life — *that man may live for ever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature.\* He is the "adversary," allegorically, the "murderer," and the great Enemy of *all*, because there is nothing in the whole universe that has not two sides — the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the *adversaries* of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects — called *heretical* and viewed as the abomination of the times — will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future

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

day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of Humanity.

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

The fallen Angels are made in every ancient system the prototypes of *fallen* men — allegorically, and, *those men themselves* — esoterically. Thus the Elohim of the hour of

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

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## Noah Was a Kabir, Hence He Must Have Been a Demon

It matters little whether it is Isis, or Ceres — the "Kabiria" — or again the Kabiri, who have taught men agriculture; but it is very important to prevent fanatics from monopolising all the facts in history and legend, and from fathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by

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

either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc. — then biblical chronology falls by its own weight, and along with it all the patriarchs — the antediluvian and pre-Atlantean Titans. As now discovered and proven, Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshed.† Tubal-Cain is a Kabir, "an instructor of every artificer in brass and iron"; or — if this will please better — he is one with Hephæstos or Vulcan; Jabal is taken from the Kabiri — instructors in agriculture, "such as have cattle," and Jubal is "the father of all those who handle the harp," he, or *they* who fabricated the *harp* for Kronos and the trident for Poseidon.‡

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

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

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

deluge at the command of Zeus, as the *Cainites* were by that of Jehovah?

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

But we may add a few more words about Noah, the Jewish representative of nearly every pagan God in one or another character. The Homeric songs contain, poetized, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies — those of Seth and Cain\* — and the further

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\* Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. Thus, Cain has a Son ENOCH, and Seth a Son ENOCH also (Enos, Ch'anoch, Hanoch; — one may do what one likes with Hebrew unvowelled names). In the Cainite line Enoch begets IRAD, Irad MEHUJAEL, the latter METHUSAEL, and Methusael, Lamech. In the Sethite line, Enoch begets Cainan, and this one MAHALEEL (a variation on Mehujael), who gives birth to JARAD (or Irad); Jarad to ENOCH (Number 3), who produces Methuselah (from Methusael), and finally Lamech closes the list. Now all these are symbols (Kabalistically) of solar and lunar years, of

attempt, as futile, to show them *real, historical* men, has only led to more serious inquiries into the history of the Past, and to discoveries which have damaged for ever the supposed *revelation*. For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Kronos-Saturn is proved also.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant (*See "Analysis of Ancient Mythology," Vol. II., p. 760*) concurs with all those who are of opinion, that Sydic, or Sadic, was the patriarch Noah (as also Melchizedek); and that the name by which he is called, or Sadic, corresponds to the character given of him in *Genesis*, chap. vi., 9. "He was צדיק, Sadic, a JUST man, and perfect in his generation. All science and every useful art were attributed to him, and through his sons transmitted to posterity." (*See New Encyclopædia by Abraham Rees, F.R.S.*)

Now it is Sanchoniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchizedek). True enough, this information, having descended to us through Eusebius (*Preparatio Evangelica*), may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchoniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Kronos, or Saturn with Noah and Melchizedek, is

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astronomical periods, and of physiological (phallic) functions, just as in any other pagan symbolical creed. This has been proven by a number of writers.

based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, King of Salem, and priest of the high god, after "his own order" (See *Hebrews*, ch. v. 6, and vii. 1, et seq.); and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became *rabbinically* and *KABALISTICALLY*.

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

"Now Mars was the lord of *birth* and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or *stone-cutting*, of *Architecture* . . . . in fine, of all . . . . ARTS. He was the *primeval principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,\* he held the birthplace of the day and year, the place of its *increase of strength*, *Aries*, and likewise the place of its death, *Scorpio*. He

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

held the house of *Venus*, and that of the *Scorpion*. He, as *birth*, was *good*; as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*. He held the cardinal points, and as *Cain*, or *Vulcan*,† or *Pater Sadic*, or *Melchizadek*, he was lord of the *Ecliptic*, or *balance*, or *line of adjustment*, and therefore was THE JUST ONE. The ancients held to there being seven planets, or great gods, growing out of eight, and *Pater Sadik*, the *Just or Right One*, was lord of the eighth, which was *Mater Terra*. ("Source of Measures," p. 186-70.)

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

The *Noachian* Deluge, as described in its dead letter and within the period of Biblical chronology, having been shown to have never existed, the pious, but very arbitrary supposition of Bishop Cumberland has but to follow that deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that there were "two distinct races of Kabiri," the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionysus of Mnaseas; the second, "of the children of Shem, are the Kabiri

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† As the same author shows: "The very name *Vulcain* appears in the reading; for in the first words (of chap. iv. *Genesis*, 5) is to be found *V'elcain*, or *V'ulcain*, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be read as "*and the god Cain*," or *Vulcain*. If, however, anything is wanting to confirm the *Cain-Vulcain* idea, Fuerst says: **כַּיִן**, *Cain*, the iron point of a lance, a smith (blacksmith), inventor of sharp iron tools and smith work" (p. 278).



of Sochoniston, while their father Sydyk is consequently the Scriptural Shem." (*Append. de Cabiris, ap. Orig. gent. p. 364, 376, and the latter statement on p. 357.*)

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

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## The Oldest Persian Traditions about the Polar and the Submerged Continents

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

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal History. The stories of King Arthur and his knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the

History of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:

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

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

Gyan (or rather Gnan, true or occult Wisdom and knowledge), also called *Gian-ben-Gian* (or Wisdom, son of Wisdom), was the king of the Peris.\* He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery* of the Devs. Gian-ben-Gian had reigned 2,000 years when *Iblis*, the devil, was permitted by God to defeat the Devs and scatter them to the other end of the world. Even the magic shield, which, produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not

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

prevail against *Iblis*, who was an agent of Fate (or Karma).\* They count ten kings in their last metropolis called Khanoom, and make the tenth, Kaimurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

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

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

In "*Timæus*" Plato says the same. The Secret Doctrine

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

declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week "seven days," and "a week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years — in their secret calculations of the Sods. We of the present times call an age *a century*. They of Plato's day, the initiated writers, at any rate, meant by a millenium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time — *i.e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking† and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was the Mahabhâratean

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

war so famous in Indian History. Such blending of the events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology.\* And how little Herodotus *could* tell is confessed by himself when speaking of a mysterious tomb of an Initiate at Sais, in the sacred precinct of Minerva. There, he says "behind the chapel . . . is the tomb of One, whose name I consider it impious to divulge . . . In the enclosure stand large obelisks and there is a lake near, surrounded with a stone wall formed *in a circle*. In this lake they perform by night, that person's adventures, which they call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, I must

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

*observe a discreet silence" (ii. 170).*

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

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

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

two kings of that name.\* Three among them reigned for 1,000 years each. (*Herbelot, p. 829.*)

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

Then came *Huschenk*, the prudent and the wise. It was his dynasty which re-discovered metals and precious stones, which had been concealed by the Devs or Giants in the bowels of the earth; how to make brass-work, to cut canals, and improve agriculture. As usual, it is *Huschenk*, again, who is credited with having written the work called "Eternal Wisdom," and even with having built the cities of Luz, Babylon and Ispahan, though they were built ages later. But as modern Delhi is built on six other older cities, so these just-named cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

In the same tradition that wise prince is credited with having made war against the giants on a twelve-legged horse, whose birth is attributed to the *amours* of a crocodile with a female hippopotamus. This *dodecaped* was found on the "dry

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

island" or new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had *Huschenk* mounted him, than he defeated every enemy. No giants could withstand his tremendous power. Notwithstanding, this king of kings was killed by an enormous rock thrown at him by the giants from the great mountains of *Damavend*.†

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

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

‡ Remember that the Rabbins teach that there are to be seven successive renewals of the globe; that each will last 7,000 years, the total duration being thus 49,000 years (*See Rabbi Parcha's "wheel"; also Kenealy's "Book of*

with the last deluge of the pre-Adamites, says the "romance of Simorgh and the good Khalif"! (*Tales of Derbent.*)

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

Tahmurath visits on his winged steed (Ahriman) the Mountains of Koh-Kaf or *Kaph*. He finds there the Peris ill-treated by the giants, and slays Argen, and the giant *Demrusch*. Then he liberates the good Peri, Mergiana\*, whom Demrusch had kept as a prisoner, and takes her over to the *dry* island, *i.e.*, the new continent of Europe.† After him came Giamschid, who builds *Esikekar*, or Persepolis. This king reigns 700 years, and believes himself, in his great pride, immortal, and demands divine honours. Fate punishes him, he wanders for

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*God*," p. 176). This refers to 7 Rounds, 7 Root-races, and sub-races, the truly occult figures, though sorely confused.

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

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

100 years in the world under the name of *Dhulkarnayn* "the two horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia, uncivilized enough to know nothing of the attributes of the devil, to those conquerors who have subdued the world from the East to the West.

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

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

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

straight north, will bring one along the sixtieth degree of longitude, holding to the west, to Nova Zembla; and from the Caucasus to the eternal ice beyond the Arctic circle would land one between 60 and 45 degrees of longitude, or between Nova Zembla and Spitzbergen. This, of course, if one has the dodecapedian horse of Huschenk or the winged Simorgh of Tahmurath (or Taimuraz), upon which to cross over the Arctic Ocean.\*

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*†; or by those who have the patience to wait

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

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

for the good pleasure of *Simorgh-anke*, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devas will build between that portion of the "dry island" and its severed parts.‡ This relates, of course, to the seventh race, Simorgh being the Manvantaric cycle.

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

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

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

clearer.

*"In the first beginnings of (human) life, the only dry land was on the Right end\* of the sphere, where it (the globe) is motionless.† The whole earth was one vast watery desert, and the waters were tepid . . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara.‡ There was eternal spring in darkness. (But) that which is darkness to the man of today, was light to the man of his dawn. There, the gods rested, and Fohat§ reigns ever since . . . . Thus the wise fathers say that man is born in the head of his mother (earth), and that her feet at the left end generated*

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

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

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

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

*(begot) the evil winds that blow from the mouth of the lower Dragon . . . . Between the first and second (races) the eternal central (land) was divided by the water of life.\*\**

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

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

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

‡‡ Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himavat in which lie the roots of Meru, which mountain is north of the Himalaya. Meru is *not* "the fabulous mountain in the navel or centre of the earth," but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the "central" land "that never perishes";

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

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

If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole

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the land in which "the day of the mortal lasts six months and his night another six months." As the Vishnu Purâna has it: "for the North of Meru there is, therefore, always night during day in *other regions*; for Meru is north of all the *dwipas* and *varshas*" (islands and countries). (*Book II, chap. viii.*) Meru is therefore neither on *Atlas* as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the East is that quarter where the sun first appears."

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

North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few arctic travellers* who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen† on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here* — it formed the horse-shoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the

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

"Above this (the Siddha) goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshonnati*, v. 42). In both directions from these are two pole-stars (*dhruvatara*), fixed in the midst of the sky; to those *who are situated in places of no latitude* (niraksha) both these have their place in the horizon. Hence there is (on that land) no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of colatitude (*lumbaka*) are 90; at Meru the degrees of latitude (*aksha*) are of the same number." (43 and 44.)



Third Race — Lemuria was formed (*Vide supra*). When it was destroyed in its turn, Atlantis appeared.

## Western Speculations Founded on the Greek and Purânic Traditions

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

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

Moreover, as Wilford\* shows, the *Purânas* place it "on the seventh zone or seventh climate," — rather, on the seventh measure of heat: which thus locates it between the latitudes of 24 and 28 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

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

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 which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing;

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\* 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.

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 Loka-lokas. 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-dwipa*, 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 Brahmanda 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 *dwipast* — each continent being, in one sense, a greater or smaller region of dry land surrounded with water. Thus, that whatever "jumble" the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe *we know* that, though two of the 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

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\* 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 *Upadwipas* means "root" islands, or the dry land in general.

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*

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‡ 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.

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 Mohammedan traditions. Wilford, who confuses sorely the Hindu and the Mussulman legends, shows this, however, clearly. (See Vol. VIII., X. and XI. Of *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 Devas and Daityas) raised their hands to Bhagavan, 'Let him who can deliver us . . . be our King'; using the word I' T (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 I' T, at the head of a numerous army, saying *abhayan*, no fear" . . . and scattered the enemy. "The King I' T," 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*."

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\* 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 *dwipas 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.

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 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

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\* 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.

'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 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

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\* 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."

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 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 scapegoat 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 Eliphas Levi, and now by all the modern Occultists. (Vide Sections about.)

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### 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

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\* 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, 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 Pramlocha), 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 the injustice of the human heart,

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\* 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 champion and benefactor of mankind, whose

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 . . . ."

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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.

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, 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

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\* 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.

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

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‡ From *πρό μήτις* "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

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. . ."

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

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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, fore-thought; we may find, in searching, a more poetical origin for the "fire-bringer" than that displayed in its Sanskrit origin. The *Svastica*, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the *Pramantha* personified," goes on the author; "he finds his prototype in the Aryan 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.

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

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

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

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\* 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

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 Astrakhan 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 Ural, the Arimaspi of Herodotus being "the recognised inhabitants of this golden region."

And here comes, between verses 825 and 835, a puzzle to

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mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi-form* or boat-shaped vessel in which flowers and fruit are offered to the deities. *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 Airyana-Varsedya 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.

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 Byblis 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," —

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\* 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.

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."

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. 1, 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

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\* 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. 1, 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.

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 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 *Christos* (mankind, or Prometheus, on its trial). This, say Brahminical and Buddhist 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, 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

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\* *Vide supra*, a foot-note concerning the etymology of promh'tið or *forethought*. Prometheus confesses it in the drama when saying:

"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 Veddhas 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

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 and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually

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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.

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 Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more —

"A god . . . in fetters, anguish fraught;  
The foe of Zeus, in hatred held 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 rebecome 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.

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## 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

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\* Gautama Buddha, named Shakya Thub-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

"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 Bay.‡ Just, as in the palmy

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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 Jainas.

‡ 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 Norvege*, p. 23). There is no doubt that America is that "far distant land into which pious men and heavy storms had transferred

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

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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.

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 (*racés*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?"

## **The Oldest Records about Atlantis**

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 Muller 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 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

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

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 Pândavas. It is from them that they learnt aëronautics, *Viwan 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: —

## The Doom of Atlantis

... "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 (*Viwan*) 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

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\* 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.

Sorcerers). *Let every lord of the Dazzling Face (an adept of the White Magic) cause the Viwan 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.' "*

*"The great King fell upon his dazzling Face and wept. . . .*

*"When the Kings assembled the waters had already moved. . . .*

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\* 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.

*"(But) the nations had now crossed the dry lands. They were beyond the water mark. Their Kings reached them in their Viwans, 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 Viwans 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 compared to the civilizations that began with the Third Race" — after its separation.

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization; during which period all recollection of these traditions was lost. As said in *Isis Unveiled*: "Why should we forget that, ages before the 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, according to strong probability, were perfectly known thousands of years ago? The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition."

Among other arts and sciences, the ancients — ay, as 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 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*

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

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

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\* 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 of 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

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 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."

## The Races, Sub-Races, and Family Races

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.

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(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.

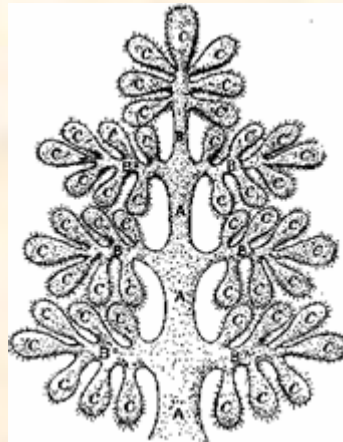
4. The little tribes, shoots, and offshoots of the last-named are countless and depend on Karmic action. Examine the "genealogical tree" hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, 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 (B<sup>1</sup>, B<sup>2</sup>).

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  $\Theta$  (q) 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 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

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\* Ceylon.

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

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† 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*.

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.†

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\* 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, 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

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\* 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.

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 Pânini, 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

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\* 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.

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 *Holiaetus 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

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† Prof. Virchow, in Appendix I 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."

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 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 Munchausen'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 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

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\* 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.

possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versa*. It is only in the 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 Jaccoliot'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."

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BOOK II, PART II

**THE ARCHAIC SYMBOLISM OF THE  
WORLD-RELIGIONS**

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"The narratives of the Doctrine are its cloak. The simple look only at the garment — that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.

(The *ZOHAR*, iii., 152; Franck, 119.)

"THE MYSTERIES OF THE FAITH (are) NOT TO BE DIVULGED TO ALL. . . .It is requisite to hide in a mystery the wisdom spoken."

(*Clem. Alex.*, "Strom." 12.)

## BOOK II — PART II

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### ESOTERIC TENETS CORROBORATED IN EVERY SCRIPTURE

IN view of the strangeness of the teachings, and of many a doctrine which from the modern scientific stand-point must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Second Part of the Stanzas are even more difficult to assimilate than those which are embodied in Vol. 1, on Cosmogony. Theology, therefore, has to be questioned here, as Science will be in the *Addenda* (Part III.). Since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding

theological dogmas and the modern scientific theories and speculations.

One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the Alpha and the *Omega* of Eastern esotericism, the words *Sat* and *Asat*, — so freely used in the *Rig-Veda*, and elsewhere — is thoroughly assimilated. Without this key to the Aryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat*, nor is it the "not yet existing"; for *Sat* is in itself neither the "existent," nor "being." *SAT* is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.\* *Sat* is born from *Asat*, and *ASAT* is begotten by *Sat*: the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of *Paranirvana*.

Barth started a reflection on the *Rig-Veda* which was meant

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\* The Hegelian doctrine, which identifies *Absolute Being* or "Be-ness" with "non-Being," and represents the Universe as an *eternal becoming*, is identical with the Vedanta philosophy.

for a stern criticism, an unusual, therefore, as was thought, an original view of this archaic volume. It so happened, however, that, while criticising, that scholar revealed a truth, without being himself aware of its full importance. He premises by saying that "neither in the language nor in the thought of the Rig-Veda" has he "been able to discover that quality of *primitive natural simplicity*, which so many are fain to see in it." Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterised the hymns of the Rig Veda, as the unsophisticated expression of the religious feeling of a pastoral innocent people. "In the Vedic hymns the ideas and myths appear in their simplest and freshest form;" — the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the Rig Veda, that those opinions become entirely biassed whichever way they incline. Thus Mr. Max Müller declares that: "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the Veda with the full grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the *Aryan races*, while that of Hesiod is a distorted caricature of the original image." This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and could hardly admit the

fact that between the Rig-Vedic hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the disciples of the gods-Hierophants, the divine ancient "sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew *Genesis* in the sight of those, for whom they are no more divine revelation or the word of God, than Hesiod's Theogony is for Mr. Gladstone.

"The poetry it (the Rig Veda) contains appears to me, on the contrary," says Barth "to be of a singularly *refined* character and artificially elaborated, *full of allusions and reticences, of pretensions* (?) to mysticism and theosophic insight, and the manner of its expression is such as reminds one more frequently of the phraseology in use *among certain small groups of initiated*, than the poetic language of a large community." (*The Religions of India*, p. xiii.)

We will not stop to enquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between scholars even with regard to the *external* character of the Rig Veda. What, then, can any of the modern Sanskritists know about its *internal* or

esoteric meaning, beyond the correct inference of Barth, that *this Scripture has been compiled by INITIATES?*

The whole of the present work is an endeavour to prove this truth. The ancient adepts have solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secrecy and silence, it is because these problems formed part of the sacred mysteries; and, secondly, because they must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in philosophy, it may be a consolation to the Theosophists to learn, on good proofs, that the speculations of modern psychologists — whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering pseudo-Idealists — are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them — and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say: *Certus sum, scio quod credidi*; to which our critics reply: *Credat Judæus Apella*. Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero, "Time destroys the speculations of man, but it confirms the judgment of nature." Let us bide our time.

Meanwhile, it is not in the human constitution to witness in silence the destruction of one's gods, whether they be true or false. And as theology and materialism have combined together to destroy the old gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of old wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

## XVI. ADAM-ADAMI

NAMES such as Adam-Adami, used by Mr. Chwolsohn in his "Nabathean Agriculture"\* and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as the above cited, it proves a good deal: for instance that *Adami* was a manifold symbol, originating with the Aryan people, as the root word shows, and having been taken from them by the Semites and the Turanians — as many other things were.

"Adam-Adami" is a generic compound name as old as languages are. The Secret Doctrine teaches that *Ad-i* was the name given to the first *speaking* race of mankind — in this Round — by the Aryans. Hence the *Adonim* and *Adonai* (the ancient plural form of the word *Adon*), which the Jews applied to their Jehovah and angels, who were simply the first spiritual and ethereal sons of the earth; and the god Adonis,

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\* *Vide infra*.

who in his many variations stood for the "First Lord." Adam is the Sanskrit *Ada-Nath*, also meaning first Lord, as *Ad-Isvara*, or any *Ad* (the first) followed by any adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, but still later hidden from profanation under an adequate symbology. The author of the "Qabbalah, (according to), the philosophical writings of Ibn Gebirol," shows the Israelite using "*Adonai*," (Lord) instead of *Eh'yeh* (*I am*) and *YHVH*, and adds that, while *Adonai* is rendered "Lord" in the Bible, "the lowest designation, or the Deity in Nature, the more general term *Elohim*, is translated God." (p. 175.)

A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of *Nabathean Agriculture*. In the opinion of the translator that archaic volume is "*a complete initiation* into the mysteries of the pre-Adamite nations, on the authority of *undeniably authentic documents*." It is "an invaluable compendium, the full epitome of the Doctrines held, of the arts and sciences, not only of the Chaldeans, but also of the Assyrians and Canaanites of the prehistoric ages." These "*Nabatheans*" — as some critics thought — were simply the Sabeans, or Chaldean star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldean.

Masoudi, the Arabic Historian, speaks of those *Nabatheans*, and explains their origin in this wise: "After the Deluge (?) the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham, and great-grandson of Noah. . . . This took place at the time when Nimrod received the governorship of Babylonia as the delegate of Dzahhak named Biurasp."

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in *Genesis*; while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless to argue this point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples (Noah's sons) in 346 years\* after the Deluge, may be left to the Karma of the author of *Genesis*, whether he is called Moses or Ezra. That which is interesting in the work noticed is its contents, the doctrines enunciated in it, which are again, if read esoterically, almost all of them identical with the Secret Teachings.

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\* See *Genesis* and the authorised Chronology. In Chapt. ix. "Noah leaveth the Ark" "B.C. 2348." Chapter x. "Nimrod the first Monarch," stands over "B.C. 1998."

Quatremere suggested that this book might have been simply a copy made under Nebuchadnezzar II., from some Hamitic treatise, "infinitely more ancient," while the author maintains, on "internal and external evidence," that its Chaldean original was written out from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the XIII. cent. B.C. On the first page of this "revelation," the author, or *amanuensis*, Qû-tâmy, declares that "the doctrines propounded therein, were originally told by Saturn to the Moon, who communicated them to her idol, which idol revealed them to her devotee, the writer — the adept Scribe of that work — Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and *Dynasties* that preceded the appearance on Earth of *Adami* (the "red-earth"). These periods have aroused, as might have been expected, the defenders of the chronology of the Biblical dead-letter meaning almost to fury. De Rougemont was the first to make a *levee-in-arms* against the translator. He reproaches him\* with "*sacrificing* Moses to an anonymous author." Berosus, he urges, "however great were *his chronological errors*, was at least in perfect accord with the prophet with regard to the first men, since he speaks of *Alorus-Adam*, of *Xisuthrus-Noah*, and of *Belus-Nimrod*," etc.

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\* *Annales de Philosophie*, June 1860, p. 415.

"Therefore," he adds, "the work *must be* an APOCRYPHA to be ranged with its contemporaries — *the fourth book of Esdras, that of Enoch, the Sibylline Oracles, and the Book of Hermes — every one of these dating no further back than two or three centuries B.C.*" Ewald came down still harder on Chwolsohn, and finally M. Renan. In the "*Revue Germanique*,"† the ex-pupil pulls down the authority of his master, by asking him to show a reason why his *Nabathean Agriculture* should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise — argues the romancer of the "Life of Jesus." Since, in this *in-folio* on astrology and Sorcery we recognise in the personages introduced by Qu-tamy, all the patriarchs of the Biblical legends, such as *Adam-Adami, Anouka-Noah*, and his *Ibrahim-Abraham* etc., etc."

This is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an *apocrypha* — if even of the third century A.D., instead of the thirteenth century B.C., as suggested by Quatremere — is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archæologist and critic. For, even admitting, for argument's sake, that this literary relic has been compiled by "some Jew of the third century of our era" — what of that? Leaving the credibility of its doctrines for a moment aside, why should it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a "compilation from old

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† April 30, 1860.

texts" or oral tradition — of the same or even a later age? In such case we should have to reject and call "apocryphal" the Quran — two centuries older, though we know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the *Talmud*, which, in its present form, was also compiled from older materials, and is not earlier than the IX. century of our era.

The curious "Bible" of the Chaldean adept, and the various criticisms upon it (as in the Chwolsohn's translation), are noticed, because it has an important bearing upon a great portion of the present work. With the exception of M. Renan, an iconoclast by principle — so pointedly called by Jules Lemaitre "*le Paganini du Neant*" — the worst fault found with the work is, it would seem, that the "apocrypha" pretends to have been communicated *as a revelation* to an adept by, and from, the "idol of the moon," who received it from "Saturn." Hence, very naturally, it is "a fairy tale all round." To this there is but one answer: it is no more a fairy tale than the Bible, and if one falls, the other must follow it. Even the mode of divination through "the idol of the moon" is the same as practised by David, Saul, and the High Priests of the Jewish Tabernacle by means of the Teraphim. In Volume III., Part II. of this present work, the practical methods of such ancient divination will be found.

The "Nabathean Agriculture" is a compilation indeed; it is no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national

symbols, for the purpose of "cloaking" the tenets, just as the Books of Hermes and the Purânas are Egyptian and Hindu attempts at the same. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldeo-Arabic MS., calling the Nabatheans by their co-religionary name, *i.e.*, "star-worshippers," or Sabeans, but yet failing to see in this disfigured word "Nabatheans" the mystic name of the caste devoted to *Nebo* (god of *secret* wisdom), which shows on its face that the *Nabatheans* were an occult Brotherhood.\* The Nabatheans who, according to the Persian Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely Kabalistic.† *Nebo* is the deity of the planet Mercury, and Mercury is the god of Wisdom or Hermes, and *Budha*, which the Jews called '??' "the Lord on high, the aspiring," . . . and the Greeks *Nabo*, *Ναβώ*, hence Nabatheans.

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\* "I will mention to thee the writings . . . respecting *the belief of the Sabeans*," he says. "The most famous is the Book 'The Agriculture of the Nabatheans,' which has been translated by *Ibn Wahohijah*. This book is full of heathenish foolishness. . . . It speaks of preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert." (Maimonides, quoted by Dr. D. Chwolsohn, "Die Ssabier und der Ssabismus," II., p. 458.) The Nabatheans of Mount Lebanon believed in the Seven Archangels, as their forefathers had believed in the Seven Great Stars, the abodes and bodies of these Archangels, believed in to this day by the Roman Catholics, as is shown elsewhere.

† See "*Isis Unveiled*," Vol. II, p. 197.

Notwithstanding that Maimonides calls their doctrines "heathenish foolishness" and their archaic literature "*Sabæorum fætum*," he places their "agriculture," the Bible of Qû-tâmy, in the first rank of Archaic literature; and Abarbinel praises it in unmeasured terms. Spencer, quoting the latter, speaks of it as that "most excellent Oriental work," adding (vol. 1., p. 354) that by Nabatheans, the Sabæans, the Chaldeans, and the Egyptians, in short all those nations *against whom the laws of Moses were most severely enacted*, have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindu Budha and Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpa-nitu (the Moon deity) and of Merodach, who had become Jupiter, after having been a Sun God. As Mercury the planet, Nebo was the "overseer" among the seven gods of the planets; and as the personification of the Secret Wisdom he was *Nabin*, a seer and a prophet. The fact that Moses is made to die and disappear on the mount sacred to Nebo, shows him an initiate and a priest of that god under another name; for this God of Wisdom was the great creative deity, and was worshipped as such, not alone at Borsippa in his gorgeous Temple, or planet-tower. He was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine: then why not by the Israelites? "The planetary temple of Babylon" had "its holy of holies" within the shrine of

Nebo, the prophet god of Wisdom. We are told in the Hibbert Lectures, "The ancient Babylonians had an intercessor between men and the gods . . . and Nebo, was the 'proclaimer' or 'prophet,' as he made known the desire of his father Merodach."

Nebo is a creator, like Budha, of the Fourth and also of the Fifth Race. For the former starts a new race of Adepts, and the latter, the *Solar-Lunar* Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmic Adam-Kadmon, the creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only *nephesh*, "the breath of life," but *no living soul*, until after his Fall.

If, therefore, Renan persists in regarding the Chaldean Scriptures — or what remains of them — as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the esoteric truth, even "heathenish foolishness." Maimonides, however, while expressing scorn for the esotericism in the religion of other nations, confessed esotericism and symbology in his own, preached silence and secrecy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldean, are, in short, the



allegorical rendering of the religion of the earliest nations of the Fifth Race.

## The Cabalistic Four Adams

Why then should M. Renan treat the name "Adam-Adami" with such academical contempt? The author of the "Origins of Christianity" evidently knows nothing of the "*origins of pagan symbolism*" or of Esotericism either, otherwise he would have known that the name was a form of universal symbol, referring, *even with the Jews*, not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the *Dyooknah* (divine phantom) of the Heavenly Man, an ethereal combination of Neschamah, the highest Soul or Spirit: this Adam having, of course, neither a gross human body, nor a *body of desire*. This "Adam" is the prototype (*tzure*) of the second Adam. That they represent our Five Races is certain, as everyone can see by their description in the Kabala: the first being the "perfect, Holy Adam"; . . . "a shadow that disappeared" (the Kings of Edom) produced from the divine *Tzelem* (Image); the second is called the protoplactic androgyne Adam of the future terrestrial and separated Adam; the third Adam is the man made of "dust" (the first, innocent Adam); and the fourth, is the supposed forefather of our own race — the Fallen Adam. See, however, the admirably clear description of these in Mr. Isaac Myer's "Qabbalah," p.

418, *et seq.* He gives only four Adams, because of the Kings of Edom, no doubt. "The fourth Adam," he writes, ". . . was clothed with skin, flesh, nerves, etc. This answers to the Lower *Nephesch* and *Guff*, *i.e.*, body, united. He has the animal power of reproduction and continuance of species," and this is the *human Root-Race*.

It is just at this point that the modern Kabalists — led into error by the long generations of Christian mystics who have tampered with the Kabalistic records wherever they could — diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element. The Kabalists say: — "God made man male and female." "Among the Qabbalists, the necessity to continued creation and existence is called the Balance," says the author of *Qabbalah*; and being without this "Balance," connected with *Ma-qom* (mysterious place),\* even the First Race is not, as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the upper Adam who is "male female" or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a "Karma" pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment

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\* Simply, the womb, the "Holy of Holies" with the Semites.

that the person becomes "wise." They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmâcharya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative Cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the sombre fanes of India and other Mother lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite *Adamas*, in "whose image he is made"; the third, from this second — an Androgyne. The latter is symbolized in the 6th and 7th pairs of the male-female Æons, — Amphian-Essumene, and Vannanin-Lamer (Father and Mother; *vide* Valentinian Table, in Epiphanius) — while the fourth Adam, or Race, is represented by a Priapean monster. The latter — a post-Christian fancy — is the degraded copy of the ante-Christian Gnostic symbol of the "Good One," or "He, *who created before anything existed*," the Celestial Priapus — truly born from Venus and Bacchus *when that God returned from his expedition into India*, for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodæmon, the Gnostic Saviour, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number

of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread, the fifth or little finger being only half-grown, and also *five* "N's" — hieroglyphs standing for that letter. The Romans used the five vowels **A E I O V** in their fanes; and this archaic symbol was adopted during the middle ages as a motto by the House of the Hapsburgs. *Sic transit gloria!*

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## XVII. THE "HOLY OF HOLIES" ITS DEGRADATION

THE *Sanctum Sanctorum* of the Ancients, *i.e.*, that recess on the Western side of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain — also called the *Adytum* — was common to all ancient nations.

Nevertheless, a great difference is found between the secret meanings of this symbolical place, in the esotericism of the Pagans and that of later Jews; though the symbology of it was originally identical throughout the ancient Races and Nations. The *Gentiles*, by placing in the Adytum a *sarcophagus*, or a tomb (*taphos*), and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it — in its esoteric meaning — as the symbol of

resurrection, cosmic, solar (or diurnal), and human. It embraced the wide range of periodical and (in time) punctual, Manvantaras, or the re-awakenings of Kosmos, Earth, and Man to new existences; the sun being the most poetical and also the most grandiose symbol of the same in heaven, and man — in his re-incarnations — on Earth. The Jews — whose realism, if judged by the dead letter, was as practical and gross in the days of Moses as it is now\* — in the course of their estrangement from the gods of their pagan neighbours, consummated a national and levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism — exoterically; while seeing in it but a universal phallic symbol — esoterically. While the Kabalists knew but Ain-Soph and the "gods" of the Mysteries, the Levites had no tomb, no god in their adytum but the "Sacred" Ark of the Covenant — their "Holy of Holies."

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced "uncovered" before the *ark* of the Covenant, and was so anxious to appear *vile* for the sake of his "Lord," and *base* in his own sight. (See 2 Samuel vi. 16-22.)

The ark is the navi-form *Argha* of the Mysteries. Parkhurst, who has a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew

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\* But it was not so, in reality, witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their Scriptures — a dead shell, from which the Soul has departed.

lexicon, explains it thus: — "Arch; in this application answers to the Hebrew *rasit* or wisdom . . . . a word which had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle." Quite so; and the Jewish *ark of the Covenant* had precisely the same significance; with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or ark of the covenant, facing each other, with their wings spread in such a manner as to form a perfect *yonis* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, יהוה; or י meaning *Jod* (*membrum Virile*, see Kabala); ה (the *womb*); ו (Vau, a crook or a hook, a nail), and ה again, meaning also "an opening"; the whole forming the perfect *bisexual* emblem or symbol or Y (e) H (o) V (a) H, the male and female symbol.

Perhaps also, when people realise the true meaning of the office and title of the *Kadesh Kadeshim*, "the holy ones," or "the consecrated to the temple of the Lord," — the "Holy of Holies" of the latter may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill (the high place) of the Lord?" asks the holy king David, "who shall stand in the place of his *Kadushu* קדשו?" (*Psalms xxiv. 3*).

*Kadesh may mean in one sense to devote, hallow, sanctify, and even to initiate or to set apart; but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in Deuteronomy xxiii. 17; Hosea iv. 14; and Genesis xxxvii. from verses 15 to 22. The "holy" Kadeshuth of the Bible were identical, as to the duties of their office, with the Nautch-girls of the later Hindu pagodas. The Hebrew Kadeshim, or galli, lived "by the house of the Lord, where the women wove hangings for the grove," or the bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of 2 Kings.*

The dance performed by David round the ark was the "circle-dance." said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (*I Kings* xviii. 26). It was simply a characteristic of the Sabeian worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive. *Isis Unveiled, Vol. II., p. 49.*

"The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of

Solomon's temple — BOAZ. The umbilicus is connected through the placenta with the receptacle in which are fructified the embryos of the race. . . The Ark is the sacred *Argha* of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred when we learn that the *Argha* was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter — hence representing symbolically the Ark containing the germs of all living things." (*"Isis Unveiled,"* Vol. II., p. 444.) Mistaken is he who accepts the Kabalistic works of to-day, and the interpretations of the Zohar by the Rabbis, for the genuine Kabalistic lore of old!\*

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\* The author of the "Qabbalah" makes several attempts to prove conclusively the antiquity of the Zohar. Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the XIIIth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the "Chaldean Book of Numbers," as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same esoteric subjects, which, while proving the enormous antiquity of the esoteric system, points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted from the Scriptures* to enforce the teachings (*vide* I. Myer's *Qabbalah*, p. 7). Moses de Leon has made of the Zohar that which it has remained to this day, "a running commentary on the . . . Books of the Pentateuch" (*ibid.*), with a few later additions made

For no more to-day than in the day of Frederick von Schelling does the Kabala accessible to Europe and America, contain much more than "ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*" (See Kabbala, by Prof. Franck, *Preface*). The oldest system and the *Chaldean* Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries — *i.e.*, the *Thorah*, dogmatic and uncompromising.

The "King's Chamber" in *Cheops' Pyramid* is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when with the Sun he arose on third morning, after a last night of the most cruel trials. While the postulant represented the Sun — the all-vivifying Orb that "resurrects" every morning but to impart life to all — the Sarcophagus was symbolic of the female principle. This, in

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by Christian hands. One follows the archaic esoteric philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original *Zohar* was engrafted, is of an immense antiquity many of the (later) *Zoharic* offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldean), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container*, symbolically, of germs or the germ of life. In India, it is the "golden" Cow through which the candidate for Brahminism has to pass if he desires to be a Brahmin, and to become DWIJA ("reborn a *second* time"). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven — Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after their metamorphosis of Jehovah into a *male* god, worshipped Astoreth, which made Isaiah declare: "*Your new moons and feasts my soul hateth,*" (*i.* 14); saying which, he was evidently unjust. Astoreth and the New-moon (the crescent *argha*) festivals, had no worse significance as a form of public worship than had the hidden meaning of the moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference that one was the female and the other the male aspect of the moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-*Thoth* (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and *Thoth* (Hermes). In *PISTIS SOFIA*, the seven great gods, divided into two triads and the highest God (the Sun) are: the lower *Tridunavmeiß*, whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad ("the three unseen gods") who dwell in the Moon, Jupiter and Saturn; (*vide* §§ 359 and 361 *et seq.*).

## Christian Symbolism

This requires no proof. Astoreth was in one sense an impersonal symbol of nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other "Queen of Heaven" to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the Chaldean "Nuah, the Universal Mother" (female Noah, considered as one with the ark), and of the female triad, Ana, Belita and Davikina; called, when blended into one, "Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity." Later, Belita or *Damti* (the sea), the Mother of *the City of Erech* (the great Chaldean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and, at times on the Globe, to vary the programme. The *navi*, or ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah's ark, the Yoni of the Hindus, and the ark of the Covenant, is the female symbol of the Universal "Mothers of the gods," and is now found under its Christian *symbol* in every Church, as the nave (from *navis*, the ship).\* The *navis* —

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\* Timæus, the Locrian, speaking of *Arka*, calls her "the Principle of best things." The word *arcane*, "hidden," or secret, is derived from *Arka*. "To no one is the *Arcane* shown except to the most High" (*Codex Nazareus*), alluding to nature the female, and Spirit, the male Power. All the Sun-

the Sidereal vessel — is fructified by the Spirit of Life — the male God; or, as the learned Kenealy (in his *Apocalypsis*) calls it very appropriately — the Holy Spirit. In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. "The mystic word *Alm*, which the prophet Mahomet prefixed to many chapters of the Koran, alludes to *her* as the *Alm*, the immaculate Virgin of the heavens. And — the sublime ever falling into the ridiculous — it is from this root *Alm* that we have to derive the word *Almeh* — the Egyptian dancing-girls. The latter are "Virgins" of the same type as the *Nautchnis* in India, and the (female) *Kadeshim*, the Holy Ones of the Jewish temples (those consecrated to Jehovah, who represented both sexes), whose holy functions in the Israelite fanes were *identical* with those of the *Nautchnis*.









Now Eustathius declares that ( IW ) IO means the *moon*, in the dialect of the *Argians*; and it was one of the names of the same in Egypt. Says Jablonski, " IW , Ioh, *Ægyptiis* LUNAM *significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent præter IO.*" The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetractis*,† became later a *pre-eminently phallic Number* — amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

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Gods were called *Archagetos* "born from the *Arka*," the divine Virgin-Mother of the Heavens.

† Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabalists.

This is how a scholar explains it: —

"I find, on the Rosetta stone of Uhlemann, the word *mouth*, also in Seiffarth, viz., the name of *the Moon* used as a cycle of Time, hence the *lunar month* from the hieroglyph  with  and  as determinatives given, as the Coptic I O H, or I O H. The Hebrew  may also be used as I O H, for the letter *yau*, or , was used for *o* and for *u*, and for *v* or *w*. This, before the *Massora*, of which the . was used as  = *o*,  = *u*, and  = *v* or *w*. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure* of *days*, as you will fully see, . . . . And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic." . . . (From a MS.)

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad — composed of *Ammon*, *Mouth*, (or *Mout*) and their son *Khonsoo*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsoo* who was the god, LUNUS, being thus confounded with *Thot* and *Phtah*. His mother *Mout(h)* — the name signifying *Mother*, by the bye, not the *moon*, which was only her Symbol — is called the "Queen of Heaven"; the "Virgin," etc., etc., as she is an aspect of *Isis*, *Hathor*, and other mother goddesses. She was less the wife than the mother of *Ammon*, whose distinct title is "the husband of his Mother." In a *statuette* at Boulaq, Cairo,

this triad is represented (*Number 1981 Serapeum, Greek Period*) as a mummy-god holding in his hand three different sceptres, and bearing the lunar disc on his head, the characteristic tress of hair showing the design of representing it as that of an *infant* god, or "the Sun," in the triad. He was the god of Destinies in Thebes, and appears under two aspects (1) as "Khonsoo, the Lunar god, and Lord of Thebes, *Nofir-hotpoo* — 'he who is in absolute repose'; and (2) as *Khonsoo Iri-sokhroo*, or 'Khonsoo, who executes Destiny': the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action." (See *Maspero's Definitions*). Under theogonic permutations *Ammon* becomes *Horus*, HOR-AMMON, and *Mout(h)-Isis* is seen suckling him in a statuette of the Saitic period. (*Abydos*.) In his turn, in this transformed triad, *Khonsoo* becomes *Thot-Lunus*, "he who operates salvation." His brow is crowned with the head of an *ibis* decorated with the *lunar* disc and the diadem called *IO-tef*.

## The "Four-Faced" Brahma

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yave*, or *Jehovah* of the Bible. This will be made plain to any one who reads "*The Source of Measures*," or "*Hebrew Egyptian Mystery*," and understands the undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in

the Temple of Solomon (whether the latter be mythical or real), Noah's ark, and the ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later, Jews (post-Babylonian), and especially the former, built their theogony and religion on the very same foundation as all Pagans did, it is the work in question.

And now it may be as well to remind the reader of that which was said of I A O, in our work, "*Isis Unveiled*."

"No other deity affords such a variety of etymologies as Jaho, nor is there any name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read 'Adonai' — or Lord, as Philo Byblus spells it in Greek letters IEUW — IEVO. Theodoret says that the Samaritans pronounced it Jahe (yahra), and the Jews Yaho; which would make it as we have shown, I — Ah — O. Diodorus states that 'among the Jews they relate that Moses called the god Iao.' It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Jaho."\*

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\* The student must be aware that Jethro is called the "father-in-law" of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazar, and could never be married. It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "well of Knowledge."

The above receives corroboration in a private letter from a very learned Kabbalist. In STANZA IV and elsewhere it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmâ — the male, is sometimes called *Kala-hansa* (Swan in the eternity), and the esoteric meaning of *A-ham-sa*, is given. (I — am — he, so *ham* being equal to *sah* "he," and *aham* "I" — a mystic anagram and permutation). It is also the "four-faced" Brahmâ, the *Chatur mukha* (the perfect cube) forming itself *within*, and *from* the infinite circle; and again the use of the 1, 3, 5, and 7 = 14, as the esoteric hierarchy of the Dhyana Chohans is explained. On this, the said correspondent comments in this way: —

"Of the 1, 3, 5, and twice 7, intending and very especially 13,514, which on a circle may be read as 31415 (or *p*value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*,† 'Chakra,' or Circle of Vishnu.

"But let me carry your description a step further: — You say 'The One from the Egg, the *six*, and the *five* (*See Stanza IV., Book I.*) give the numbers 1065, the value of the first born'. . . . If it be so, then in 1065 we have the famous Jehovah's name, the *Jve* or *Jave*, or Jupiter, and by change of **יה** to **נ** or *h* to *n*, then **ני** or the Latin *Jun* or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that mount, which numbers (1,065) are but the use of our ratio of 113 to 355 because 1,065 = 355 x 3 which

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† In Hebrew the phallic symbol *lingham* and *Yoni*.



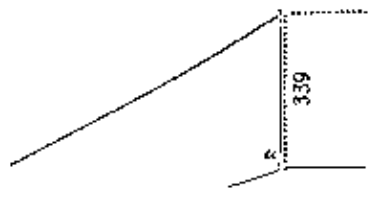
is circumference to a diameter of  $113 \times 3 = 339$ . Thus the first born of Brahmâ Prajâpati (or any Demiurgos) indicates a measuring use of a circular relation taken from the *Chakra* (or Vishnu) and, as stated above, the Divine manifestation takes the form of life and the first born."

"It is a most singular thing: At the entrance passage to the King's chamber the measurement *from the surface of the Great Step\** and the Grand Gallery to

the top of the said gallery, is by the very careful measures of Piazzi Smyth 339 inches.

Take A as a centre and with this radius describe a circle;

the diameter of that circle will be  $339 \times 2 = 678$ , and these numbers are those of the expression *and the raven*, in the 'Dove and raven' scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1,065 each) for  $113 (man) \times 6 = 678$ ; and the diameter to a circumference of  $1,065 \times 2$  — so we have here an indication of cosmic *man* on this high grade or step, at the *entrance* of the King's Chamber (the Holy of Holies) — *which is the womb*. Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and broken, or stooping, he becomes  $113 / 2 = 56.5$  or Jehovah. That is, he personifies† him as entering



\* It is on that step that one arrives on the plane of the level or floor and open entrance to the King's chamber, the Egyptian "Holy of Holies."

† The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as

the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time, because by its factor of 7 (seven) it ran so co-ordinately with the periods of the quickening, viability, and gestation, was taken as the *causative of the generative action* and therefore was worshipped and besought."

This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with "King" *Soma*, the Hindu *Deus Lunus*, the moon, because of the esoteric influence attributed to this planet in Occultism. There are other corroborations of it, however, in Hebrew tradition itself. Adam is spoken of in *Maimonides* (*More Nevochim*, "The Guide of the Perplexed" — truly!) in two aspects; as a man, like all others born of a man and a woman, and — as the *prophet of the Moon*; the reason of which is now made apparent, and has to be explained.

Adam, as the supposed great "Progenitor of the human race," is, as Adam Kadmon, made in the *image* of God — a priapic image, therefore. The Hebrew words *sacr* and *n'cabvah* are, literally translated, *lingham* (phallus) and *yni*, notwithstanding their translation in the Bible (*Genesis i. v. 27*.) "male and female." As said there "God creates 'Man in his own image'. . . . in the image of God created he him, male and female created he them," the androgyne Adam-Kadmon. Now this

the Pope now personates Peter and even Jesus Christ upon entering the inner altar — the Christian "Holy of Holies."

Kabalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language pre-eminently Biblical, *sacr* and *n'cabvah*\*; these two being, therefore, the *image* under which the "Lord God" appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the Kabala. Therefore Adam is in one sense Jehovah. This makes plain another general tradition in the East mentioned in Gregorie's "Notes and Observations upon several passages in Scripture" (1684. Vol. 1 pp. 120-21) and quoted by Hargrave Jennings in his *Phallicism*: "That Adam was commanded by God that his dead body should be kept above ground till committed to the *middle of the earth* by a priest of the most High God." Therefore, "Noah daily prayed in the ark before the BODY OF ADAM," or before the Phallus in the *ark*, or Holy of Holies, again. He who is a Kabalist and accustomed to the incessant permutation of Biblical names, once they are interpreted numerically and symbolically, will understand what is meant. Jehovah, from the two words of which his name is composed, "makes up the original idea of male-female as birth-originator, for the י was

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\* Jehovah says to Moses "the Summation of my name is *Sacr*, the carrier of the germ" — phallus. "It is the vehicle of the annunciation, and the *sacr* has passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacrament* of the English speaking race." (*Source of Measures*, p. 236) Thence marriage is a *sacrament* in the Greek and Roman Churches.

the *membrum virile* and *Houak* was *Eve*." So . . . "the *perfect one*, as originator of measures, takes also the form of *birth origin*, as *hermaphrodite one*; hence the phallic use of form." ("Source of Measures," 159). Besides the same author shows and demonstrates numerically and geometrically that (a) *Arets*, earth, *Adam*, *man*, and *H'Adam* are cognate with each other, and are *personified* in the Bible under one form, as the Egyptian and Hebrew Mars, *god of the generation*; and (b) that Jehovah, or *Jah*, is Noah, or *Jehovah is Noah* in Hebrew would be ינח, or literally in English, *Inch*."

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed saviour of Humanity, who carries in his ark or *argha* (the moon), the germs of all living things, worships before the "body of Adam," which body is the image of, and a *Creator* itself. Hence Adam is called the "Prophet of the Moon," the *Argha* or "Holy of Holies" of the י (Yodh). This also shows the origin of the Jewish popular belief that the face of Moses *is in the moon* — *i.e.*, the spots in the Moon. For Moses and Jehovah are once more permutations, as has been shown Kabalistically. Says the author of the "Source of Measures" (p. 271): "There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being: —

אֱהִיָּה אֲשֶׁר אֲהִיָּה

a variety reading of יְהוָה. Now, Moses is מֹשֶׁה, and equals 345. Add the values of the *new form* of the name Jehovah, 21 + 501 + 21 = 543, or, by a reverse reading, 345; thus showing

Moses to be a form of Jehovah in this combination.  $21 \div 2 = 10.5$ , or, reversed, 501, so that the *asher* or the *that* in *I am that I am* is simply a guide to a use of 21 or  $7 \times 3$ ;  $501^2 = 251 +$ , a very valuable pyramid number, etc., etc.

For a clearer explanation for the benefit of non-Kabalists we put it thus: "I am that I am" is in Hebrew: —

<i>Áhiyé</i>	<i>Asher</i>	<i>Áhiyé.</i>
א ה י ה	א ש ר	א ה י ה
5, 10, 5, 1	200, 300, 1	5, 10, 5, 1

Add the numbers of these separate words and you have: —

אהיה	אשר	אהיה
21	501	21

(which relates to the process of descending in fire on the mount to make man, etc., etc.), and which is explained to be but a *check* and use of the numbers of the mountains; for: — on one side we have  $10 + 5 + 6 = 21$ , down the middle 501, and on the other side  $6 + 5 + 10 = 21$ ." (From the same author.) (*Vide* § XXII., "*The Symbolism of the Mystery Name IAO.*")

## The Old and the New Jehovah

The "Holy of Holies," both Kabalistic and Rabbinical, are thus shown as an international symbol, and common property. Neither has originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol has with them acquired a significance which it hardly has with any other people to this day, and which it was originally never meant to have by the true Kabalist. The *Lingham* and *Yoni* of the modern average Hindu is, on the face

of it, of course, no better than the Rabbinical "Holy of Holies," — but *it is no worse*; and this is a point gained on the Christian traducers of the Asiatic religious philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called "Wisdom," applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life, before, during, and after the days of Moses, of the chosen but "stiff-necked" people. That they have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal and in their possession, is proved by the same esotericism existing to this day in India with regard to the "Holy of Holies." This, as said, was and still is the passage through the "golden" cow *in the same stooping position* as the one shown in the gallery of the pyramid, which identified man with Jehovah in Hebrew esotericism. The whole difference lies in the Spirit of Interpretation. With the Hindus as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological*. It pointed to the first sexual separation of the human race (Eve giving birth to Cain-Jehovah, as shown in the "Source of Measures"); to the consummation of terrestrial physiological union and conception (as in the allegory of Cain shedding Abel's blood — *Habel*, the feminine principle) and — child-bearing; a process shown to have begun in the Third Race, or with

Adam's THIRD son, Seth, with whose son Henoch, men began to call themselves *Jehovah* or *Jah-hovah*, the male Jod and Havah or Eve — to wit, *male and female beings*.\* Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Aryan Dwijas. The worship of the "god in the ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabala, edited and re-edited, has become tainted with it.

With the ancient Aryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya gharba* (the radiant Egg) — in itself a symbol of Universal, abstract nature — meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping* man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother nature, or the physical creature ready to re-become the original spiritual Being, pre-natal MAN. With the Semite, that *stooping* man meant the *fall* of Spirit into matter, and that *fall* and

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\* In the fourth chapter of Genesis, v. 26, it is mis-translated, ". . . And he called his name *Enos* (man); then began men to call upon the name of the Lord." — which has no sense in it, since Adam and the others must have done the same.

*degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day — gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his "seed shall be as the dust of the earth"; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindu Aryan — the most metaphysical and spiritual people on earth — religion has ever been, in his words, "an everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him." The religion of the Hindu detaches him from this earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the "MASTERS" and "Lords" of European potencies — the Israelites — certain words of Carlyle apply still more

admirably; for them "religion is a wise prudential feeling grounded on *mere calculation*" — and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetise* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage entrance and the sarcophagus in the King's chamber meant regeneration — not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created immortal Hierophants and "Sons of God" — never mortal men and Sons of lust and flesh — as now in the hidden sense of the Semite Kabbalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one million years old; the other is a small sub-race some 8,000 years old and no more.\*

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\* Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885, "I cannot resist the conclusion so often arrived at by various anthropologists — that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types. . . ." (The President's address at the *Anthrop. Inst. of Great Britain*, etc.) Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The sacred Writings, he says, prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions*. They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading — Geometry, the *fifth* divine Science ("fifth" — because it is the *fifth* key in the series of the Seven Keys to the Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

We are told that it is just the same with our Brahmâ-prajâpati, with Osiris and all other *creative* gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindu Lingham is identical with "Jacob's Pillar" — most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Lingham* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of

the mob. Nor would the Aryan Hierophant and Brahmin, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose — that of keeping his secret to himself and of exalting himself in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.\* A commandment now gladly accepted by the Christian too, in spite of another and later commandment — "love each other." Both India and Egypt had and have their sacred lotuses, symbolic of the same "Holy of Holies" — the Lotus growing in the water, a double feminine symbol — the *bearer* of its own seed and root of all. Virāj and Horus are both male symbols, emanating from *androgynous Nature*, one from Brahmâ and his female counterpart Vâch, the other, from Osiris and Isis — never from

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\* Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the *Devil* who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of *the one, true living God*. To this Faber says very justly "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far different from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." (*Pagan Idol. I., 104.*)

the One infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmâ, the Universe, is shown growing out of Vishnu's *navel*, the *Central point* in the Waters of Infinite Space, and whereas Horus springs from the lotus of the *Celestial Nile* — all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible: one is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application; the *lilies* in the hand of the Archangel Gabriel (*Luke i. 28*). In Hinduism — the "Holy of Holies" is a universal abstraction, whose *dramatis personæ* are Infinite Spirit and Nature; in Christian Judaism, it is a *personal God, outside* of that Nature, and the human Womb — Eve, Sarah, etc., etc.; hence, an anthropomorphic phallic god, and his image — man.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute — Jehovah — there was the unknown, incognizable Deity, the Kabalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter *Lingham*-† worshippers of the India of to-day. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with to-day; Jehovah was a *substitute* for purposes of an exoteric national faith, and

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† Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob were LINGHI.

had no importance or reality in the eyes of the erudite priests and philosophers — the Sadducees, the most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the LAW. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabalists do, that it was so invented for a popular *blind* — how could they, we ask, feel reverence for such a phallic symbol and a NUMBER, as Jehovah is shown most undeniably to be in the Kabalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning of their "pillar of Jacob," their *Bethel*, oil-anointed *phalli*, and their "Brazen Serpent," worship such a gross symbol, and minister unto it, seeing in it their "Covenant" — the Lord Himself! Let the reader turn to *Gemara Sanhedrin* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings' *Phallicism* (p. 67) "*We know from the Jewish records that the Ark contained a table of stone. . . . that stone was phallic, and yet identical with the sacred name Jehovah . . . which written in unpointed Hebrew with four letters, is J-E-V-E or JHVH (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (in another form U); then if we place the I in the U we have the 'Holy of Holies'; we also have the Lingha and Yoni and Argha of the Hindus, the Isvara and 'supreme Lord'; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni (?) of the Ark of the Covenant.*"

The Biblical Jews of to-day do not date from Moses but from David — even admitting the identity of the old genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn as much as we have space to do so. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism, as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the "Book of God," since it was *found* by Hilkiath (See "*Introduction to the Old Testament,*" and also Bishop Colenso's "*Elohistic and Jehovistic writers*"); and that "*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*" The Elohistic texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the Bible chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name, or **𐤁** the *Yodh* (phallus), and **𐤀** *He* (the opening, or the Womb) according to Kabalistic authority — is of a far later date than the *Elohim* symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the *Lingham and Yoni* found on every road-side in India.

Just as the IAO of the mysteries was distinct from Jehovah, so was the later Iao and Abraxas of some Gnostic sects

identical with the god of the Hebrews, who was the same with the Egyptian Horus. This is undeniably proven on "heathen" as on the Gnostic "Christian" gems. In Matter's collection of such gems there is a "Horus" seated on the lotus, inscribed *ABRASAXIAW* (Abraxas Iao) — an address exactly parallel to the so frequent *EIS ZETS SARAPI* (*Eis zets sarapi*) on the contemporary Heathen gems; and therefore only to be translated by "Abraxas is the One Jehovah" (King's *Gnostics*, p. 327). But who was Abraxas? As the same author shows — "the numerical or Kabalistic value of the name Abraxas directly refer to the Persian title of the god 'Mithra,' Ruler of the year, worshipped from the earliest times under the appellation of Iao." Thus, the Sun, in one aspect, the moon or the Lunar genius, in another, that generative deity whom the Gnostics saluted as "Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank*, the first Lord of Death."

It is only in his capacity of the genius of the moon, the latter being credited in the old cosmogony with being the parent of our Earth, that Jehovah could ever be regarded as the *creator* of our globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge, "It is highly worthy of observation that the inspired writings received by

Christians *are distinguishable from all other books* PRETENDING TO INSPIRATION, from the Scriptures of the Brahmins, and even from the Koran, in their strong and frequent *recommendation of TRUTH (! !). . . .*"

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## XVIII. ON THE MYTH OF THE "FALLEN ANGEL," IN ITS VARIOUS ASPECTS

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### A

#### The Evil Spirit: Who and What?

OUR present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold" — this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of

deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature — the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern philosophers — preceded by the mediæval scholars — have helped themselves to more than one fundamental idea of antiquity, theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the *dramatis personæ* of the old heathen Pantheons. They would have been welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom — the result of long ages of mental sleep, during which humanity was permitted to think only by proxy — tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *alter ego* into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon

the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution — MAN — we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil "the monkey of God," this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the Zend Avesta and the Vendidad, and of his Amshaspendis, to emphasize still further their wild theories. *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succes d'estime*, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical "Christian" (as they call themselves, "Sectarian" as we call them) Kabalists, on the Continent. These read the *Zohar*, not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas,

where none could ever have been meant; and, having fished them out with the collective help of jesuitical casuistry and learning, the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabala.\*

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil — a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldeo-Judæan mythology: —

The primitive origin of this personification rests upon the Akkadian conception of the cosmic powers — the Heavens and the Earth — in eternal feud and struggle with Chaos.

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\* Such a *pseudo*-Kabalist was the Marquis de Mirville in France, who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the "Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church — wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritualism.

Their Silik-Muludag, "the God amongst all the Gods," the "merciful guardian of men on Earth," was the Son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebu. With both peoples — as in the case of the Hindu gods — their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the good (Hibbert Lect. 1887, pp. 101-115). The reading of the Chaldeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great "Face of the Deep" of Genesis is traced in the *Tohu-bohu*, "Deep," "Primeval Space," or Chaos of the Babylonians. Wisdom (the Great Unseen God) — called in *Genesis* chap. i. the "Spirit of God" — lived, for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth* — the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon — the Devil!

Whence the Christian idea that God cursed the Devil? The

God of the Jews, whomsoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. "Thou shalt not revile the gods," quoth the god of Moses (Exodus xxii. 28), for it is God who "hath divided (them) unto all nations" (Deut. iv. 19); and those who speak evil of "Dignities" (gods) are called "*filthy dreamers*" by Jude (8). For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: "The Lord rebuke thee" (*ibid* 9). Finally the same is repeated in the Talmud.\* "Satan appeared one day to a man who used to curse him daily, and said to him: 'Why dost thou this?' Consider that *God himself* would not curse me, but merely said: 'The Lord rebuke thee, Satan.'"†

This bit of Talmudic information shows plainly two things: (a) that St. Michael is called "God" in the Talmud, and somebody else "the Lord"; and (b) that Satan is *a God*, of whom even the "Lord" is in fear. All we read in the Zohar and other Kabalistic works on Satan shows plainly that this "personage" is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

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\* *Vide Isis Unveiled*, Vol. II., 487, *et seq.*

† Treat. *Kiddusheem*, 81. But see the Qabbala by Mr. I. Myer, pp. 92, 94, and the Zohar, quoted in his Volume.

It is a well-known fact — to learned Symbologists at all events — that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.*, that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Farvarshi*, or a celestial "Double." It is the same, only a still more mystic, reassertion of the Kabalistic axiom, "*Deus est Demon inversus*"; the word "demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an "Angel," not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting, as the *ferouer* of Christ, St. Michael, who was "his Angel Guardian," as *proved* by St. Thomas,\* while he calls the prototypes of

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\* In the work of Marangone "Delle grandezze del Archangelo Sancto Mikaele," the author exclaims: "O Star, the greatest of those that follow the Sun who is Christ! . . . O living image of Divinity! O great

Michael and his synonyms, such as Mercury, for example, devils.

The Church accepts positively the tenet that Christ has his *Ferouer* as any other god or mortal has. Writes de Mirville: "Here we have the two heroes of the Old Testament, the *Verbum* (?), or the *second* Jehovah, and his *face* ('Presence,' as the Protestants translate) forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *ferouers*, and learnt that the *ferouer* was the spiritual potency, at once *image*, *face*, and the *guardian* of the Soul which finally assimilates the *ferouer*." (*Mémoires à l'Académie*, Vol. v., p. 516.) This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* being divided into *metav*, *qrovnon*, means *near the throne*. It means quite the reverse, as *meta* means "beyond" and not "near." This is of great importance in our argument. St. Michael, then, the *quis ut Deus*, is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a "higher celestial personality, after the Trinity, than that of the Archangel or the Seraphim, *Michael*." According to them, the conqueror of the Dragon is "the archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most

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thaumaturgist of the old Testament! O invisible Vicar of Christ within his Church! . . ." etc., etc. The work is in great honour in the Latin Church.

powerful Rector." In the mystic astronomy of these gentlemen, he is "the conqueror of Ahriman, who having upset the sidereal throne of the usurper, bathes in his stead in the solar fires"; and, defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him . . . . Owing to this fusion with the WORD (*Verbum*) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron*, "both have the name of Jehovah applied to them when they speak *one in the other*" (*sic*) as, according to the *Zohar*, the term signifies equally "the Master and the Ambassador." Both are the *Angel of the Face*, because, as we are informed, if, on the one hand, the "Word" is called "the face (or the Presence) and the image of the substance of God," on the other, "when speaking of the *Saviour* to the Israelites, Isaiah (?) tells them that "the angel of his presence saved them in their affliction" — "so he was their Saviour."\* Elsewhere he (Michael) is called very plainly "the Prince of the *Faces* of the Lord, the *glory* of

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\* Isaiah, lxiii. 8-9.

the Lord." Both (Jehovah and Michael) are "the *guides* of Israel† . . . chiefs of the *armies* of the Lord, *Supreme Judges* of the souls and even Seraphs."‡

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle theologians and casuists mean by the term *Ferouer*,§ a word borrowed by some French writers from the *Zend Avesta*, as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard XIX. of the *Vendidad* it is said (verse 14), "Invoke, O Zarathustra! my Farvarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, . . . and whose soul is the Holy Word" (Mathra Spenta). The French Orientalists translate *Farvarshi* by "*Ferouer*."

Now what is a *Ferouer*, or *Farvarshi*? In some Mazdean works (*e.g.*, Ormazd Ahriman, §§ 112, 113), it is plainly implied that *Farvarshi* is the *inner*, immortal man (or that *Ego* which reincarnates); that it existed before its physical body and survives all such it happens to be clothed in. "Not only man was endowed with the *Farvarshi*, *but gods too*, and the sky, fire, waters, and plants." (Introduction to the *Vendidad*, by J. Darmesteter). This shows as plainly as can be shown that the

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† Metator and *hJgemovn*.

‡ "La Face et le Representant du Verbe," p. 18, de Mirville.

§ That which is called in the *Vendidad* "*Farvarshi*," the immortal part of an individual, that which outlives *man* — the Higher Ego, say the Occultists, or the divine Double

*ferouer* is the "spiritual counterpart" of whether god, animal, plant, or even element, *i.e.*, the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathustra to invoke his *Farvarshi* and not himself (Ahura-Mazda); that is to say, the impersonal and *true* Essence of Deity, *one with Zoroaster's own Atman* (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics seized so as to build up the supposed difference between their god and angels, and the deity and its aspects, or the gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as gods or planets) DEVILS, they yet make of the same Mercury the *ferouer* of their Christ. This fact is undeniable. Vossius (*De Idol.*, II., 373) proves that Michael is the Mercury of the *pagans*, and Maury and other French writers corroborate him, and add that "according to great theologians *Mercury and the Sun are one*," (?) and no wonder, they think, since "Mercury being so near the Wisdom of the *Verbum* (the Sun), must be absorbed by and confounded with him."

This "pagan" view was accepted from the first century of our era, as shown in the ORIGINAL *Acts of the Apostles* (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter — "the gods have come down to us in the likeness of men," — verse 12 (xiv.) adds: "And they called Barnabas

Zeus, and Paul, Hermes (or Mercury), because he was the *leader of the WORD (Verbum)*," and not "the chief speaker," as erroneously translated in the authorised, and repeated even in the revised, English Bible. Michael is the angel in the Vision, the Son of God, "who was like unto a Son of Man." It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in *Amenti*, the Michael *leontoidojFiomorFof* of the Ophites, who wears on certain Gnostic jewels a lion *head*, like his father Ildabaoth. (See King's *Gnostics*.)

Now to all this the Roman Catholic Church consents tacitly, many of her writers avowing it publicly. And, unable to deny the flagrant "borrowing" of their Church, who "spoil" the symbols of her seniors, as the Jews had "spoil" the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and as seriously. Thus the writers who were hitherto *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, "a *legendary plagiarism* perpetrated by man," are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause: "to a *prehistorical plagiarism*, of a *superhuman* origin."

If the reader would know how, he must kindly turn to the same fifth volume of de Mirville's work. Please note that this author was the *official and recognised defender* of the Roman Church, and was helped by the learning of all the Jesuits. On page 518 we read: —

"We have pointed out several demi-gods, and also very

historical heroes of the pagans, who were predestined from the moment of their birth, *to ape while dishonouring it*, the nativity of the hero, *who was quite God*, before whom the whole earth had to bow; we traced them being born as *he* was, from an immaculate mother; we saw them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of coincidence of myth and symbol. They forgot apparently these words of the Saviour: 'ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS,' a word which explains all without any absurd negation and which I commented in these words 'The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians.*' "

The "ruffians" (*les drâles*), are of course *demons* whose manager is Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant de Mirville, followed the happy suggestion in his "Monumental Christianity," and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism, which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me, etc.," is a *verbatim* repetition of words written in the "Book of Enoch" lxxxix. In the *Introduction* to

Archbishop Lawrence's translation of it from an Ethiopic MS. in the Bodleian Library, the editor, author of the "Evolution of Christianity," remarks: —

"In revising the proof-sheets of the Book of Enoch . . . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, *is obviously borrowed by the fourth Evangelist* from Enoch, lxxxix., in which the author depicts the shepherds as killing . . . the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable — 'All that ever came before me are thieves and robbers' — language in which we now detect an obvious reference to the allegorical shepherds of Enoch."

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versa*. Jude (14-15) quotes *verbatim* from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the source. This "parallelism between prophet and apostle, have placed beyond controversy that, *in the eyes of the author of an Epistle accepted as divine revelation*, the Book of Enoch *was the inspired production of an antediluvian patriarch . . .*" and further " . . . the cumulative coincidence of language and ideas in Enoch and the authors of N.T. Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of

righteousness under the eternal dominion of the Son of Man. This *Evangelical plagiarism* culminates in the Revelation of John, which adapts the visions of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master of apocalyptic *prediction*, who prophesied in the name of the antediluvian Patriarch." (INT. xxxv.)

"Antediluvian," truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no more the original *prediction* of the events to come, but, in its turn, a copy of some scripture of a prehistoric religion. . . . "In the Krita age, Vishnu, in the form of Kapila and other (inspired sages) . . . imparts to the world true wisdom as Enoch did. In the Treta age he restrains the wicked, in the form of a universal monarch (the Chakravartin or the 'Everlasting King' of Enoch\*) and protects the three worlds (or races). In the Dwapara age, in the person of Veda-Vyasa, he divides the one Veda into four, and distributes it into hundreds (*Sata*) of branches." Truly so; the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kalki, and re-establish righteousness upon earth. The minds of those

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\* Saith Uriel (chap. xxvi. v. 3), in the "Book of Enoch" "all those who have received mercy shall for ever bless God *the everlasting King*," who will reign over them.

who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity"; *i.e.*, it shall be the seventh race, the race of "Buddhas," the "Sons of God," born of *immaculate* parents.

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B

## The Gods of Light Proceed from the Gods of Darkness

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom. The history begins by the descent on Earth of the "Gods" who incarnate in mankind, and this is the FALL. Whether Brahmâ hurled down on Earth in the allegory by Bhagavant, or Jupiter by Kronos, all are the symbols of the human races. Once landed on, and having touched this planet of dense matter, no snow-white wings of the highest angel can remain immaculate, or the *Avatar* (or incarnation) be perfect, as every such Avatar is the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the *Upanishads*,



the esoteric glossaries of the Vedas. The Rig-Veda, as Guignault characterized it, "is the most sublime conception of the great highways of Humanity." The Vedas are, and will remain for ever, in the esotericism of the Vedanta and the Upanishads, "the mirror of the eternal Wisdom."

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology and cannot be touched on now. To show the feeling in higher Intelligences, to analyse and give a natural reason for it, would necessitate, moreover, an endless philosophical explanation for which there is no room here.

Perhaps, the best synthesis of this feeling is found in three lines of Milton's *Paradise Lost*. Says the "Fallen One": —

"Here we may reign secure; and in my choice,  
To reign is worth ambition, though in hell!  
Better to reign in hell than serve in heaven . . . ."

Better be man, the crown of terrestrial production and king over its *opus operatum*, than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation*; these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail "drew the third part of the stars of heaven, and did cast them to the earth," and whose place, with that of his angels, "was found no more in heaven." What the seven heads of the Dragon (cycle) mean, and its *five* wicked kings also, may be learned in the *Addenda* which close Part III. of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. . . . "The star that falls, is the heresiarch Theodosius" . . . explains Bossuet. "The clouds of smoke, are the heresies of the Montanists. . . . The third part of the stars, are the martyrs, and especially the doctors of divinity. . . ."

Bossuet ought to have known, however, that the events

described in *Revelation* were not original, and may, as shown, be found in other and pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far later in China. But Christian *theology* had to be *protected and saved*.

This was only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian theologians?

The *princeps aeris hujus*, the "prince of the air" of St. Paul, is not the devil, but the effects of the astral light, as Eliphas Levi correctly explains. The Devil is not "the God of this period," as he says, for it is the deity of every age and period, since man appeared on earth, and matter, in its countless forms and states, had to fight for its evanescent existence against other disintegrating Forces.

The "Dragon" is simply the symbol of the cycle and of the "Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. The "clouds of smoke" are a geological phenomenon. The "third part of the stars of heaven" cast down to the earth — refers to the divine Monads, (the Spirits of the Stars in Astrology) that circumambulate our globe; *i.e.*, the *human* Egos destined to perform the whole cycle of incarnations. This sentence, *qui circumambulat terram*, however, is again referred to the DEVIL in theology, the mythical father of Evil being said to "fall like lightning." Unfortunately for this interpretation, the "Son of Man," or Christ, is expected, on the personal testimony of Jesus, to descend on earth likewise, "As the lightning cometh

out of the East,"\* just in the same shape and under the same symbol as Satan, who is seen "as lightning to fall from heaven."† All these metaphors and figures of speech, pre-eminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness*. In Egypt, as elsewhere, *darkness* was "the principle of all things." Hence Pymander, the "Thought *divine*," issues as *light* from DARKNESS. *Behemoth*‡ is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief (principle) of the ways of God" (xl. 19) — "*Principium viarum Domini Behemoth!*"

Consistency does not seem to be a favourite virtue in any portion of divine Revelation, so-called — not as interpreted by theologians, at any rate.

The Egyptians and the Chaldeans referred the birth of their *divine Dynasties* to that period when creative Earth was in her last final throes, in giving birth to her prehistoric mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that (Secondary) Chaos was the principle of all things" that developed on the globe later on. And our geologists have ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years

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\* Matthew xxiv. 27.

† Luke x. 18.

‡ The Protestant Bible defines Behemoth *innocently* — "The elephant as some think" (See marginal note in Job xl. 19) in the authorised versions.

ago.\* As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China, also. The Celestials have a whole literature upon the subject. In *King*, it is said that in consequence of a rebellion against *Ti* of a proud Spirit who said he was *Ti* himself, seven choirs of celestial spirits were exiled upon earth, which "brought a change in all nature, heaven itself *bending* down and uniting with earth."

And in the "Y-King," one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth."

Again, the *Tchoon-Tsieoo* says allegorically: "one night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, *where they are now hidden*." These stars are the Monads.

Chinese cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with little "Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories

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\* Astronomy, however, knows nothing of stars that have *disappeared* unless from visibility, never from existence, since the Science of Astronomy became known. Temporary stars are only *variable* stars, and it is believed even that the *new* stars of Kepler and Tycho Brahe may still be seen.

are *presentments* or *prophetic* writings which all refer to Christian theology.

The best proof one can offer to Christian Theologians that the esoteric meaning in the Bible — in both Testaments — was the assertion of the same idea as in our Archaic teachings — to wit, that the "Fall of the Angels" referred simply to the incarnation of angels "who had broken through the Seven Circles" — is found in the *Zohar*. Now the Kabala of Simeon Ben Iochai is the soul and essence of its allegory, as the later *Christian* Kabala is the "dark cloaked" Mosaic Pentateuch. And it says (in the Agrippa MSS.):

"The wisdom of the Kabala rests in the science of the equilibrium and Harmony."

"Forces that manifest without having been first equilibrated perish in space" ("equilibrated" meaning differentiated).

"Thus perished the first Kings (the Divine Dynasties) of the ancient world, the *self-produced* Princes of giants. They fell like rootless trees, and were seen no more: for *they were the Shadow of the Shadow*"; to wit, the *chhaya* of the Shadowy Pitris. (*Vide* about the "Kings of Edom.")

"But those that came after them, who shooting down like falling stars were enshrined in the shadows — prevailed and to this day": Dhyanis, who by incarnating in those "empty shadows," inaugurated the era of mankind.

Every sentence in the ancient cosmogonies, unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite Minds*. Now the collective Mind — the Universal — composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or "disobedient Angels," for the simple reason that they are all governed by Law. The *Asuras* who incarnated (call them by any other name), followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as time (in Space) proceeds in Cycles, their turn had come — hence the numerous allegories (*Vide "Demon est Deus inversus,"* Part II., Vol. I.). The name of *Asura* was first given by the Brahmans indiscriminately to those who opposed their mummeries and sacrifices, as the great *Asura* called "Asurendra" did. It is to those ages, probably, that the origin of the idea of the demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called in the translations "God," and who create "light," are identical with the Aryan Asuras. They are also referred to as the "Sons of Darkness" as a philosophical and logical contrast to light immutable and eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *co-eternal* with Good or Light, and they give

the same interpretation. Ahriman is the manifested *shadow* of AHURA-MAZDA (*Asura-mazda*), himself issued from *Zeruana Akerne* "boundless (circle of) Time" or the Unknown Cause. "Its glory," they say of the latter, "is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see." Its primal emanation *is eternal light, which, from having been previously concealed in DARKNESS was called to manifest itself and thus was formed Ormazd, the "King of Life."* He is the "first-born" in BOUNDLESS TIME, but, like his own antitype (pre-existing Spiritual idea), *has lived within darkness from all eternity.* The six Amshaspends (seven with himself, chief of all), the *primitive Spiritual Angels and Men* are collectively his Logos. The Zoroastrian Amshaspends create the world in six days or periods also, and rest on the Seventh; whereas that *Seventh* is the *first* period or "day," in esoteric philosophy, (*Primary* creation in the Aryan cosmogony). It is that intermediate Æon which is the *Prologue* to creation, and which stands on the borderland between the uncreated eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence. In *Genesis*, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the esoteric Truth, "Creation" begins at the third stage of manifestation. "God" or the *Elohim* are the "Seven Regents" of Pymander. They are identical with all the other Creators.

But even in *Genesis* that *period* is hinted at by the abruptness of the picture, and the "*darkness*" that was on the face of the deep. The *Alahim* are shown to "create" — that is to

say, to build or to produce the two or "double heaven" (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (angelic) heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) eternal and immutable *Æons* from those periods that are in space, time and duration; Heaven from Earth, the unknown from the KNOWN — to the profane. Such is the meaning of the sentence in *Pyramider*, which says that: "THOUGHT, the divine, which is LIGHT and LIFE (*Zeruana Akerne*) produced through its WORD, or first aspect," the *other, operating* THOUGHT, which being the god of Spirit and Fire, constructed *seven Regents* enclosing within their circle the world of Senses, named "fatal destiny." The latter refers to Karma; the "seven circles" are the seven planets and planes, as also the seven invisible Spirits, in the angelic spheres, whose visible symbols are the seven planets,\* the seven *Rishis* of the great Bear and other glyphs. As said of the *Adityas* by Roth: "they are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena."

It is they — the "Seven Hosts" — who, having "considered in their Father (*divine* Thought) the plan of the operator," as says *Pyramider*, *desired* to operate (or build the world with its

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\* Another proof, if any were needed, that the ancient Initiates knew of more than seven planets is to be found in the *Vishnu Purâna*, Book II., ch. xii., where, describing the chariots attached to Dhruva (the pole star), *Parasâra* speaks of "the chariots of the NINE planets," which are attached by aërial cords.

creatures) likewise; for, having been born "*within* the sphere of operation" — the manifesting Universe — such is the Manvantaric LAW. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the sphere of operation were "the brothers who loved him well." The latter — the "him" — were the primordial angels: the *Asuras*, the *Ahriman*, the *Elohim* — or "Sons of God," of whom *Satan* was one — all those spiritual beings who were called the "Angels of Darkness," because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. The former are the "First-born"; therefore so near to the confines of pure quiescent Spirit as to be merely the "PRIVATIONS" — in the Aristotelian sense — the *ferouers* or the ideal types of those who followed. They could not create material, *corporeal things*; and, therefore, were said in process of time to *have refused to create*, as *commanded by "God"* — otherwise, TO HAVE REBELLED.

Perchance, this is justified on that principle of the *Scientific* theory which teaches us about light and sound and the effect of two waves of equal length meeting. "If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence*."

Explaining some of the "heresies" of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first *beginning* opens invariably with the *unknown* and PASSIVE deity, from which emanates a certain active power or virtue, the Mystery that is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.\* The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this wisdom as male and female. But though its first manifestation had a beginning, for it proceeded from *Oulom†*(*Aiôn*, time), the highest of the *Æons* when emitted from the Father, it had remained with him *before all creations*, for it is part of him.‡ Therefore, Philo Judæus calls Adam Kadmon "*mind*" (the *Ennoia* of *Bythos* in the Gnostic system). "The mind, let it be named Adam.§"

As the old Magian books explain it, the whole *event* becomes clear. A thing can only exist through its opposite — Hegel teaches us, and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the origin of evil in their exoteric teachings in this way. "Light can produce nothing but light, and can never be the origin of evil"; how

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\* Justin: "Cum. Trypho," p. 284.

† A division indicative of time.

‡ Sanchoniathon calls time the oldest *Æon*, *Protogonos*, the "*first-born*."

§ Philo Judæus: "Cain and his Birth," p. xvii.

then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a GREAT ONE (the "Great Asura," Ahriman, Lucifer, etc., etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was no "EVIL thought" that originated the opposing Power, but simply THOUGHT *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution" (*Principles of Psychology*, 474)\*\* —

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\*\* It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in science as taught by Darwin and Hæckel, yet both the eternity of the Universe and the pre-existence of a *universal consciousness*, are rejected by the modern psychologists. "Should the Idealist be right, the doctrine of evolution is a dream," says Mr. Herbert Spencer. (See foot note, pp. 1 and 2, Book II.)

which it certainly has not.

The *Zohar* gives it very suggestively. When the "Holy One" (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they *doubted* the wisdom of this desire and answered: "Man will not continue one night in his glory" — for which they were burnt (annihilated?), by the "Holy" Lord. Then he called another, lower Host, and said the same. And they contradicted the "Holy One": "What is the good of Man?" they argued. Still Elohim created man, and when man *sinned* there came the hosts of Uzza and Azael, and twitted God: "Here is the Son of Man that thou hast made," they said. "Behold, he sinned!" Then the Holy One replied: "If you had been among them (men) you would have been worse than they." And he threw them from their exalted position in Heaven even down on the Earth; and "they were changed (into men) and sinned after the women of the earth"; (*Zohar*, 9, b.). This is quite plain. No mention is made in *Genesis* of these "Sons of God" (chap. vi.) having been *punished* for it. The only reference to it in the Bible is in Jude (6). "And the angels which kept not their first estate but left their habitation, he hath reserved in *everlasting chains under darkness unto the judgment of the great day.*" And this means simply that the "Angels," doomed to incarnation, *are in the chains* of flesh and matter, under the *darkness of ignorance*, till the "Great Day," which will come as always after the seventh round, after the expiration of the "Week," on the SEVENTH SABBATH, or in the post-Manvantaric Nirvana.

How truly esoteric and consonant with the Secret Doctrine

is "PYMANDER the Thought Divine" of Hermes, may be inferred from its original and primitive translations in Latin and Greek only. On the other hand how disfigured it has been later on by Christians in Europe, is seen from the remarks and unconscious *confessions* made by de St. Marc, in his *Preface* and letter to the Bishop of Ayre, in 1578. Therein, the whole cycle of transformations from a Pantheistic and Egyptian into a mystic Roman Catholic treatise is given, and we see how PYMANDER has become what it is now. Still, even in St. Marc's translation, traces are found of the real PYMANDER — the "Universal Thought" or "MIND." This is the *verbatim* translation from the old French translation, the original being given in the foot-note\* in its quaint old French: —

"Seven men (principles) were generated in Man." "The nature of the harmony of the Seven of the Father and of the Spirit. Nature produced seven men in accordance with the seven natures of the Seven Spirits" "having in them, potentially, the two sexes."

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\* "SECTION 16 (chap. i., Mercure Trismegiste — PIMANDRE . . . ." "Oh, ma pensee, que s'ensuit il? car je desire grandement ce propos. Pimandre dict, ceci est un mystere cele, jusques a ce jour d'hui. Car nature, soit mestant avec l'home, a produit le miracle tres merueilleux, aiant celluy qui ie t'ay dict, la nature de l'harmonie des sept du pere, et de l'esprit. Nature ne s'arresta pas la, mais incontinent a produict sept homes, selon les natures des sept gouverneurs en puissance des deux sexes et esleuez. . . . La generation de ces sept s'est donnee en ceste maniere . . . ."

And a gap is made in the translation, which can be filled partially by resorting to the Latin text of Apuleius. The commentator, the Bishop, says: "Nature produced in him (man) seven men" (seven principles).

Metaphysically, the Father and the Son are the "Universal Mind" and the "periodical Universe"; the "Angel" and the "Man." It is the SON and the FATHER at one and the same time; in Pymander, the *active* IDEA and the *passive* THOUGHT that generates it; the radical key-note in Nature which gives birth to the seven notes — the septenary scale of the creative Forces, and to the seven prismatic *aspects* of colour, all born from the one *white ray*, or LIGHT — itself generated in DARKNESS.

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## The Many Meanings of the "War in Heaven"

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary — the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *Universal*; and the most convincing are the two chapters Ezekiel xxviii. and Isaiah xiv. Christian theologians are welcome to interpret both as referring to the great War before Creation, the Epos of

Satan's rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre; Isaiah — to King Ahaz, who indulged in the worship of idols, as did the rest of the nation, with the exception of a few Initiates (the *Prophets*, so called), who tried to arrest it on its way to exotericism, or idolatry, which is the same thing. Let the student judge.

In Ezekiel xxviii. it is said, "Son of Man, say unto the prince of Tyrus, thus saith the Lord God (as we understand it, the "god" KARMA): Because thine heart *is* lifted up, and thou hast said I *am* a God . . . . and yet thou *art* a man . . . . behold I shall bring strangers upon thee . . . . and they shall draw their swords against the beauty of thy wisdom . . . . and they shall bring thee down to the pit . . . ." or Earth-life.

The origin of the "prince of Tyrus" is to be traced to, and sought in the "divine Dynasties" of the iniquitous Atlanteans, the Great Sorcerers (See last Comments, on Stanza XII., verses 47-49). There is no metaphor in the words of Ezekiel, but actual *history*, this time. For the voice *in* the prophet, the voice of the "Lord," his own Spirit, which spake unto him, says: — "Because thou hast said, 'I *am* a God, I sit in the seat of God(s) — (divine Dynasties), in *the midst of the seas*,' yet thou art a man . . . . Behold thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold therefore . . . strangers shall draw their swords against the beauty of thy wisdom . . . they shall bring thee down . . . and thou shalt die the deaths *of them that are slain in*



the midst of the seas." (Verses 3-8.) All such imprecations are not prophecy, but simply reminders of the fate of the Atlanteans, the "Giants on Earth."

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Verse 17 saying, "thine heart was lifted up because of thy beauty," may refer to the "Heavenly Man" in Pymander, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the mysteries of Initiation than to retrospective clairvoyance! Says the voice, again: —

"Thou hast been in Eden, the garden of God (in the Satya Yuga) every precious stone was thy covering . . . . the workmanship of thy tabrets and thy pipes was prepared in thee in the day thou was created. . . Thou art the anointed cherub . . . thou hast walked up and down in the midst of the stones of fire . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee out of the mountain of God and destroy thee. . . ."

The "Mountain of God" means the "Mountain of the Gods" or Meru, whose representative in the Fourth Race was Mount Atlas, the last form of one of the divine Titans, so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the fable as arising

from the fondness of Atlas, son of Iapetus and Clymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, "the mountain of the gods," and also the hero of that name, are the esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; having sunk at two different times. It is of a volcanic origin, and therefore the voice within Ezekiel says: "I will bring forth a fire from the midst of thee, it shall devour thee," etc. (v. 18). Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolising the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, "thou shalt be a terror, and never shalt thou be any more"; as the very name of the race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path; finally, that the garden of Eden is referred to by other personages than the Jews of the Adamic race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows "all the trees of Eden, the choicest and best of Lebanon, . . . comforted in the nether parts of the earth . . .,"

for "they also went down into hell with him" (Pharaoh)\* unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that the whole of chapters xxviii. and xxxi. of Ezekiel relate neither to Babylon, Assyria, nor yet Egypt, since none of these have been so destroyed, but simply fell into ruins on the *surface*, not *beneath* the earth — but indeed to Atlantis and most of its nations. And he will see that the "garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God" — for every nation had and many still have *holy* mountains: some, Himalayan Peaks, others, Parnassus, and Sinai. They were all places of initiation and the abodes of the *chiefs* of the communities of ancient and even modern adepts. And again: "Behold, the Assyrian (why not Atlantean, Initiate?) was a cedar in Lebanon; . . . *his height was exalted above all the trees*; . . . the cedars in the garden of God could not hide him, . . . so that all the trees of Eden . . . envied him" (Ezekiel xxxi. 3-9).

Throughout all Asia Minor, the Initiates were called the "trees of Righteousness," and the cedars of Lebanon, as also

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\* The only Pharaoh whom the Bible shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.

were some kings of Israel. So were the great adepts in India, but only the adepts of the left hand. When Vishnu Purâna narrates that "the world was overrun with trees," while the Prachetasas — who "passed 10,000 years of austerity in the vast ocean" — were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race — the Aryans. Other "*trees* (adept Sorcerers) spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years." Then the sages, the Rishis of the Aryan race, called Prachetasas, are shown "coming forth *from the deep*,"† and destroying by the wind and flame issuing from their mouths, the iniquitous "trees" and the whole vegetable kingdom; until Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right* Path, to whom he offers as bride Marishâ, "the offspring of the trees."‡ This means that which is given in the Stanzas and Commentaries, and what is

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† Vishnu Purâna, Book I, ch. xv.

‡ This is pure allegory. The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nârâ*, the "Spirit of God," or rather *Paramâtmân*, the "Supreme Soul," says Kullûka Bhatta, Nârâyana, meaning "he who abides in the deep" or plunged in the Waters of Wisdom — "water being the body of *Nârâ*" (*Vayu*). Hence arises the statement that for 10,000 years they remained in austerity "in the vast Ocean"; and are shown emerging from it. Ea, the God of Wisdom, is the "Sublime Fish," and Dagon or Oannes is the Chaldean man-fish, who emerges from the waters to teach wisdom.

also given in Part II. of Vol. I., "The Sacred Island." It hints at the great struggle between the "Sons of God" and the Sons of the Dark Wisdom — our forefathers; or the Atlantean and the Aryan Adepts.

The whole History of that period is allegorized in the *Ramayana*, which is the mystic narrative in epic form of the struggle between Rama — the first king of the *divine* dynasty of the early Aryans — and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial or cosmic powers. If the student would understand better the last statement, let him turn to the *Anugîtâ* episode of the Mahabhârata, chapter v., where the Brâhmana tells his wife, "I have perceived by means of the Self the seat abiding in the Self — (the seat) where dwells the Brahman free from the pairs of opposites and the moon, together with the fire (or the sun), upholding (all) beings (as), the mover of the intellectual principle." The moon *is* the deity of the mind (Manas) but only on the lower plane. "Manas is dual — *lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. The *Ramayana* — every line

of which has to be read esoterically — discloses in magnificent symbolism and allegory the tribulations of both man and soul. "Within the body, in the midst of all these life-winds (? principles), which move about in the body, and swallow up one another,\* blazes the Vaishvâna fire† sevenfold, of which 'I am the goal,'" says the Brâhmana.‡

But the chief "Soul" is *Manas* or mind; hence, Soma, the moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the *Ramayana*, as of every other Scripture, this is only one — the metaphysical.

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the *left* Path are referred to as the "withering trees." John the Baptist speaks of "the axe" which "is laid to the root of the trees" (Matth. iii. 10); and the King of Assyria's armies are called *trees* (Isaiah x. 19).

The true meaning of the Garden of Eden was sufficiently given in "*Isis Unveiled*."

The writer has more than once heard surprise expressed

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\* This is explained by the able translator of *Anugîtâ* in a foot-note (p. 258) in these words: "The sense appears to be this; the course of worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls.

† Vaisvanara (or Vaishvanara) is a word often used to denote the Self" — explains Nilakantha.

‡ Translated by Kashinath Trimbak Telang, M.A., Bombay.

that *Isis* should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were still withheld. The time had not arrived then, as the hour has not struck now *to say all*. "No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in '*Isis Unveiled*,' " a critic on "Esoteric Buddhism" wrote one day. I, who wrote *Isis Unveiled*, maintain that the Atlanteans *are* mentioned as our predecessors, namely, in Volume I, p. 133, when speaking of the Book of Job. For what can be plainer than this: "In the original text, instead of 'dead things,' it is written dead *Rephaim*, giants, or mighty primitive men, from whom 'Evolution' *may one day trace our present race*." It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to decline nowadays as they did ten years ago. Science and theology are against us: therefore we question both, and have to do so in self-defence. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's Revelation, a grand but re-edited version of the Book of Enoch, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jakin* and *Boaz* — the two contrary forces of good and evil, Christ and Satan the *ajgaqai; kai; kakai; dunavomeiß* . Take away from

Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air; and Christ, in the exclusive character of the One God and Saviour, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique* for the year 1845 (p. 41), a French writer, M. Maury, remarks: — "This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, that, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions."

Once more, it is a simple question of priority. Had John's *Revelation* been written during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of pagan antiquity — the grandeur and the beauty of the imagery might have biased the critics' opinion in favour of the Christian interpretation of that first war, whose battle field was starry Heaven, and the first slaughterers — the Angels. As the matter stands now, however, one has to trace Revelation, event by event, to other and far older visions. For the better comprehension of the Apocalyptic allegories and of the esoteric *epos* we ask the reader to turn to *Revelation*, and to read chapter xii., from verse 1 to verse 7.

This has several meanings, most of which have been found out with regard to the astronomical and numerical keys of this universal myth. That which may be given now, is a fragment,

a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still existing allegories built on that same foundation stone. The true narrative, that which gives the full esoteric meaning, is in the Secret books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Taraka war, and some esoteric commentaries, may offer a clue perhaps. In every Purâna the event is described with more or less variations, which show its allegorical character.

In the Mythology of the earliest Vedic Aryans as in the later *Purânic* narratives, mention is made of Budha, the "Wise"; one "learned in the *Secret Wisdom*," and who is the planet Mercury in his euhemerization. The *Hindu Classical Dictionary* credits Budha with being the author of a hymn in the Rig Veda. Therefore, he can by no means be "a later fiction of the Brahmins," but is a very old personation indeed.

It is by inquiring into his genealogy, or theogony, rather, that the following facts are disclosed. As a myth, he is the son of Tara, the wife of Brihaspati the "gold coloured," and of "Soma" the (male) Moon, who, Paris-like, carries this new Helen of the Hindu sidereal Kingdom away from her husband, which causes a great strife and *war* in Swarga (Heaven). The episode brings on a battle between the gods and the Asuras: King Soma, finds allies in Usanas (Venus), the leader of the Danavas; and the gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Sankara (Siva), who, having had for his guru Brihaspati's

father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's" angels — since one of his names is *Jishnu* "leader of the (celestial) Host." Both fight, as some Titans did against other Titans in defence of revengeful gods, one — of Jupiter *tonans* (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other, in support of the ever-thundering Rudra Sankara. During this war, he is deserted by his body-guard, the storm-gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding genius, or "regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the instructor or spiritual guru of the gods, who are the representatives of the procreative powers. In the Rig Veda, he is called *Brahmanaspati*, a name meaning "the deity in whom *the action of the worshipped* upon the gods is personified." Hence *Brahmanaspati* represents the materialization of the *divine grace*, so to say, by means of ritual and ceremonies, or the exoteric worship.

"TÂRÂ"\* — his wife — is on the other hand the personification of the powers of one initiated into *Gupta Vidya* (secret knowledge), as will be shown.

SOMA is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk

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\* See Dowson's *Classical Dictionary*.

by the Brahmins and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic beverage, the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihôtri* (the fire priests) of the great mysteries knew all its powers. But the real property of the true Soma was (and is) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body (See "The Elixir of Life"\* ); for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form.†

Soma was never given in days of old to the non-initiated Brahman — the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati — "guru of the gods" though he was — still represented the dead-letter form of worship. It is Târâ *his wife* — the symbol of one who, though wedded to dogmatic worship, longs for true wisdom — who is shown as initiated into his mysteries by King *Soma*, the giver of that Wisdom. Soma is thus made in the allegory *to carry her away*. The result of this is the birth of Budha — *esoteric Wisdom* — (Mercury, or

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\* See "Five Years of Theosophy."

† The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually "as one of the gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, "lest Man should become as one of us."

Hermes in Greece and Egypt). He is represented as "so beautiful," that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship — claims the "new-born" as his Son, the fruit of his ritualistic and meaningless forms.‡ Such is, *in brief*, one of the meanings of the allegory.

*War in Heaven* refers to several events of that kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to cosmogony. Mr. John Bentley thought that with the Hindus *war in Heaven* is only a figure referring to their calculations of time periods (see Bentley's *Hindu Astronomy*).§

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‡ We see the same in the modern exoteric religions.

§ "Historical Views of Hindu Astronomy." Quoting from the work in reference to Aryachatta, who is said to give a near approach to the true relation among the various values for the computations of the value of  $\pi$ , the author of the "Source of Measures" reproduces a curious statement. Mr. Bentley, it is said, "was greatly familiar with the Hindu astronomical and mathematical knowledge . . . this statement of his then may be taken as authentic: the same remarkable trait, among so many Eastern and ancient nations of *sedulously concealing the arcana of this kind of knowledge, is a marked one* among the Hindus. That which was given out to be popularly taught and to be exposed to public inspection, *was but the approximate of a more exact but hidden knowledge*. And this very formulation of Mr. Bentley will strangely exemplify the assertion; and explained, will show that it (the Hindu *exoteric* astronomy and sciences) was derived *from a system exact beyond the European one*, in which Mr. Bentley himself, of course, trusted as far in advance of the Hindu Knowledge, at any time, in any generation."

This served as a prototype, he thinks, for the Western nations to build their *war of the Titans* upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a *pre-manvantaric* period, and rests entirely on the Knowledge claimed by the Aryan Initiates of the whole programme and progress of cosmogony,\* the *war of the Titans* is but a legendary and deified copy of the real war that took place in the Himalayan *Kailasa* (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the war waged by the Asuras against the gods, that every subsequent national tradition on the subject has been built.

Esoterically, the *Asuras*, transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities — are the gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the spiritual and the *divine*,

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Which is Mr. Bentley's misfortune, and does not take away from the glory of the ancient Hindu astronomers, who were all Initiates.

\* The Secret Doctrine teaches that every event of universal importance, such as geological cataclysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical — is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.

the term *Asura* being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. (See Darmesteter's *VENDIDAD*). There was a time when the gods Indra, Agni, and Varuna themselves belonged to the *Asuras*.

In the Aitarêya Brâhmana, the breath (*asu*) of Brahmâ-Prajâpati became alive, and from that breath he created the *Asuras*. Later on, after the war, the *Asuras* are called the enemies of the gods, hence — "A-suras," the initial "A" being a negative prefix — or "no-gods" — the "gods" being referred to as "Suras." This then connects the *Asuras* and their "Hosts," enumerated further on, with the "Fallen Angels" of the Christian Churches, a hierarchy of spiritual Beings to be found in every Pantheon of ancient and even modern nations — from the Zoroastrian down to that of the Chinaman. They are the sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara; in the same rank as the Angels who had remained "faithful." These *were the allies of Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing ritualistic or *ceremonial* worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are (1) the *Usanas*, or the "host" of the planet Venus, become now in Roman Catholicism — *Lucifer*, the genius of the "morning star" (see Isaiah xiv., 12), the *tsaba*, or army of "Satan." (2) The *Daityas* and *Danavas* are the Titans, the demons and giants whom we find in the Bible (*Gen. vi.*) —

the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret *animus* of the Brahmins: for they are the *Krati-dwishas* — the "enemies of the sacrifices" or exoteric *shams*. These are the "hosts" that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra — the god of the *visible* heaven, the firmament, who, in the early *Veda*, is the *highest* god of Cosmic heaven, the fit habitation for an *extra-Cosmic* and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nagas,\* the *Sarpa* (serpents or Seraphs). These, again, show their character by the hidden meaning of their glyph. In Mythology they are *semi-divine* beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish *seraphim* (from *Serapis* and *Sarpa*, Serpent); the plural being *saraph*, "burning, fiery" (See Isaiah, vi. 23). Christian and Jewish angelology distinguishes between the Seraphim and the *Cherubim* or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the *cherubim* being simply the name for the images or likenesses of any of the divisions of the celestial hosts. Now, as said before, the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality

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\* *The Nagas* are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in *Naga dwipa* one of the *Seven* continents or divisions of *Bharatavarsha* (old India), the town of Nagpur being one of the most ancient cities in the country.

and their living in caves. Thus, when Ezekiel applies the adjective of *Cherub* to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is *no secret* that can be hidden from him (v. 3, 4, xxviii.), he shows to an Occultist that it is a "prophet," perhaps, still a follower of *exoteric* worship, who fulminates against an *Initiate* of another school and not against an imaginary Lucifer, a fallen cherub from the stars, and then from the garden of Eden. Thus the so-called "war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts — of the right and of the left path. There were three classes of Rishis in India, who were the earliest adepts known; the royal, or Rajarshis, kings and princes, who adopted the ascetic life; the Devarshis, divine, or the sons of Dharma or Yoga; and Brahmarshis, descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions; and there were strifes and wars between them, *de facto* and *de jure*. Narada, one of the greatest Rishis, was a *Devarishi*; and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other gods and sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out



below, on earth. Thus, space, in its abstract sense, was called "the realm of divine knowledge," and by the *Chaldees* or Initiates *Ab Soo*, the habitat (or Father, *i.e.*, the source) of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.\*

In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called "the Abyss of Learning"; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs — two of which remained for ages the "mystery signs"† and were the abodes

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\* Not less suggestive are the qualities attributed to Rudra Siva, the great *Yogi*, the forefather of all the Adepts — in Esotericism one of the greatest Kings of the Divine Dynasties. Called "the Earliest" and the "Last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, "clothed with the Elements," *Trilochana*, "the three-eyed"; *Pancha-ânana*, "the five-faced," an allusion to the past four and the present fifth race, for, though *five*-faced, he is only "four-armed," as the fifth race is still alive. He is the "God of Time," Saturn-Kronos, as his *damaru* (drum), in the shape of an hour-glass, shows; and if he is accused of having cut off Brahmâ's fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races.

† G. Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the initiates, however, knew them all, *from the time of the separation of mankind into sexes*, whence arose the separation of Virgo-Scorpio into two; which, owing to a secret sign added and the *Libra* invented by the Greeks, instead of the secret name which was not given, made 12. (*Vide Isis Unveiled*, Vol. II., p. 456.)

of twelve Hierophants and masters of wisdom. This "sea of knowledge" or learning‡ remained for ages there, where now stretches the Shamo, or Gobi desert. It existed until the last great glacial period, when a local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the *Zodiacal Ring* on Earth. For ages the watery abyss — which, with the nations that preceded the later Babylonians, was the abode of the "great mother" (the terrestrial post-type of the "great mother chaos" in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians — for ages, then, the "Abyss" or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH — *for the profane masses*. It relates (*a*) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (*b*) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal

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‡ The above is, perhaps, a key to the Dalai-Lama's symbolical name — the "Ocean" lama, meaning the Wisdom Ocean. Abbé Huc speaks of it.

castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even *the four "Adams"* (symbolizing under other names the four preceding races) were forgotten; and passing from one generation into another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem*, "the Shadow-Adam" (the *Chhayas* of our doctrine); the "model" Adam, the copy of the first, and the "male and female" of the exoteric genesis (chap. i.); the third, the "earthly Adam" before the Fall, an androgyne; and the Fourth — the Adam after *his fall*, *i.e.*, separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race — the fifth — is an ingenious compound of the above four. As stated in *Zohar* (iii., fol. 4, col. 14, Cremona Ed.) Adam, the FIRST *man*, is not found now on earth, he "is not found in all, below." Because, "where does the

lower earth come from? *From the chain of the Earth, and heaven above,*" *i.e.*, from the superior globes, those which precede and are above our Earth. "And there came out from it (the chain) creatures of all kinds. Some of them in (solid) skins, some in shells (*Klippoth*) . . . some in red shells, some in black, some in white, and some of other colours . . ." (See *Qabbalah*).

As in the Chaldean Cosmogony of Berosus and the Stanzas just given, some treatises on the Kabala speak of creatures with two faces, some with four, and some with one face: for "the highest Adam did not come down in all the countries, or produce progeny and have many wives," but is a Mystery.

So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Iochai, that to understand the meaning of the Dragon is not given to the "Companions" (students, or *chelas*), but only to "the little ones," *i.e.*, the *perfect Initiates*.\* "The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the *Principium by the mystery of the serpent of the Great Sea*."† And

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\* Such was the name given in ancient Judea to the Initiates, called also the "Innocents" and the "Infants," *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.

† *Zohar* ii., 34.

those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the "little ones" in the Gospels, related to the *Initiates, of whom Jesus was one*. Paul (Saul) is referred to in the Talmud as "the little one."

That "Mystery of the Serpent" was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, "the sea of life" having remained to this day a favourite metaphor. The *Siphrah Dzeniouta* speaks of primeval chaos and the evolution of the Universe after a destruction (*pralaya*), comparing it to an uncoiling serpent: — "Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . It watches and conceals itself. *Every thousand Days* it is manifested." (I., § 16).

A commentary on the Purânas says: "Ananta-Sesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe, on which it is supposed to sleep during the intervals of the *Days* of Brahmâ. The seven heads of Sesha support the Universe. . . ."

So the Spirit of God "sleeps," is "breathing" (*mé racha' pheth*) over the Chaos of undifferentiated matter, before each new "Creation." (*Siphrah Dzeniouta*). Now one "Day" of Brahmâ is composed, as already explained, of *one thousand* Mahayugas; and as each "Night" or period of rest is equal in duration to

this "day," it is easy to see to what this sentence in *Siphrah Dzeniouta* refers, viz.: — that the serpent manifests "once in a thousand days." Nor is it more difficult to see whither the initiated writer of the *Siphrah* is leading us, when he says: "Its head is broken in the waters of the great sea, as it is written: 'Thou dividest the sea by thy strength, thou brakest the *heads* of the *dragons* in the waters'" (lxxiv. 13). It refers to the trials of the Initiates in this physical life, the "sea of sorrow," if read with one key; it hints at the successive destruction of the seven spheres of a chain of worlds in the great sea of space, when read with another key: for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism "the Dragon's head." But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either — in antiquity. In the metaphors, whether astronomical, cosmical, theologonical or simply physiological, *i.e.*, phallic — the Serpent was always regarded as a *divine* symbol. When it is said "The (Cosmic) Serpent which runs with 370 leaps" (*Siphrah Dzeniouta*, § 33) it means the cyclic periods of the great Tropical year (25,868 years), divided in the esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him — a good reason why the Latin Church made him the patron Saint of every promontory in Europe. In the Kabala (*Siph. Dzen.*) the creative Force "makes sketches and spiral lines of his creation

in the shape of a Serpent." It "holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the "great dragon." The most solemn and dreaded of church dogmas, the alpha and omega of Christian faith, and the pillar of its FALL and ATONEMENT, dwindles down to a pagan symbol, in the many allegories about those prehistoric struggles.

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## XIX. IS PLEROMA SATAN'S LAIR?

THE subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three Days' Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition — it is impossible to say. Nevertheless, if not himself in connection with some Mystic, then it must have been through some one who had obtained access to the secret works of the Vatican. Among these there is a tradition of the "Beni Shamash" — the "children of the Sun" — concerning the Eastern allegory, with far more minute details in its triple version, than one can get either from the *Book of Enoch*, or the far more recent Revelation of St. John about the "Old Dragon"

and his various Slayers, as just shown.

It seems inexplicable to find, to this day, authors belonging to Mystical Societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the "Book of Enoch." Thus, while the author of the "Sacred Mysteries among the Mayas and Quiches" is inclined to see in Enoch an Initiate converted to Christianity (!!) (*vide* p. 16), the English compiler of Eliphas Levi's works — "The Mysteries of Magic" — is also of a like opinion. He remarks that: "Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work (the 'Book of Enoch') than the fourth century B.C." (*Biograph. and Critical Essay*, p. xxxviii.). Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the *Book of Hermes* or *Thot*, until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, now become singly and collectively the symbol of, and the theological term for, the "Fallen Angel," is not so described either in *the original Kabala* (the Chaldean "Book of Numbers") or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Eliphas Levi, describes Satan in the following glowing terms: — "It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored

himself in full divine light; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre. It is the Satan of the Republican and heretical Milton. . . . the prince of anarchy, served by a hierarchy of pure Spirits (! ! ) . . . ."(*Histoire de la Magie*, 16-17) This description — one which reconciles so cunningly theological dogma and the Kabalistic allegory, and even contrives to include a political compliment in its phraseology — is, when read in the right spirit, quite correct.

Yes, indeed; it is this grandest of ideals, this ever-living symbol — nay apotheosis — of self-sacrifice for the intellectual independence of humanity; this ever active Energy protesting against Static Inertia — the principle to which Self-assertion is a crime, and Thought and the *Light of Knowledge* odious. It is — as Eliphaz says with unparalleled justice and irony — "this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor — it is he who has been finally transformed into a serpent — the red Dragon." But Eliphaz Levi was yet too subservient to his Roman Catholic authorities; one may add, too jesuitical, to confess that this devil was mankind, and never had any existence on earth outside of that mankind.\*

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\* What *devil* could be possessed of more cunning, craft and cruelty than the "Whitechapel murderer" "Jack the Ripper" of 1888, whose unparalleled blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women! One has but to read the daily papers to find in those wife and child-

In this, Christian theology, although following slavishly in the steps of Paganism, was only true to its own time-honoured policy. It had to isolate itself, and to assert its authority. Hence it could not do better than turn every pagan deity into a devil. Every bright sun-god of antiquity — a glorious deity by day, and its own opponent and adversary by night, named the Dragon of Wisdom, because it was supposed to contain the germs of night and day — has now been turned into the antithetical shadow of God, and has become *Satan* on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun and the Moon Gods, were cursed, and thus the one God chosen out of the many, and Satan, were both anthropomorphised. But theology seems to have lost sight of the human capacity for discriminating and finally analysing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony of the gods; and proves that the God of the Israelites was such a *tribal God*, and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only "a god *among* other

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beating, drunken brutes (husbands and fathers!), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of Christian Hell!

*Gods*," (lxxxii. *Psalm*). The Lord appears to Abraham, and while saying, "I am the *Almighty God*," yet adds, "I will establish my covenant to be a God unto thee" (Abraham), and unto his *seed after him* (*Gen. xvii. 7*) — not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; and a darker one the Church could hardly invent. Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah — the rabbinical secret substitute for the ineffable and unpronounceable name — the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil — created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein," — his father's curse and a thorn in the divine side — a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of "New Aspects of Life" describes the Jewish God very correctly from the Kabalistic stand-point as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah" (p. 209). "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ" — the doctrine of Cerinthius and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . .

better than Moses . . . and so well as he how great was the power of those (gods of Egypt) with whose priests he had contended," he says . . . "the gods of which Jehovah is claimed to be the God" (by the Jews only). "What were these gods, these *Achar* of which Jehovah, the *Achad*, is claimed to be the God . . . by overcoming them?" the author asks; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan*, the *Dragon*, overcome, if we have to accept *her* dictum, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best." Therefore, the author is again right in saying: "The Greeks believed in the existence of . . . *daimons*. But . . . they were anticipated by the Hebrews, who held *that there was a class of personating spirits* which they designated *demons*, 'personators.' Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? And is not personation *the Key to the mystery of the Spirit state*? But once granting this position, *how are we to know that Jehovah was not a personating Spirit*, a Spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the Spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?" (pp. 144-145.)

## Jehovah's Personating Spirit

Then the author shows "that the Spirit Jehovah is a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as *the God Shaddai*" . . . . and "*the god Helion*" . . . . With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names *El, Eloah, Elohim, and Shaddai*, have been read and interpreted in juxtaposition with Jehovah as "the Lord God Almighty." Then when the name Jehovah became ineffable . . . . the designation *Adonai*, "Lord" was substituted for it, and" . . . . it was owing to this substitution that the 'Lord' passed from the Jewish to the Christian 'Word' and 'World' as a designation of God" (p. 146). And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one — *Jod* or *Jod-He*?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis*, the Devil — the powerful *enemy of God* (? ! !) had to become the corner stone of the pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his "*Satan ou le Diable*" (p. 9): "Il fallait eviter de paraitre autoriser le dogme du double principe en faisant de ce Satan createur une puissance reelle, et pour expliquer le mal originel, on profere contre Manes l'hypothese d'une permission de l'unique tout Puissant."\* The

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\* After the polymorphic Pantheism of some Gnostics came the esoteric *dualism* of Manes, who was accused of personifying *Evil* and creating of

choice and policy were unfortunate, anyhow. Either the personator of the lower god of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or — the "Fallen" Angels should have been left unslandered by further fictions.

Every god of the Gentiles is connected with, and closely related to, Jehovah — the *Elohim*; for they are all One *Host*, whose units differ only in name in the esoteric teachings. Between the "Obedient" and the "Fallen" Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others among those "Dhyan Chohans" or *Elohim* who were "*commissioned to create*," i.e., to fabricate the manifested world out of the eternal material.

The Kabbalists say that the true name of Satan is that of Jehovah placed upside down, for "Satan is not a black god but the negation of the white deity," or the *light of Truth*. God is light and Satan is the necessary darkness or *shadow* to set it off, without which pure light would be invisible and incomprehensible.† "For the initiates," says Eliphaz Levi, "the

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the Devil a God — rival of God himself. We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan, the King of Darkness, to this day.

† To quote in this relation Mr. Laing in his admirable work "Modern Science and Modern Thought" (p. 222, 3rd Ed.): "From this dilemma (existence of evil in the world) there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the

devil is not a person but a creative Force, for Good as for Evil." They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form of God *Pan* — or Nature: whence the horns and hoofs of that mythical and symbolic figure, as also the Christian "goat of the Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the goat was also the victim selected for the atonement of all the sins of Israel, that the *scape-goat* was indeed the sacrificial martyr, the symbol of the greatest mystery on earth — the *Fall* into generation. Only the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the great mysteries enacted by them in the desert; and the Christians never knew it.

Eliphas Levi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the devil or Satan is *a reality*; the drama enacted in the sidereal light according to the seer of Patmos — who

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Scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, and can only suspect, or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence." Were Science to know "the real essence," instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of *such a law*, and the knowledge that this law is connected with Karma.

desired, perhaps, to improve upon the narrative in the "Book of Enoch" — is as real, and as historical a fact as any other allegory and symbolical event in the Bible. But the Initiates give an explanation which differs from that given by Eliphas Levi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and *uncompromising* Kabalists admit that, for all purposes of Science and philosophy, it is enough that the profane should know that the great magic agent called by the followers of the Marquis de St. Martin — the Martinists — astral light, by the mediæval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum*, and by the Eastern Occultists *Æther*, the reflection of *Akâsa* — is that which the Church calls *Lucifer*. That the Latin scholastics have succeeded in transforming the universal soul and Pleroma, the *vehicle of Light* and the receptacle of all the forms, a force spread throughout the whole Universe, with its direct and indirect effects, into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Eliphas Levi without *adequate explanation*; for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, a *beginner*, gather from the following highly poetical sentences of Eliphas Levi, as apocalyptic as the writings of any of the Alchemists?

"*Lucifer*, the Astral Light . . . . is an intermediate force existing in all creation, it serves to create and to destroy, and



the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal light . . . every sexual passion that overpowers our senses is a whirlwind of that light which seeks to drag us towards the abyss of death, Folly. Hallucinations, visions, ecstasies are all forms of a very dangerous excitation due to this *interior phosphorus* (?). Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates. Thus man is called upon to assume a sovereign empire over that (astral) light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it. This light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the devil or Satan indeed." (*Histoire de la Magie*, p. 197).

## The Mysterium Magnum

There is no *wrong* statement in all this; nothing save a superabundance of ill-applied metaphors, as in the application of Adam — a *myth* — to the illustration of the astral effects. *Akâsa* — the astral light\* — can be defined in a few words; it is

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\* *Akâsa* is *not* the Ether of Science, as some Orientalists translate it.

the universal Soul, the Matrix of the Universe, the "Mysterium Magnum" from which all that exists is born by separation or *differentiation*. It is the cause of existence; it fills all the infinite Space; *is Space itself*, in one sense, or both its *Sixth* and *Seventh* principles.† But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side — as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens -- whether they are called Spirits of

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† Says Johannes Tritheim, the Abbot of Spanheim, the greatest astrologer and Kabalist of his day: — "The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly rendered objective by the power of the spirit." — (Quoted in Dr. Hartman's "Paracelsus.")

Light or Darkness — that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and sin of the "Celestial Virgin" — which thus becomes the Mother of gods and devils at one and the same time; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart*, instead of attracting to themselves her shadowy manifested essence, called by Eliphas Levi — "the fatal light" which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles — the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality*, Lucifer, or *Luciferus*, is the name of the angelic Entity presiding over the *light of truth* as over the light of the day. In the great Valentinian gospel *Pistis Sophia* (§ 361) it is taught that of the three Powers emanating from the Holy names of the Three Tridunavmei", that of Sophia (the Holy Ghost according to these gnostics — the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral Light may be God and Devil at once —

*Demon est Deus inversus*: that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate Nature*, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and

the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal*, as the Cause and effect of universal Life and Death.

The *Fall* was the *result of man's knowledge*, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life — periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan — *is* from the beginning of our appearance upon this earth. It is the *Sutrâtma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads — according to the beautiful expression of Vedantic philosophy.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer*, or "Light-Bearer," is in us: it is our *Mind* — our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle — the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind* — we would be surely no better than

animals. The first man Adam was made only a *living soul* (nephesh), the last Adam was made a *quickenning Spirit\**: — says Paul, his words referring to the building or *Creation* of man. Without this *quickenning spirit*, or *human Mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible*. Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by theology; if that fall occurred as a result of an act never intended by nature, — a *sin*, how about the animals? If we are told that they procreate their species in consequence of that same "original sin," for which God cursed the earth — hence everything living on it — we will put another question. We are told by theology, as by Science, that the animal was on earth far earlier than man? We ask the former: How did it *procreate its species*, before the fruit of the Tree of Knowledge, of the Good and the Evil, had been plucked off? As said: "The Christians — far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines

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\* The real original text of I Corinthians, rendered Kabalistically and esoterically would read (*in Chap. xv., verses 44 and 45*): "It is sown a *soul body* (not 'natural' body), it is raised a *spirit body*." St. Paul was an Initiate, and his words have quite a different meaning when read esoterically. The body "is sown in *weakness* (passivity); it is raised in power" (43) — or in spirituality and intellect.

they have misunderstood and travestied, and whose memory they have blackened by their deeds — took the Jewish Jehovah as he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission." ("War in Heaven.")†

But, it is sufficiently proven now that all the *soi-disant* evil

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† By Godolphin Mitford, later in life, Murad Ali Bey. Born in India, the son of a Missionary, G. Mitford was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted "The followers of the defeated Elohim, first massacred by the victorious Jews (the Jehovites), and then persuaded by the victorious Christians and Mohamedans, continued nevertheless. . . Some of these scattered sects have lost even the tradition of the true rationale of their belief — to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabeian Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry 'Host of Heaven'? Why do the Yezidis, the 'Devil Worshipers,' worship the 'Muluk-Taos' — The 'Lord Peacock' — the emblem of pride and of hundred-eyed intelligence (and of Initiation also), which was expelled from heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the 'Noor Illahee' — the Light of the Elohim — transmitted in *anastasis* through a hundred Prophet Leaders? It is because they have continued in ignorant superstition the traditional religion of the 'Light Deities whom Jahveh overthrew' (is *said* to have overthrown rather); for by overthrowing *them* he would have overthrown himself. The 'Muluk-Taos' — is *Maluk* — 'Ruler' as is shown in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and *Malachim*" — Messengers, Angels, etc.

Spirits who are credited with having made war on the gods, are identical as personalities; moreover, that all the ancient religions taught the same tenet save the final conclusion, which latter differs from the Christian. The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the "Builders" or *Fashioners*, the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

## The Logos and Satan Are One

Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects — good and evil, but theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption — to do so would be suicidal. Having once shown the rebellious angels *distinct from God and the Logos* in their personalities, the admission that the downfall of the *disobedient* Spirits meant simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the LOGOS (or God) is the aggregate of that once divine Host accused of having fallen, it would follow that the Logos and Satan are one.

Yet such was the real philosophical view of the now

disfigured tenet in antiquity. The *Verbum*, or the "Son," was shown in a dual aspect by the Pagan Gnostics — in fact, he was a *duality* in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Chronos, the Father, who hurls him down into the depths of Kosmos. The Aryans had Brahmâ (in later theology) precipitated by Siva into the Abyss of Darkness, etc., etc. But the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse* — in its philosophical meaning — of being incarnated on this earth; an unavoidable rung on the ladder of cosmic evolution, a highly philosophical and fitting Karmic law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true philosophy. To say, as the author of the *Esprits Tombes des Paiens* (p. 347) does, that since "Christianity is made to rest on two pillars, that of evil ( *ponhro'u* ), and of good *agaqou'* ; on two forces, in short, *ajaqai*; *kai*; *kakai dunamei'ß* : hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good Powers will have neither value nor sense" — is to utter the most unphilosophical absurdity. If it fits in with, and explains Christian dogma, it obscures the facts and truths of the primitive wisdom of the ages. The cautious hints of Paul have all the true esoteric meaning, and it took centuries of scholastic casuistry to give them the present false colouring in their interpretation. The *verbum* and *Lucifer* are one in their dual aspect; and the "Prince of the Air" ( *princeps aeris hujus* ) is not

the "God of *that* period," but an everlasting principle. If the latter was said to be ever *circling* around the world — *qui circumambulat terram* — the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things.

It is easy to disfigure vague expressions written in dead and longforgotten languages, and palm them off as truths and *revealed* facts on the ignorant masses. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-Ty, the great Spirit, sees his Sons, who had acquired *active wisdom*, falling *into the valley of Pain*. Their leader, the FLYING DRAGON, having drunk of the forbidden ambrosia, *fell to the Earth* with his Host (Kings). In the *Zend Avesta*, Angra Mainyu (Ahriman), surrounding himself with fire (the "Flames" — *vide supra*) seeks to conquer the Heavens,\* when Ahura Mazda, descending from the *solid Heaven* he inhabits, to the help of the Heavens *that revolve* (in *time and space*, the manifested worlds of cycles including those of incarnation), and the *Amshaspendis*, "the seven bright Sravah," accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the

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\* So does every Yogi and even Christian: one *must take the Kingdom of heaven by violence* — we are taught. Why should such a desire make of any one a devil?

Earth along with him. (*Acad. des Inscrip.*, Vol. xxxix., p. 690; see *Vendidad*, Farg. xix., iii.) In the *Vendidad* the Dævas are called "evil-doing," and shown to rush away "into the depths of the world of hell," or matter. (47.) This is an allegory showing the *Devas compelled to incarnate*, once that they have separated themselves from their parent essence, or, in other words, after the unit had become a multiple, after differentiation and manifestation.

Typhon the Egyptian, Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not "*demons* commissioned to create and organize this visible universe," but fashioners (the "architects") of the worlds, and the progenitors of man. They are the *Fallen* angels, metaphorically — "the true mirrors of the Eternal Wisdom."

What is the absolute and complete truth as well as the esoteric meaning about this universal myth? The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. It is the great *SEVENTH MYSTERY* of Creation, the first and the last; and those who read St. John's Apocalypse may find its shadow lurking under the *seventh seal*. . . . It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the latter threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the

subjective, he had dishonoured the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively — for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large — not in this, our century, at any rate.

The dead letter is everywhere the same. The dualism in the Mazdean religion, was born from exoteric interpretation. The holy "Airyaman," "the bestower of weal," invoked in the prayer called Airyama-ishyo, is the divine aspect of Ahriman, "the deadly, the Dæ of the Dævas" (Farg. xx., 43), and Angra Mainyu is the dark material aspect of the former. "Keep us from the Hater, O Mazda and Armaita Spenta" (Vendidad Sâdah), has, as a prayer and invocation, an identical meaning with "Lead us not into temptation," and is addressed by man to the terrible *Spirit of duality* in man himself. For (Ahura) Mazda is the spiritual, divine, and purified man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature — or what remains of it — is magical, occult, hence allegorical and symbolical — even its "mystery of the law" (see the Gatha in Yasna XLIV.). Now the Mobed and the Parsi keep their eye on the *Baresma* during the sacrifice, the divine twig off Ormazd's "tree" having been transformed into a bunch of metallic rods; and wonder why neither the Amesha-Spentas, nor "the high and beautiful golden Haômas, nor even their Vohu-Mano

(good thoughts), nor their Râta (sacrificial offering)," help them much. Let them meditate on the "tree of Wisdom," and study, assimilating one by one, the fruits thereof. The way to the tree of eternal life, the white Hôma, the Gaokerena, is through one end of the earth to the other; and Haôma is in heaven as it is on earth. But to become once more a priest of it, and a *healer*, man must heal himself before he can heal others.

This proves once more that the so-called "myths," in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods — or, we may call them, the Spiritual and now invisible Powers, or Spirits, the *noumena* of the *phenomena* — than they did; and they believed just *because they knew*. If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who

forbids man to pry into his mysteries under the penalty of damnation. As well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's Gnostics, "Description of the Plates" (Plate H), and see for yourself what was the primitive Ark of the Covenant, according to the author, who says: "There is a Rabbinical tradition that the cherubin placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of *Form* and *Matter*, the two principles of all things. When the Chaldeans broke into the sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, 'Is this your God, of whom you boast that He is such a lover of purity?' " (p. 441.)

King thinks that this tradition "savours too much of Alexandrian philosophy to demand any credit," to which we demur. The shape and form of the wings of the two cherubim standing on the right and left sides of the Ark, these wings meeting over the "Holy of Holies," are an *emblem* quite eloquent in itself, besides the "holy" *Jod* within the ark! The Mystery of Agathadæmon, whose legend states, "I am Chnumis, Sun of the Universe, 700," can alone solve the mystery of Jesus, the number of whose name is 888." It is not the key of St. Peter, or the Church dogma, but the *narthex* — the wand of the candidate for initiation — that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile —

The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter,

may be more numerous in our own age than they ever were in the day of Sylla.

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## XX. PROMETHEUS, THE TITAN

### His Origin in Ancient India

IN our modern day there does not exist the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Bœotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grece Antique* remarks: "Thus Prometheus is something more than the archetype of humanity; he is *its generator*. In the same way that we saw Hephæstus moulding the first woman (Pandora) and endowing her with life, so Prometheus kneads the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark" (*Apollodorus*, I., 7, 1). After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge (*Ovid, Metam.* 1, 81. *Etym. M. v.* Promhqeuvß ); and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phocæa (*Paus.* x, 4, 4). "On several archaic monuments one still sees Prometheus modelling a human

body, either alone or with Athena's help" (*Myth. Grèce Ant.* 246).

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phoroneus*, the hero of an ancient poem, now unfortunately no longer extant — the *Phoronidæ*. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth (*Pausanias*, 11, 19, 5; *Cf.* 20, 3.) A benefactor of men as Prometheus was, he had made them participators of every bliss on earth. Plato (*Timæus*, p. 22), and Clemens Alexandrinus (*Strom.* 1, p. 380) say that Phoroneus was the first man, or "the father of mortals." His genealogy, which assigns to him as his father Inachos, the river, reminds one of that of Prometheus, which makes that Titan the son of the Oceanid Clymene. But the mother of Phoroneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.

Melia, Decharme thinks, is the personification of the *ash-tree*, whence, according to Hesiod, issued the race of the age of Bronze\* (*Opera et Dies*, 142-145); and which with the Greeks is

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\* According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, *i.e.*, the Satya, the Treta, and the Dvâpara yuga, answering to the golden age of its early innocence: to the silver — when it reached its maturity: and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old.

the *celestial tree* common to every Aryan mythology. This *ash* is the Yggdrasil of the Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns — the three sisters who gaze respectively into the Past, the Present, and the Future — make known the decree of Fate (*Karma, Orlog*), but men are conscious only of the Present. But when Gultweig comes (the golden ore) "the bewitching enchantress who, thrice cast into the fire, arises each time more beautiful, and fills the souls of gods and men with unapproachable longing, then the Norns . . . enter into being, and the blessed peace of childhood's dreams passes away, and Sin comes into existence with all its evil consequences . . ." and KARMA (*See "Asgard and the Gods," p.* 10-12). The thrice purified Gold is — *Manas*, the Conscious Soul.

With the Greeks, the "ash-tree" represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night — the fruits of Melia and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear . . . "That tree had a fruit, or an inflamed bough, *which was lightning*," Decharme guesses.

And here steps in the killing materialism of the age; that peculiar twist in the modern mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no better than *fire by friction*,



the learned author of the "*Mythologie de la Grece Antique*" perceives in this "fruit" a trifle *more than an allusion to terrestrial fire and its discovery*. It is no longer fire, owing to the fall of lightning setting some dry fuel in a blaze, and thus revealing all its priceless benefits to Palæolithic men; — but something more mysterious this time, though still as earthly. . . . "A divine bird, nestled in the boughs of the celestial ash-tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word *Forwvneu*" is the rigid equivalent of the Sanskrit word *bhuranyu* ('the rapid') an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramântha* (of the old Aryan Hindus) into the Greek Prometheus. Phoroneus is the (personified) bird, that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of Phoroneus the father of the Argians, are an evidence to us that this thunderbolt (or lightning), as in the legends of Hephæstus or Prometheus, was the origin of the human race" (266).

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled, and the modern mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of

Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven celestial fires*; to Agni Abhimânin, his three sons, and their forty-five sons, *constituting the forty-nine fires*. Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindu Aryan mind never soar above such purely sensual conceptions? that mind which is declared by Prof. Max Muller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Prometheus as the old Greeks did. The latter, it seems, "basing themselves on the false analogy of *promhqeuvß* with the verb *promanqavnein*, saw in him the type of the 'foreseeing' man, to whom, for the sake of symmetry, a brother was added — Epimetheus, or 'he who takes counsel *after* the event.' " But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them.

The legend is based upon an event of universal importance. It was built "to commemorate a great event which must have strongly impressed itself upon the imagination of the first witnesses to it, and its remembrance has never since faded out from popular memory." What is it? Laying aside every poetical *fiction*, all those dreams of the golden age, let us imagine — argue the modern scholars — in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by

Lucretius, and the exact truth of which is now confirmed by science; and then one may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could man help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power. "This terrestrial flame, was it not analogous in nature to that one which they received from above, or that other which frightened them in the thunderbolt?"

"Was it not derived from the same source? And if its origin was in heaven, it must have been brought down some day on earth. If so, who was the powerful being, the beneficent being, god or man, who had conquered it? Such are the questions which the curiosity of the Aryans offered in the early days of their existence, and which found their answer in the myth of Prometheus"; (*Mythologie de la Grece Antique*, p. 258).

The philosophy of Occult Science finds two weak points in the above reflections, and points them out. The miserable state of Humanity described by Æschylus and Prometheus was no more wretched then, in the early days of the Aryans, than it is now. That "state" was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that "rude implements, exactly resembling those in use among existing savages," are found in river-gravels and caves geologically "implying an

enormous antiquity." So great is that resemblance that, as the author of "The Modern Zoroastrian" tells us: "If the collection in the Colonial Exhibition of stone celts and arrow-heads used now by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them" (p. 145). And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist, worked out in 1868 (*Trans. of the Royal Society of London*), with regard to the internal capacity of the skull — its volume being taken as the standard and test for judging of the intellectual capacities — Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that

it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The average index of skulls among various races having been now recognized to be "one of the most characteristic marks of difference between different races," the following comparison is suggestive: "The index of breadth among the Scandinavians (is) at 75: among the English at 76; among Holsteiners at 77; in Bresgau at 80; Schiller's skull shows an index of breadth even of 82 . . . the Madurese also 82!" Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact "*that most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume.*" Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained: —

1. Old Northern skulls of the stone age . . . . . 18.877 ins.
2. Average of 48 skulls of the same period from England . 18.858 "
3. Average of 7 skulls of the same period from Wales . . . . 18.649 "
4. Average of 36 skulls of the stone age from France . . . . .18.220 "

The average of the *now living Europeans* is 18.579 inches; of *Hottentots*, 17.795 inches!

Which figures show plainly "that the size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth" ("*The Age and Origin of Man*"). Besides which, they show the "missing link" vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

## The Boon He Gives

The race which Jupiter so ardently desired "to quench, and plant a new one in its stead" (*Æsch.*\* 241), suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the "Chorus," was to hinder them "from *foreseeing* death" (256); he "saved the mortal race from sinking blasted down to Hades' gloom" (244); and then only, "besides" that, he gave them fire (260). This shows plainly the dual character, at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or *discovering fire*. For *fire* was never "discovered," but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that nearly all the volcanoes, with the exception of a few, were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men — whether evolved from angel or gorilla — appear now on any uninhabited spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man

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\* *Prometheus Vincetus.*

lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Æschylus was an initiate, and knew well what he was giving out.\*

No occultist acquainted with symbology and the fact that Wisdom came to us from the East, will deny for a moment that the myth of Prometheus has reached Europe from Aryavarta. Nor is he likely to deny that in one sense Prometheus represents *fire by friction*. Therefore, he admires the sagacity of M. F. Baudry, who shows in his *Les Mythes du feu et breuvage celeste* (*Revue germanique*, 1861 p. 356)† one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use to-day in India to light the sacrificial flame. This is what he says: —

"This process, such as it is minutely described in the Vedic Sutras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full

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\* The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus, which, being an ignorant ancient Greek, he could not express so well himself, is absurdly ludicrous!

† See also his *Memoires de la Societe de la Linguistique* following the "Fire Myths," (Vol. I, p. 337, *et seq.*)

process is designated in Sanskrit by the verb *manthâmi*, *mathnâni*; which means 'to rub, agitate, shake and obtain by rubbing,' and is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha*; the discus which receives it is called *arani* and *aranî* two *aranis*' designating the *ensemble* of the instrument" (p. 358 *et seq.*).‡

It remains to be seen what the Brahmins will say to this. But supposing Prometheus has been conceived in one of the aspects of his myth as the producer of fire by means of *pramantha*, or as an animate and divine *pramantha*, would this imply that the symbolism had no other than the phallic meaning attributed to it by the modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates by his remarks all that the Occult sciences teach with regard to the *Manasa*

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‡ There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *aranî* which contains the socket. This is proven by an allegory in the *Vayu Purâna* and others, which tell us that Nemi, the son of Ikshwaku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king's body into the socket of an *aranî* — like an upper *aranî* — and produced from it a prince named Janaka. "It was by reason of the peculiar way in which he was engendered that he was called Janaka." (*But see Goldstucker's Sanskrit Dictionary at the word Arani.*) Devaki, Krishna's mother, in prayer addressed to her, is called "the *aranî* whose attrition engenders fire."

Devas, who have endowed man with the consciousness of his immortal soul: that consciousness which hinders man "from foreseeing death," and makes him *know* he is immortal.\* "How has Prometheus got into the possession of the (divine) spark?" he asks. "Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself." The Greeks held that he was of the *divine* race; the Hindus, that he was a Deva. Hence "with the Greeks he was the son of the Titan Iapetus," Iapetonivdh" (*Theog.* 528) . . . . "But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched . . . 'The prudent son of Iapetus,' says Hesiod, 'deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow' (*Theog.* 565) . . . Thus the gift made by Prometheus to men was a conquest made from heaven. . . ." "Now according to Greek ideas," (identical in this with those of the Occultists) "this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . Prometheus, moreover, belongs to that race of Titans who had rebelled† against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the

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\* The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa* Pitris.

† The fallen angels, therefore; the *Asuras* of the Indian Pantheon.

genius of Evil, doomed to cruel suffering, etc., etc."

That which is revolting in the explanations that follow, is the one-sided view taken of this grandest of all the myths. The most intuitional among modern writers cannot or will not rise in their conceptions above the level of the Earth and Cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the Theogony of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity — active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With the latter, Prometheus is not a criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary, a god himself, a friend of mankind

( Filavnqrwpoß ), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is — what? The fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning.* He is the "evil fire" (*mal feu*) and the symbol of the divine reproductive male organ. "Reduced to its simple expression, the myth we are trying to explain is then simply a (Cosmic) genius of fire" (p. 261). It is the former idea (the phallic) which was *pre-eminently Aryan*, if we believe Ad. Kuhn (*in his Herabkunft des Feuers und des Gottertranks*) and Baudry. For —

"The fire used by man being the result of the action of *pramantha* in the *aranî*, the Aryas *must have* ascribed (?) the same origin to celestial fire, and they *must\* have* imagined (?) that a god armed with *pramantha*, or a divine *pramantha*, exercised in the bosom of the clouds a violent friction, which gave birth to lightning and thunderbolts. . . . This idea is supported by the fact that, according to Plutarch's testimony (*Philosoph. Plant.*, iii. 3), the Stoics thought that thunder was the result of the struggle of storm-clouds and lightning — a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? . . . . Everything leads us to think that, from the highest antiquity, and before the dispersion of the Aryans, it was believed that the *pramantha* lighted fire in the storm cloud as well as in the *aranîs*." (*Revue Germanique*, p. 368.)

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the Bible dead-letter could never help the writers of missionary tracts more effectually, than do materialistic Symbologists in thus taking for granted that the ancient Aryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic philosophy is against such an interpretation. And if, as Decharme himself

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\* The italics are ours; they show how assumptions are raised to laws in our day.

confesses, "this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark," as shown by the imagery often made use of in the Vedas when speaking of *Aranî*, it would mean something higher than simply a gross sexual conception. A hymn to Agni in the Veda is cited as example: — "Here is the *pramantha*, the generator is ready. Bring the mistress of the race (the female *Aranî*). Let us produce Agni by attrition, according to ancient custom" — which means no worse than an abstract idea expressed in the tongue of mortals. The "female *Aranî*," the mistress of the race, is Aditi, the mother of the gods, or Shekinah, eternal light — in the world of Spirit, the "Great Deep" and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos. If, ages later, the same epithet is applied to Devaki, the mother of Krishna, or the incarnated LOGOS; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may already be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the Vedas and the Purânas there is an abyss of which both are the poles, like the seventh (*atmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual

language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna's death (from which day the Kali Yuga, or Black-Age, began for mankind).

As Aditi is called *Surârani* (the matrix or "mother" of the *sura* gods), so Kunti, the mother of the Pandavas, is called in Mahabhârata *Pandavârani* — which term is already *physiologized*. But Devaki, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the goddess mother, the "Deva-matri" of Seven Sons (the *six* and the *seven* Adityas of early Vedic times); the mother of Krishna, Devaki, has six embryos conveyed into her womb by Jagaddhâtri (the "nurse of the world"), the seventh (Krishna, the Logos,) being transferred to that Rohini. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters, (a later transformation of sex) in Matthew's Gospel (*xiii.* 55-56). No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the gods to Devaki. Let the reader judge.

"Thou art that Prakriti (essence), infinite and subtile, which bore Brahmâ in its womb. Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all. . . . Thou art sacrifice, whence all fruit proceeds; thou art the *aranî* whose attrition engenders fire" . . . . ("Womb of Light," "holy Vessel," are the epithets of

the Virgin). "As Aditi, thou art the parent of the gods. . . . Thou art Jyotsna (the morning twilight)." The Virgin is often addressed as the "morning Star" and the "star of Salvation" — the light whence day is begotten. "Thou art *Samnati* (humility, a daughter of Daksha), the mother of Wisdom; thou art *Niti*, the parent of harmony (*Naya*); thou art modesty, the progenitrix of affection (*Prasraya* or *vinaya*); thou art desire, of whom love is born. . . . Thou art the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) . . . etc., etc."

Thus *aranî* is shown here as the Roman Catholic "vase of election" and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar* — far less metaphysical than any other symbolism — the idea is an abstraction and nothing more. Thus, when the *Zohar* (*iii.*, 290) says: "All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle," it means no more than this: "The divine Spirit of Life is ever coalescing with matter." It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian. "When *Atteekah Kaddosha*, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises ALL when it goeth forth." Hence Chochmah (male wisdom) and Binah (female consciousness or Intellect) are said to create all between the two — the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster

shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the Purânas the sublime Vedic truths, and corrects the form with the help of the Vedantic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and — act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of ancient philosophy can kill this dogma.

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## XXI. ENOICHION-HENOCH

THE history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoichion by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

The "Book of Enoch" is declared apocryphal. But what is an *Apocrypha*? The very etymology of the term shows that it is simply a *secret* book, *i.e.*, one that belonged to the catalogue of temple libraries under the guardianship of the Hierophants and initiated priests, and was never meant for the profane. *Apocrypha* comes from the verb *Crypto*, *krυπτω* "to hide." For

ages the *Enoichion* (the Book of the SEER) was preserved in the "city of letters" and secret works—the ancient Kirjath-Sepher, later on, Debir (see *Joshua* xv., 15).

Some of the writers interested in the subject — especially Masons — have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all these are distinct one from the other; professionally — if one may use this word, now so limited in its sense — they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Kurân* (see Surât XIX.) are generically termed the *Edris*, or the "Learned" (the Initiated), bore in Egypt the name of "Thoth," the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became "Enoch," who, according to Bar-Hebræus, "was the first inventor of writing," books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators,\* as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx*, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed

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\* Khanoch, or Hanoch, or Enoch means the "Initiator" and "teacher," as well as the "Son of Man," *Enos* (*vide Genesis* iv., 26), esoterically.



Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary god of the seven days, or the week. Esoterically and spiritually, *Enoichion* means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the *Jewish* Enoch — writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom — Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one, — but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of

Egypt, and have thus become the source of its Wisdom and exceptional learning. These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great adepts and mystics of antiquity — like Orpheus, Hesiod, Pythagoras and Plato — got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inheritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white Oriental porphyry stone" of the Masonic legend — which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth — were simply the more or less symbolical and allegorical copies from the primitive Records. The "Book of Enoch" is one of such copies and is a Chaldean, now very incomplete compendium. As already said, *Enoichion* means in Greek the "inner eye," or the Seer; in Hebrew, and with the *help of Masoretic* points it means the initiator and instructor, **קנין**. It is a generic title; besides which his legend is that of several other prophets, Jewish and heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven *alive*; and the astrologer, at the court of Isdubar, the Chaldean

Hea-bani, is likewise raised to heaven by the god Hea, who was *his* patron, as Jehovah was of Elijah (whose name means in Hebrew "God-Jah," Jehovah, יהוה), and again of *Elihu*, which has the same meaning. This kind of easy death, or *euthanasia*, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and *still live and lead a conscious life* in his astral body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression (Hebrews xi. 5) "that he should not see death" — *ut non videret mortem* — has thus an esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some Biblical hints to the effect that Enoch, "whose years will equal those of the world," (of the *Solar* year, 365 days,) will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist — signify, *esoterically*, that some of the great adepts will return in the Seventh Race, when all Error will be made away with, and the advent of TRUTH will be heralded by those *Sishta*, the holy "Sons of Light."

The Latin church is not always logical, nor prudent either. She declares the "Book of Enoch" an apocrypha, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, though an *inspired* apostle, quotes from and thus sanctifies the Book of Enoch, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's

resolution, they would have been forced to reject likewise the fourth Gospel; as St. John borrows literally from Enoch, and places in the mouth of Jesus, *a whole sentence!* (*Vide supra*, § XVIII., sub-sect. A, about the sheep and the robbers.)

Ludolph, the "father of Ethiopic literature," commissioned to investigate the various Enochian MSS. presented by Pereisc, the traveller, to the Mazarine Library, declared that "no book of Enoch could exist among the Abyssinians"! Further researches and discoveries worsted his too dogmatic assertion, as all know. Bruce and Ruppel found and brought that same work from Abyssinia some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it "a *Gnostic* work," in which "the age of giants who devour " men — is given . . . hence it is another "*Apocalypsis*." Giants! another *fairy-tale*.

Such, however, was not the opinion of all the best critics. Dr. Hanneberg places the Book of Enoch along with the Third Book of the Maccabees, *at the head of the list of those whose authority stands the nearest to that of the canonical works*.

Verily, "where doctors disagree . . ."

As usual, however, they were all right and all wrong. To accept Enoch as a Biblical character, a single living man, is like accepting Adam as the first one. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of

Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. . . . Some say Enoch was a great Saint, beloved by God, and *taken alive to heaven* (i.e., one who reached *Mukti* or *Nirvana*, on earth, as Buddha did and others still do); and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant "Seer," "Adept in the *Secret Wisdom*," etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch (Antiquities, ix., 2), remarks that "it is written in the sacred books they (Elijah and Enoch) disappeared, but so that nobody knew that they died," it means simply that *they had died in their personalities*, as Yogis die to this day in India, or even some Christian monks to the world. They disappear from the sight of men and die — on the terrestrial plane — even for themselves. A seemingly figurative way of speaking, yet *literally true*.

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash *Pirkah R. Eliezar* (cap. viii.), referring to Henoch that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. "Hanokh" in this case, and his "Wisdom," belong to the cycle of the Fourth Atlantean Race,\* and Noah to that of the Fifth.† In this case both

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\* Says the *Zohar*, "Hanokh had a book which was one with the book of the generations of Adam; this is the Mystery of Wisdom."

† Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, "he walked with God, and he was not, for God took him," the allegory referring to the disappearance of the Sacred and Secret knowledge from among men; for "God" (or *Java Aleim* — the high hierophants, the heads of the colleges of initiated priests‡) took him; in other words, the Enochs or the *Enoichions*, the Seers and their knowledge and wisdom, became strictly confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man — spiritual and physical. Hence he occupies the centre of the astronomical cross (given by Eliphaz Levi from a secret work), which is a six-pointed star, "the Adonai." In the upper triangle is the Eagle; in the left lower triangle stands the lion; in the right, the bull: while between the bull and the lion, over them and under the eagle, is the face of Enoch or man. (*Vide* illustrated diagram in *Isis Unveiled*, Vol. II., p. 452). Now the figures on the upper triangle represent the Four Races, leaving out the first — the *Chhayas* or Shadows — and the "Son of Man," *Enos* or *Enoch*, is in the centre, because he stands between the two (the Fourth and the Fifth) Races, as he represents the Secret Wisdom of both. These are the four animals of *Ezekiel* and of the *Revelation*. The same double triangle which in *Isis*, Vol. II, (p. 453), faces the Hindu *Adanari*, is by far the best. For there,

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‡ *Vide Isis Unveiled*, Vol. I, p. 575, *et seq.*

only the three (for us) historical races are symbolized: the third, the androgynous, by Ada-nari; the fourth, symbolized by the strong, powerful lion; and the fifth — the Aryan — by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition — a French savant — M. de Sacy, finds several most singular statements in the Book of Enoch, "worthy of the most serious examination," he says. For instance, "the author (Enoch) makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices."\*. . . . To which he adds, later on, "I see but one means to palliate them (these 'absurdities'), it is to suppose that the author expounds some *fanciful* system which *may have existed* BEFORE THE ORDER OF NATURE HAD BEEN ALTERED AT THE PERIOD OF THE UNIVERSAL DELUGE."

Precisely so; and the Secret Doctrine teaches that that "order of nature" has been thus altered, and the series of the Earth's humanities too. For, as the angel *Uriel* tells Enoch: "Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and *those which conduct the stars* in Heaven, which cause all their operations, seasons, and arrivals to return. In the *days of sinners* THE YEARS SHALL BE SHORTENED . . . . the moon shall

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\* See Daniëlo's criticisms upon De Sacy, in the *Annales de Philosophie*, p. 393.

change its laws, etc." (chap. lxxix). In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth — because "the *earth* (on its axis) *became inclined*" —

nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*. See chap. 1xiv. (Sect. xi.) . . . . "And Noah cried with a bitter voice 'Hear me, hear me, hear me'; three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it.' "

This, by the way, looks like one of those many "inconsistencies," if the Bible is read literally. For, to say the least, this is a very strange fear in one who had "found grace in the eyes of the Lord" and been told to build an ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a "friend" of God, he had been one of the Giants doomed by the wrathful deity. The earth has already *inclined*, and the deluge of waters has become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, "that *their end may be*" (of the race); for they *knew*

truly "every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth."

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis*? Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederick Klee's work on the Deluge (p. 79) these lines: "The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth."?

This reminds one of that other *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises *now*, and that in former times the ecliptic had cut the equator at right angles.\*

There are many such "dark sayings" throughout Purânas, Bible and Mythology; and to the occultist they divulge two facts: (a) that the ancients knew as well, and better, perhaps, than the moderns do, astronomy, geognosy and cosmography in general; and (b) that the globe and its behaviour have

altered more than once since the primitive state of things. Thus, on the *blind* faith of his "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course — Xenophantes asserts somewhere that, "the Sun turned toward another country"; which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern mythology (in Jeruskoven) that, before the *actual order* of things, the Sun arose in the South, and its placing the Frigid Zone in the East, whereas now it is in the North.

The Book of Enoch, in short, is a *resume*, a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events — geological, ethnological, astronomical, and psychic — with a touch of theology out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, since Origen, among others, lived in the second century of the Christian era, yet he mentions it as an ancient and venerable work. The secret and sacred name and its potency are well and clearly though allegorically described in the old volume. From the XVIIIth to the Lth chapter, the

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\* *Astronomie Ancienne*, Bailly, Vol. I., p. 203, and Vol. II., p. 216.

Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the "Fallen Angels."

Perhaps St. Augustine was quite right in saying that the Church rejected the BOOK OF ENOCH out of her canon owing to its too great antiquity, *ob nimiam antiquitatem*.\* There was no room for the events noticed in it within the limit of the 4004 years B.C. assigned to the world from its "creation"!

## XXII. THE SYMBOLISM OF THE MYSTERY-NAMES IAO AND JEHOVAH, WITH THEIR RELATION TO THE CROSS AND CIRCLE

WHEN the Abbé Louis Constant — known as Eliphas Levi — said in his *Histoire de la Magie* that the "*Sepher Jezirah*, the *Zohar*, and the Apocalypse (of St. John) are the master-pieces of the Occult Sciences," he ought, if he wanted to be correct and clear, to have added, "in Europe." It is quite true that these works contain "more *significance* than words"; and that "its expression is poetical, while in numbers it is exact." Unfortunately, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he

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\* City of God, I. xv. ch. xxiii.

remains ignorant of the fundamental principle of the *Secret Doctrine*, whether in Oriental Esotericism, or in the Kabalistical symbology: — the *key*, or *value*, in all their aspects, of the "God"-names, "Angel"-names, and "Patriarchal" names in the Bible — their mathematical or geometrical value, and their relations to manifested nature.

Therefore, if, on the one hand, the *Zohar* "astonishes (the mystic) by the profundity of its views and the great simplicity of its images," on the other hand, that work misleads the student by such expressions as those used with respect to AIN-SOPH and *Jehovah*, notwithstanding the assurance that "the book is careful to explain that the human form with which it clothes God is but *an image of the word*, and that God should not be expressed by any thought, or any form." It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the Kabala and the Bible, to their being *veiled* and *secret Books*; but few know that the esotericism of the Kabalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of

(the so-called) *creation*; and comprised psychological and even Spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the Zohar, and the Sepher Jezirah — or what remains of the latter — that which has been embodied subsequently in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while theogony is hardly, if at all, outlined.

It is only in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the "lord god of Abraham and Jacob" could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judeans could not help the desecration; but they kept the secret of the origin of their Adam Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit for the old god: they were, indeed, avenged!

The statement that Jehovah was the tribal god of the Jews and no higher, will be denied like many other things. Yet the theologians are not in a position to tell us, in that case, the meaning of verses 8 and 9 in Deuteronomy, chapter xxxii. These verses say quite plainly: "When the MOST HIGH (not the "Lord," or "Jehovah" either) divided to the nations their inheritance, when he separated the Sons of Adam he set the bounds . . . according to the number of the children of Israel. . . . *The Lord's (Jehovah's) portion is his people; Jacob is the lot of his inheritance.*" This settles the question. So impudent were the modern translators of Bibles and Scriptures and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator rendered these verses in his own way. While the above-cited quotation is taken *verbatim* from the authorized English version, in the French Bible (of the *Protestant Biblical Society* of Paris, according to the version revised in 1824 by J. E. Ostervald) one finds the "Most High" translated by *Souverain* (a Sovereign!!), the "sons of Adam" rendered by "the children of men," and the "Lord" changed into the "Eternal." For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism.

Nevertheless, one thing is patent: the "Lord's ("Jehovah's") portion" is his "chosen people" and none else, for, *Jacob alone is the lot of his inheritance*. What, then, have other nations, who call themselves Aryans, to do with this Semitic deity, the tribal god of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets, whether it be *Iao*, the

genius of the moon, or Ilda-Baath-Jehovah, that of Saturn, according to Origen and the Egyptian Gnostics.\* Let the "Angel Gabriel," the "Lord" of Iran, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. As each Persian *Dev* is chained to his planet (see Origen's Copy of the Chart), so each Hindu Deva (a "Lord") has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of gods. We believe in the former, and may recognize, but will never worship, the latter. (*Vide* Part III., "On Chains of Worlds and their Plurality.")

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two

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\* With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (*Vide* "Book of the Dead"). Their names are given by Origen, as *Adonai* (of the Sun) *Iao* (of the Moon), *Eloi* (Jupiter), *Sabao* (Mars), *Orai* (Venus), *Astapkoi* (Mercury), and, finally, *Ildabaath* (Saturn).

interpretations given by two learned Kabalists and scholars, of one and the same verse in *Exodus*, xxxiii, 18-23. Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining: "Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *a'hoor*, my back; . . ." and tells us in a gloss, "That is, I will show you 'My back,' *i.e.*, my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not see my invisible nature. So proceeds the Qabalah."† This is correct, and is the cosmometaphysical explanation. And now speaks the other Kabalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS., and explains more fully what was given in § XVII, "The Holy of Holies," page 467.

The numbers of the name Moses are those of "I AM THAT I AM," so that the names Moses and Jehovah are at one in numerical harmony.

The word Moses is משה  
5,300,40, and the sum of the values of its letters is 345; Jehovah — the genius *par excellence* of the lunar year — assumes the value of 543, or the reverse of 345. . . .

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† *The Qabalah*, by Isaac Myer.



the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said . . . Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? What shall I say unto them? and God said unto Moses — "I am that I am."

The Hebrew words for this expression are *âhiye asher ahîyé*, and in the value of the sums of their letters stand thus:—

אֶהְיֶה	אֲשֶׁר	אֶהְיֶה
21	501	21

. . . This being his (God's) name, the sum of the values composing it are 21, 501, 21 are 543, or simply a use of the simple digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543. . . . So that when Moses asks "Let me see Thy face or glory," the other rightly and truly replies "Thou canst not see my face" . . . but thou *shalt see me behind* — (the true sense, though not the precise words); because the corner and the *behind* of 543 is the *face* of 345 — "for check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed." "In other uses," adds the learned Kabbalist, "of the number they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the gnostic Kabbalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of number checks was to preserve in perpetuity the exact value of the Lunar year in the natural

measure of days."

This is the astronomical and numerical meaning in the secret theogony of sidereo-cosmical gods invented by the Chaldeo-Hebrews, and two meanings out of seven. The other five would astonish the Christians still more.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is not the Sphinx, however, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians — the *civilized* nations — have accepted for their God. The latter has collapsed under the too close analysis, and is — drowned. Symbologists have discovered with dismay that their adopted deity was only a mask for many other gods, an *Euhemerized* extinct planet, at best, the genius of the Moon and Saturn with the Jews, of the Sun and Jupiter, with early Christians; that the Trinity was, in truth, only an astronomical triad — unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles — composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost, *Sophia*, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the bright and morning Star; *vide "Revelation," ch. xxii., 15*). Because, if the Father is the Sun (the elder Brother in the Eastern *inner* philosophy), the nearest planet to it is Mercury

(Hermes, Budha, Thot), the name of whose mother on Earth was Maia; the planet which receives seven times more light than any other: which fact led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the "seven-fold light" (*vide at end of this §*). Finally, *this* God was Bel; the Sun being "Bel," with the Gauls, "Helios" with the Greeks, "Baal," with the Phœnicians; "El" in Chaldean, hence "EL-ohim," "Emanu-EL," *El*, "god," in Hebrew. But even the Kabalistic god has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain-Soph, the nameless deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, by those who try to read without a Key to them. Ever since it was lost Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeded in finally robbing even the Universal Deity of ITS majestic character and primitive meaning.

This is what was said in "*Isis Unveiled*": —

It would seem, therefore, but natural to make a difference between the mystery-god *law*, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics.

In the Ophite gems of King ("Gnostics") we find the name of IAO repeated, and often confounded with that of *Jevo*, while

the latter simply represents one of the genii antagonistic to Abraxas. But the name IAO neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary "Spirit," the alleged protector and national deity of the "chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Jaho or Iao was a "Mystery name" from the beginning, for יהיה and יהי never came into use before King David. Anterior to his time, few or no proper names were compounded with *Iah* or *Jah*. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 Samuel), brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron הברון, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Furst: "The very ancient name of God, Yaho, written in the Greek law, appears, apart from its derivation, to have been an old mystic name of the Supreme deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb — the *cave* — under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldeans, whose remains are to be found among the Neo-Platonists, the highest divinity, enthroned above the seven heavens, representing the

Spiritual Light-Principle . . . . and also conceived of as Demiurgus,\* was called Iaw (יָהוּ), who was, like the Hebrew Yaha, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phœnicians had a Supreme God, whose name was trilateral and *secret*, and he was Iaw.† (*Isis Unveiled*), Vol. II., p. 298.)

The Cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient — nay, perhaps, the *most* ancient of symbols. This is demonstrated at the very beginning of the *Proem* (Vol. I.). The Eastern Initiates show it coeval with the circle of Deific infinitude and the first differentiation of the Essence, the union of spirit and matter. This was rejected, and the astronomical allegory alone was accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In astronomy, as said, Mercury is the son of Cœlus and Lux — of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the "messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name "Hermes," means, among other things, the "Interpreter" — the "Word" by mouth; the LOGOS, or VERBUM. Now, Mercury, besides being born on Mount Cyllene among shepherds, is the patron of the latter. A psychopompic genius, he conducted the souls of the dead to Hades and brought them back, an office attributed to Jesus,

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\* By very few though, for the creators of the material universe were always considered as subordinate gods to the Most High Deity.

† Lydus I., c. Ledrenus, I. c.

after his death and resurrection. The symbols of Hermes-Mercury (*Dii Termini*) were placed along and at the turning points of highways (as crosses are now placed in Italy) and *they were cruciform.*‡ Every seventh day the priests anointed these *termini* with oil, and once a year hung them with garlands, hence they were the *anointed*. Mercury, when speaking through his oracles said, "I am he whom you call the Son of the Father (Jupiter) and Maia. Leaving the King of Heaven (the Sun) I come to help you, mortals." Mercury heals the blind and restores sight, mental and physical.§ He was often represented as three-headed and called "Tricephalos," "Triplex," as one with the Sun and Venus. Finally, Mercury, as Cornutus\*\* shows, was sometimes figured under a cubic form, without arms, because "the power of speech and eloquence can prevail without the assistance of arms or feet." It is this cubic form which connects the *termini* directly with the cross, and the eloquence or the power of speech of Mercury, which made the crafty Eusebius say "Hermes is the emblem of the Word which creates and interprets all," for it is the *creative* word; and he shows Porphyry teaching that the speech of Hermes, (now interpreted "*Word of God*" (!) in *Pymanter*) a creative speech (*Verbum*), is the seminal principle scattered

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‡ Montfaucon, *Antiquities*. See plates in Vol. I., plate 77. The disciples of Hermes go after their death to his planet, Mercury — their Kingdom of Heaven.

§ Cornutus.

\*\* Lydus de Mensibus, iv.

throughout the Universe.\* In Alchemy "Mercury" is the radical *Moyst*, primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians (*Vide* Egyptian Museums). The cruciform *termini* also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of "Source of Measures" tells us why. (But see the last page of § XVI., about the Gnostic Priapus).

As shown by him, the cube unfolded becomes in display a cross of the *tau*, or the Egyptian, form; or again, "the circle attached to the *tau* gives the ansated cross" of the old Pharaohs. They had known this from their priests and their "Kings Initiates" for ages, and also what was meant by "the attachment of a man to the cross," which idea "was made to co-ordinate with that of the origin of human life, and hence the *phallic form*." Only the latter came into action æons and ages after the idea of the carpenter and artificer of the Gods, Visvakarma, crucifying the "Sun-Initiate" on the cruciform lathe. As the same author writes: "*the attachment of a man to the cross . . . was made use of in this very form of display by the Hindus*"; but, made "to co-ordinate" with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The candidate for initiation was attached to the *tau* or astronomical cross with a far grander and nobler idea than that of the origin

of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of the "Hebrew-Egyptian Mystery" is quite correct. *Their* (the Jewish) entire system —

"Seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis of law* of the exertion practically of creative power — *i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve coordinately as measures of the *size* of planets, and of the peculiarity of their shapes — *i.e.*, in the extension of their equatorial and polar diameters" . . . etc., etc. (p. 3). . . . "This system seems to underlie the whole Biblical structure (that of creative design), as a foundation for its *ritualism* and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon."

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, an *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is

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\* *Preparat, Evang.* I. iii. ch. 2.

strange that the most learned of modern Kabalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgynous* deity in its relation to, and interference with, this phenomenal world.\* One author believes that "man (read the Jew and Rabbi) obtained knowledge of the practical measure . . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements" . . . . and adds: "it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity — that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation* established by that Being, which must have existed prior to any creation (Kabalistically called the *Word*)" ("Source of Measures," p. 5).

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, "having a mind like that of man, only infinitely more powerful," is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the "Sephiroth," the "Heavenly Man," and Adam Kadmon, the *second logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabala and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work: —

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\* See the *Zohar* and the two Qabbalahs (by Messrs. I. Myer and Mathers), with interpretations, if the reader would satisfy himself of this.

"The key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or, of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names of Elohim and Jehovah (which terms are expressions numerically of these relations respectively, the first being of circumference, the latter of diameter), embraces all. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) the imperfect. One of the relations between these is such that (2) subtracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value" (p. 22).

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the "third creation of Brahmâ." The initiated Hindus know how to "square the circle" far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe "falls into matter," as the occultists say. Throughout the whole series of Kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of "creation." Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation? as "divine" *Phallicism*, and rhapsodize on it as

the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament — esoterically, as well as exoterically — seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. Therefore, returning to Eliphas Levi and the Zohar, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that "God is a circle, the centre of which is everywhere and the circumference nowhere," whereas the Kabalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal's at all, as E. Levi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantia*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.

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## A


### Cross and Circle

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward VEIL alike — by a circle. This merging of the two into a unity, and the name *theos* given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *theos* has been shown elsewhere. He derives it from the verb qeei'n (see *Cratylus*), "to move," as suggested by the motion of the heavenly bodies which he connects with deity. According to the Esoteric philosophy, this Deity is during its "nights" and its "days" (*i.e.*, cycles of rest or activity) "the *eternal perpetual motion*," "the EVER-BECOMING, as well as the ever universally present, and the ever Existing." The latter is the root-abstraction, the former — the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status — ABSOLUTE UNITY.

It was only the minor gods, who were made to carry the symbolical attributes of the higher ones. Thus, the god *Shoo*, the personification of *Ra*, who appears as "the great Cat of the


Basin of Persea, in An" (See "Book of the Dead," Ritual XVII, 45-47), was often represented in the Egyptian monuments seated, and holding a cross, symbol of the four quarters, or the Elements, attached to a Circle.

In that very learned work, "The Natural Genesis," by Mr. Gerald Massey, on pp. 408-455 (Vol. I.), under the heading, "Typology of the Cross," there is more information to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the Cross is referred to these two volumes. The author shows that "the circle and the cross are inseparable. . . . The crux ansata unites the circle and cross of the four corners. From this origin they came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The names denote the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner, Thor throws his weapon, the Fylfot, a form of the four-footed cross (Swastica) and a type of the four quarters. Thus the cross is equivalent to the circle of the year. . . . The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-te .

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul-Rochette shows (*ibid*) "the sign , occurring as the *reverse* of a Phœnician coin, with a Ram as the obverse. . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares

of Corinthian and other beautiful breeds of horses" (Raoul-Rochette, loc. cit. *De La Croix Ansée, Mém. de l'Academie des Sciences*, pl. 2, Nos. 8, 9, also 16, 2, p. 320, quoted in "Nat. Gen."), which proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of Cross and Circle had been forgotten.

Another form of the cross is given from the *Journal of the Royal Asiatic Society* (vol. xviii., p. 393, pl. 4): —



"At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastica cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth . . . . Sir J. Y. Simpson copied the following specimen , which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path.

The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru."

This is the astronomical aspect of the double glyph. There




are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

But the most curious of these Egyptian symbols of Cross and Circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Aryan symbols of the same nature. Says the author: —


"The four-armed Cross is simply the cross of the four quarters, but the cross sign is not always simple.\* This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the gods, the Pharaohs, and the mummied dead, is the *Ankh* † the sign of life, the living, an oath, the covenant . . . The top of this is the hieroglyphic Ru  set upright on the Tau-Cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birth-place* in the northern quarter of the heavens, from which the Sun is reborn. Hence the Ru of the *Ankh sign is the feminine type of the birth-place, representing the north*. It was in the NORTHERN QUARTER that the GODDESS OF THE SEVEN STARS, called the "Mother of the Revolutions," gave birth to time in the earliest cycle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross , a mere loop which contains both a circle and the cross in one image.

\* Certainly not; for very often there are symbols *made to symbolize other* symbols, and these are in turn used in ideographs.

This loop or noose is carried in front of the oldest genitrix, *Typhon of the great Bear*, as her *Ark*, the ideograph of a period, an ending, a time, shown to mean one revolution.



"This then represents the circle made in the northern heaven by the Great Bear, which constituted the earliest year of time, from which we infer that the loop or Ru of the North represents that quarter, the birth-place of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an Ark or Rak type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote  and the Coptic Ro, . † The Ro, was carried into the Greek cross , which is formed of the Ro and Chi or R-K. . . . The Rak, or Ank, was the sign of all beginning (*Arche*) on this account, and the Ank-tie is the cross of the North, the hind part of Heaven. . . ."



Now this, again, is entirely astronomical and phallic. The Purânic version in India gives the whole another colour; and without, however, destroying the above interpretation it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical rendering. The "Ankh-tie"  does not belong to Egypt alone. It exists under the name of *pâsa*, a cord which Siva

† The R of the Slavonian and Russian alphabets (the Kyriletza) is also the Latin P.



holds in the hand of his right back arm\* (Siva having four arms). The Mahadeva is represented in the posture of an ascetic, as Maha-Yogi, with his third eye , which is "the Ru, , set upright on the Tau-Cross" in another form. The *pâsa* is held in the hand in such a way that it is the first finger and hand near the thumb which make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kali, Siva's consort, has the same as an attribute!

The *pâsa* has here a double significance, as also has Siva's *trisula* and every other divine attribute. This significance lies in Siva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Siva it becomes *linga* and *yonis*. That which is meant is this: Siva, as said before, is unknown by that name in the Vedas; and it is in the white *Yajur Veda* that he appears for the first time as the great god — MAHADEVA — whose symbol is the lingham. In Rig Veda he is called Rudra, the "howler," the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the Vishnu Purâna, he is the god who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the Vedas, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of

him the "roarer," the "terrible." This is well shown in the Brihadâranjaka Upanishad, wherein the Rudras, the progeny of Rudra, god of fire, are called the "ten vital breaths" (*prâna*, life) with *manas*, as eleventh, whereas as Siva, he is the *Destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names, which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pâsa*) in his hand, when he is represented as an ascetic, the *Mahayogin*, has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the kingdom of heaven, far more than the "birth-place" in a physiological sense.

It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold.

As to the mysterious constellation of the Seven Rishis in the great Bear, if Egypt made them sacred to "the oldest genitrix, Typhon" — India has connected all these symbols ages ago with time or *Yuga* revolutions, and the Saptarishis are intimately connected with our present age — the Dark *Kali*

\* See Moor's "Hindu Pantheon," plate xiii.

*Yug.*\* The great Circle of Time, on the face of which fancy in India has represented the Tortoise (Kurma, or Sisumâra, one of the Avatars of Vishnu), has the Cross placed on it by nature in its division and localisation of stars, planets and constellations. Thus in *Bhagavata Purâna V., xxx.*, it is said that "at the *extremity of the tail of that animal, whose head is directed toward the South* and whose body is *in the shape of a ring* (Circle), Dhruva (the ex-pole star) is placed; and *along that tail* are the Prajâpati, Agni, Indra, Dharma, etc.; and *across its loins* the Seven Rishis." This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbolized by Vishnu), the Eternal Circle of Boundless Time, *Kala*, on whose plane lie crossways all the gods, creatures, and creations born in Space and Time; — who, as the philosophy has it, all die at the Mahapralaya.

Meanwhile it is they, the Seven Rishis, who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one — she who hides — has proven virtuous. The Pleiades (Krittika) are the nurses of Karttikeya, the God of War (Mars of the Western Pagans), who is called the Commander of the celestial armies — or rather of the Siddhas (translated Yogis in heaven, and holy sages on the earth) — "Siddha-sena," which would make Karttikeya identical with Michael, the "leader of the celestial hosts" and, like himself, a

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\* Described in the "*Mission des Juifs*" by the Marquis St. Yves d'Alveydre, the hierophant and *leader* of a large party of French Kabalists, as the Golden Age!

virgin *Kumâra*.† Verily he is the "Guha," the *mysterious one*, as much so as are the Saptarshis and the Krittika (seven Rishis and the Pleiades), for the interpretation of all these combined, reveal to the adept the greatest mysteries of occult nature. One point is worth mention in this question of cross and circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross Symbolics. Like Mars, who is alleged by Ovid to have been born of a mother alone (Juno), without the participation of a father, or like the Avatars (Krishna, for instance), in the West as in the East — Karttikeya is born, but in a still more miraculous manner — begotten by neither father nor mother, but out of a seed of Rudra Siva, *via Agni*, who dropped it into the Ganges. Thus he is born from *fire and water* — a "boy bright as the Sun and beautiful as the moon." Hence he is called *Agnibhuva* (Agni's son) and *Ganga-putra* (Son of Ganges). Add to this the fact that the Krittika, his nurses, as Matsya Purâna shows, are presided over by Agni, or, in the authentic words — "The seven Rishis are on a line with the brilliant Agni," and hence are called Agneya — and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali-yuga, the age of sin and sorrow. See in the Bhagavata Purâna XII., II, 2, 6, 32, and Vishnu Purâna. Says the latter: "When the splendour of Vishnu (Krishna) departed for heaven, then did the Kali Yug, during which men delight in

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† The more so since he is the reputed slayer of Tripurasura and the Titan Taraka. Michael is the conqueror of the dragon, and Indra and Karttikeya are often made identical.

sin, invade the world. . . . When the Seven Rishis were in Maghâ, the Kali Yug, comprising 1,200 (divine) years (432,000 years of mortals), began; and when from Maghâ, they shall reach Pûrvashadha, then will this Kali age attain its growth, under Nanda and his successors."\* This is the revolution of the Rishis "when the two first stars of the Seven Rishis (of the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the Seven Rishis continue stationary in that conjunction for a hundred years," a hater of Nanda makes Parasâra say. According to Bentley, it is in order to show the quantity of the precession of the equinoxes that this notion originated among the astronomers. It was done "by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars being called the Rishis, the Circle so assumed was called the line of the Rishis . . . and being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree . . . of any moveable lunar mansion cut by that line or circle as an index" ("Historical View of the Hindu Astronomy," p. 65).

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\* Nanda is the first Buddhist Sovereign, Chandragupta, against whom all the Brahmins were so arrayed; he of the Morya Dynasty, and the grandfather of Asoka. This is one of those passages that do not exist in the earlier Purânic MSS. They were added by the Vaishnavas, who interpolated almost as much, out of Sectarian spite, as the Christian Fathers did.

There was, and still exists, a seemingly endless controversy about the chronology of the Hindus. Here is a point that could help to determine — approximately at least — the age when the symbolism of the Seven Rishis and their connection with the Pleiades began. When Karttikeya was delivered to them by the gods to be nursed, the Krittika were only six — whence Karttikeya is represented with *six heads*; but when the poetical fancy of the early Aryan symbologists made of them the consorts of the Seven Rishis, they *were seven*. Their names are given, and these are Amba, Dula, Nitatui, Abrayanti, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the Seven Rishis were made to marry the Seven Krittika before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of that which, without the help of the strongest telescopes, no one can see? This is why, perhaps, in every such case the majority of the events described in the Hindu allegories is fixed upon as "a very recent invention, certainly *within* the Christian era"?

The oldest MSS. in Sanskrit on astronomy, begin their series of *Nakshatras* (the 27 lunar asterisms) with the sign of *Krittika*, and this can hardly make them earlier than 2780 B.C., (see the "Vedic Calendar," accepted even by the Orientalists); though they get out of the difficulty by saying that the said Calendar does not *prove* that the Hindus knew anything of astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian *pundits* may have acquired their knowledge of the lunar mansions headed by

Krittika from the Phoenicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of *Taurus*, regarded by Madler and others, in astronomy, as the *central group* of the system of The Milky Way, and in the Kabala and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the upper triangle, the concealed  $\triangle$ . This manifested side is *Taurus*, the Symbol of ONE (the figure 1), or of the first letter of the Hebrew alphabet, *Aleph* א (bull or ox) whose synthesis is ten (10), or *Yodh*, the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in astronomy, as the central point around which *our Universe of fixed stars revolves*, the focus from which, and into which the *divine breath*, MOTION, works incessantly during the Manvantara. Hence — in the Occult philosophy and its sidereal symbols — it is this Circle and the starry cross on its face, which play the most prominent part.

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations — by accelerated MOTION set into activity by the BREATH of the ever-to-be-unknown power (unknown to present mankind, at any rate) within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity; as does the astronomical cross — the cross within a circle, and the globe, with two wings added to it, which then

became the sacred *Scarabæus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the *Scarabæus* is called in Egypt (in the *papyri*) *Khopirron* and *Khopri* from the verb *Khopron* "to become," and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations) of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the priest-hierophants and the Kings-Initiates to the candidates, it was kept secret. The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity. (See *Ezekiel*, ch. 1.)

"Before the mathematical numbers," says Proclus (*in Quinto Libro*, EUCLID), "there are the *Self-moving* numbers; before the figures apparent — the vital figures, and before producing the material worlds *which move in a Circle*, the Creative Power produced the *invisible* Circles."

Deus enim et circulus est, says *Pherecydes*, in his hymn to *Jupiter*. It was a Hermetic axiom, and *Pythagoras* prescribed such a *circular prostration and posture during the hours of contemplation*. "The devotee must approach as much as possible the form of a perfect

circle," prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius\* tells his readers; and Pliny says: "During our worship, we roll up, so to say, our body in a ring, totum corpus circumagimur."† The vision of the prophet Ezekiel reminds one forcibly of this mysticism of the circle, when he beheld a whirl-wind from which came out "one wheel upon the earth" whose work "was as it were a wheel in the middle of a wheel" (ch. i. vv. 4-16). . . . "for the Spirit of the living creature was in the wheels" (v. 20).

"Spirit whirlleth about continually and returneth again according to his circuits" — says Solomon (Eccles. i. 6), who is made in the English translation to speak of the "Wind," and in the original text to refer both to the Spirit and the Sun. But the Zohar, the only true glossary of the Kabalistic Preacher, in

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\* Pierius Vale.

† The goddess Basht (or Pasht) was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon "the eye of Osiris" or the "Sun," during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a circle when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed. "The nine lives of a cat" is a popular saying based on good physiological and occult reasons. Mr. G. Massey gives also an astronomical reason for it which may be found in § I. "SYMBOLISM." "The cat saw the Sun, had it in its eye by night (was the eye of night), when it was otherwise unseen by men (for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes) . . . We might say the moon mirrored the solar light, because we have looking-glasses. With them the cat's eye was the mirror."

explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that "it seems to say that the sun moves in circuits, whereas it refers to the Spirit under the Sun, called the holy Spirit, that moves circularly, toward both sides, that they (It and the Sun) should be united in the same Essence." . . . (Zohar, fol. 87, col. 346.)

The Brahmanical "Golden Egg," from within which emerges Brahmâ, the creative deity, is the "circle with the Central Point" of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed UNITY — whether representing PARABRAHMAM, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PHTA, the Eternal Light, or again the Jewish EN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute *No-Thing* and Nothing, because it is infinite and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth or thickness: it is an imaginary and feminine symbol, crossing eternity and made to rest on the plane of existence of the phenomenal world. It is dimensional, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred *Decade* which synthesizes, in the dual numeral Ten (the 1 and a circle or cipher), the absolute ALL manifesting itself in the WORD or generative Power of Creation.

B

THE FALL OF THE CROSS INTO MATTER

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of antiquity the *nought* or cipher occurs for the first time — especially in India — are referred to Vol. II. of "Isis Unveiled," pp. 299, 300, *et seq.*

Admitting for argument's sake that the ancient world was not acquainted with our modes of calculation or Arabic figures — though we know it was — yet the *circle* and *diameter* idea is there to show that it was the *first* symbol in cosmogony. Before the *trigrammes* of Fo-hi, *Yang*, the *Unity*, and *Yin*, the binary , explained cunningly enough by Eliphas Levi thus (*Dogme et Rituel*, Vol. I., p. 124): — China had her Confucius, and her Tau-ists.\* The former circumscribes the "great extreme" within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung* Sages showed the "great Extreme" in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yangs* and the *Yins* are a far later invention. Plato and his school never understood the Deity otherwise, many epithets of his applied to the "God over all" (ὁ ἐπὶ πάντων θεός) notwithstanding. Plato having been initiated, could not believe in a personal God — a gigantic Shadow of Man. His epithets of "monarch" and "Law-giver of the Universe" bear an abstract meaning well



\* Also in T'sang-t-ung-ky, by Wei-Pa-Yang.

understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable. "Beyond all *finite* existences," he says, "and *secondary* causes, all laws, ideas and principles, there is an INTELLIGENCE or MIND ( νοῦς ), the first principle of all principles, the Supreme Idea on which all other ideas are grounded . . . the *ultimate* substance from which all things derive their being and essence, the first and efficient cause of all the order, and harmony, and beauty and excellency, and goodness, which pervades the Universe" — who is called, by way of preeminence and excellence, the Supreme† good "the god" (ὁ Θεός), and "the god over all." These words apply, as Plato himself shows, neither to the "Creator" nor to the "Father" of our modern Monotheist, but to the *ideal* and abstract cause. For, as he says, "this Θεός", the god over all, is *not the truth or the intelligence*, but the FATHER of it," and its Primal cause. Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life — REAL KNOWLEDGE — who would have ever believed in a deity that curses and damns men for ever, on the slightest provocation?‡ Not he, who considered

† Cocker's "Christianity and Greek Philosophy," xi., p. 377.

‡ The cry of despair uttered by Count de Montlosier in his *Mysteres de la Vie Humaine*, p. 117, is a warrant that the Cause of "excellence and goodness," supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. "Au spectacle detant de grandeur oppose a celui de tant de misere, l'esprit qui se met a observer ce vaste ensemble, se represente je ne sais quelle grande diviniti qu'une diviniti, plus grande et plus pressante encore, aurait comme brisee et mise en pieces en dispersant

only those to be genuine philosophers and students of truth who possessed the knowledge of the *really existing* in opposition to mere seeming; of the *always existing* in opposition to the transitory; and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately.\* Speusippus and Xenocrates followed in his footsteps. The ONE, the original, had no existence, in the sense applied to it by mortal men. "τίμιον (*honoured one*) dwells in the centre as in the circumference, but *it is only the reflection of the Deity* — the world Soul"† — the plane of the surface of the circle. The Cross and Circle are a universal conception — as old as human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries; and this symbol is precisely one of this kind, and is based upon the oldest esoteric cosmogony.

It is no explanation to say, as Eliphas Levi does, that God, the universal Love, having caused the male *unit* to dig an

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les debris dans tout l'Univers." The "still greater and still more exacting divinity" than the god of this world, supposed so "good" — is KARMA. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity, the CAUSE awakened by our actions generating smaller causes, which is called the LAW OF RETRIBUTION.

\* See "Isis Unveiled," *Before the Veil*, xii. (Vol. I.).

† Plato: "Parmenides," 141, E.

abyss in the female *Binary*, or chaos, produced thereby the world. Besides being as gross a conception as any, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too human-like ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet "God" to designate the One and Secondless Principle in the Universe; and that — faithful in this to the oldest traditions of the Secret Doctrine the world over — they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all nature, and the highest manifestation of it on Earth — MAN, can alone help to solve the Problem, which is that of the mathematician whose  $x$  must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their *avatars*, the Christians *think* they did it — by their one divine Incarnation. Exoterically — both are wrong; *esoterically* both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed — if not actually revealed — the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized it into one symbol — the central Point in the Crucifix — they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have

degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it — as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the "X," the decussated cross, and of the "Hermetic," pointing to the four cardinal points — were well understood by the mystical minds of the Hindus, Brahmins and Buddhists, thousands of years before it was heard of in Europe; and that symbol was and is found all over the world. They bent the ends of that cross and made of it their *Swastica*



now the *Wan* of the Buddhist Mongolian.\* It implies that the "Central point" is not limited to one individual, however perfect. That *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

Isarim, an Initiate, is said to have found at Hebron, on the *dead body* of Hermes, the well known *Smaragdine* tablet, which, it is said, contained the essence of Hermetic wisdom . . . .  
"Separate the earth from the fire, the subtile from the gross . . .  
. Ascend from the earth to heaven and then descend again to

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\* The *Swastica* is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopædia*) it (the Swastica) "has survived in the form of the mallet" in the Masonic Fraternity. Among the many "meanings" the author gives of it, we do not find, however, the most important one, masons evidently not knowing it.

earth" was traced on it. The *riddle* of the cross is contained in these words, and its double mystery is solved — to the Occultist.

"The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circumscribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY.


" 'Attach thyself,' say the alchemists, 'to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters.' " (*Isis Unveiled.*)


Again: — The T (Tau), and the astronomical cross of Egypt ☩ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position



is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. . . . The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. . . . The perfect *Tau*, formed of the perpendicular (descending male ray), and a horizontal line (matter, female principle), and the mundane circle was an attribute of Isis, and it is but at death that the Egyptian cross was laid on the breast of the mummy." These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel ix. 4*), with the *signum Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus ✕, but in the original Egyptian hieroglyphics as a perfect Christian cross † (*Tat*, the emblem of stability). In the *Revelation*, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*, (p. 323, Vol. II.) Moses, in *Exodus xii. 22*, orders his people to mark their *door-posts and lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philœ.

Enough was said in the text about the *Swastica* and the *Tau*. Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather

than clears, as we find it on the statues of Easter Island — in old Egypt, in Central Asia, engraved on rocks as Tau and Swastica, in pre-Christian Scandinavia, everywhere! The author of the "Hebrew Egyptian Mystery" stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the *Targums* handed down by the Hebrews, obscured by translation. In Joshua (viii. 29) read in *Arabic*, and in the *Targum of Jonathan*, it is said: "*The king of Ai he crucified upon a tree.*" The *Septuagint* rendering is of suspension from a *double word* (Wordsworth on Joshua.) . . . The strangest expression of this kind is in Numbers xxv. 4, where, by Onkalos (?) it is read: "Crucify them before the Lord (Jehovah) *against the Sun.*" "The word here , *to nail to*, is rendered properly (Fuerst) by the Vulgate *to crucify*. The very construction of this sentence is mystic."

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the sun" is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, *was attached*, not *nailed*, but simply tied on a couch in the form of a *tau* † (in Egypt) of a *Svastika* without the four additional prolongations (thus: +, not ) plunged in a deep sleep (the "Sleep of Siloam" it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during

which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Pâtâla, (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs*. One especially from the temple of Philœ, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate (now an Initiate), when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed on its wooden tau so as to receive the rays*). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within,

enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities — from the highest antiquity. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II., where he will find the crosses in every shape and position. So again, on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III., preserved in the National Library of Paris, which represents the adoration of Bakhan-Aleare.


In this extraordinary sculpture and painting one sees the disc of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient MSS. mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*." A quantity of such cruciform "couches," on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu "fables," as the Orientalists call them, and remember the allegory of Visvakarma, the creative power, the great architect of the world, called in the Veda "the all-seeing god," who "sacrifices himself to himself" (the Spiritual Egos of mortals are his own

essence, *one with him*, therefore). Remember that he is called *Deva Vardhika* "the builder of the gods" and that it is he who ties (the Sun) Sûrya, his son-in-law, on his lathe, in the exoteric allegory; on the Swastika, in esoteric tradition, as on earth he is the Hierophant Initiator, and cuts away a portion of his brightness. Visvakarma, remember again, is the Son of Yoga-Siddha, *i.e.*, the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Agneyâstra. The narrative is given more fully elsewhere. The author of the Kabalistic work so often quoted from, asks: —

"The theoretical use of crucifixion must have been somehow connected with the personification of this symbol (the structure of the garden of Paradise symbolized by a crucified man). But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What practically, as regards humanity, could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values — (the symbolization of the connection of 113 : 355, with 20612 : 6561, *by a crucified man*). Not only are they shown to work in the Kosmos . . . . but by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting link. . . . Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by numbers, clearly defining a system, was not the *accident* of the language,

but was its very *essence*, and of its *primary organic construction*; therefore, neither the language, nor the mathematical system attaching to it, *could be of man's invention*, unless both were *founded upon a prior language, which afterwards became obsolete . . .*" (p. 205).

The author proves these points by further elucidation, and reveals the secret meaning of more than one *dead-letter* narrative, by showing that probably  *man* was the *primordial* word — "the very first word possessed by the Hebrews, whoever they were, to carry the idea by sound of a *man*. The essential of this word was 113 (the numerical value of that word) from the beginning, and carried with it the elements of the cosmical system displayed."

This is demonstrated by the Hindu Wittoba — a form of Vishnu — as said already. The figure of Wittoba, even to the nail-marks on the feet,\* *is that of Jesus crucified, in all its details save the Cross*; and that MAN was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the TREE OF LIFE*. This "tree" has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!*

Thus, one of the *seven esoteric meanings* implied in this mystery of Crucifixion by the mystic inventors of the system — the original elaboration and adoption of which dates back

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\* See Moor's Hindu Pantheon, where Wittoba's left foot bears the mark of the nail — on the figure of his idol.

to the very establishment of the MYSTERIES — is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles, from whom they borrowed most of their Kabalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropological symbols of the "heathen" nations to their peculiar *secret* records. If Christian sacerdotalism has lost the key of it to-day, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word forms for MAN) and used it in conjunction with that of *Shanah* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and Muir shows it in his "Hindu Pantheon" in the engraving that represents Wittoba. Plato adopted it in his decussated Cross in Space, the ✕, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified." (See Dr. Lundy's *Monumental Christianity*, fig. 72.) Again it is repeated in the Old Testament in the queer injunction *to crucify men* before the Lord, *the Sun* — which is no prophecy at all, but has a direct phallic significance. In § II. of that same most suggestive work on the Kabalistic meanings — "The

Hebrew-Egyptian Mystery," we read again: —

"In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the Man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds or *stigmata* in the extremities are necessarily *four* designative of the *square*. . . . The *three* nails with the *three* wounds are in number 6, which denotes the 6 faces of the cube *unfolded* (which make the cross or man-form, or 7, counting three horizontal and four vertical bars) on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all*, and *four* when separated, or 7 in all — another *most holy* (and *with the Jews*) feminine base number."

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the

divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no higher than a phallic symbol.

With the Esotericists, from the remotest times the Universal Soul or *anima mundi*, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light, heat, electricity, terrestrial magnetism, astral radiation, motion, and Intelligence*, or what some call self-consciousness.

We have said it elsewhere. Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called *Chrests* (from *Chrestos*, man of tribulation and sorrow). Says E. Levi: "The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the Occult verse of the *Paternoster* that there were originally two ways of

making it, or, at least *two* very different formulas to express its meaning — one reserved for *priests-initiates*, the other given to neophytes and the profane. Thus, for example, the *initiate*, carrying his hand to his forehead, said: *To thee*; then he added, *belong*: and continued, while carrying his hand to the breast — *the kingdom*; then, to the left shoulder — *justice*: to the right shoulder — *and mercy*. Then he joined the two hands, adding: *throughout the generating cycles: 'Tibi sunt Malchut et Geburah et Chasted per Aeonas'* — a sign of the Cross, *absolutely* and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely *lose*." (*Dogma et Ritual*, etc., Vol. II., p. 88.)

The "militant and official Church" did more: having helped herself to what had never belonged to her, she took only that which the "profane" had, the Kabalistic meaning of the *male* and *female* Sephiroth. She never lost the *inner* and higher meaning since she never had it — E. Levi's pandering to Rome, notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the *neophytes*, the CHREST.

## XXIII. THE UPANISHADS IN Gnostic LITERATURE

We are reminded in King's "Gnostics" that the Greek language has but one word for *vowel* and voice; and this has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of that well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the Upanishads and the Purânas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in "Revelation." The same will be found in *Pistis Sophia*, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of "The Gnostics and their Remains."

Through Hippolytus, an early Church Father, we learn what Marcus — a Pythagorean rather than a Christian Gnostic, and a Kabalist most certainly — had received in mystic revelation. It is said that "Marcus had it revealed unto him that 'the *seven heavens*'\* . . . sounded each one vowel, which, all combined together, formed a complete doxology"; in clearer words: "the *Sound* whereof being carried down (from these seven heavens) to earth, became the creator and parent of all things that be on earth." (See "Hippolytus," vi., 48, and King's *Gnostics*, p. 200.) Translated from the Occult

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\* The "Heavens" are identical with "Angels," as already stated.

phraseology into still plainer language this would read: "The Sevenfold LOGOS having differentiated into seven *Logoi*, or creative potencies (vowels) these (the second logos, or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's *Apocalypse*, a work of the same school of thought. For we find John saying (chap. x. 3, 4), "Seven thunders uttered their voices . . . and I was about to write . . . (but) I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'" The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. Yet the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when the Rabbi Jesus is requested (in *Pistis Sophia*) by his disciples to reveal to them, "the mysteries of the Light of thy (*his*) Father" (i.e., of the higher SELF enlightened by Initiation and Divine knowledge), Jesus answers: "Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* THE MYSTERY of the seven vowels and their FORTY AND NINE

POWERS, and their numbers thereof; and no name is more excellent *than all these vowels.*" "The Seven Fathers and the Forty-nine Sons blaze in DARKNESS, but they are the LIFE and LIGHT and the continuation thereof through the Great Age" — says the Commentary speaking of the "Fires."

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea — the basic number seven, the compound of *three and four*, preceded by the divine THREE (△) making the perfect number ten.

Also, these numbers applied equally to divisions of time, to cosmography metaphysical and physical, as well as to man and everything else in visible nature. Thus these *Seven* vowels with their *forty-nine* powers are identical with the *three* and the *Seven* Fires of the Hindus and their forty-nine fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of *blinds*), made the duration of each successive *renewal* (what we call in esoteric parlance *Round*) of the seven renewals of the globe only of 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only. (Compare § "Chronology of the Brahmins.")

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda*, the allegorical and monstrous half-man and half-bird, — the *Vahan* or vehicle on which Vishnu (who is *Kâla*, "time") is shown to ride — is the origin of all other such allegories. He

is the Indian *phœnix*, the emblem of cyclic and periodical time, the "man-lion" *Singha*, of whose representations the so-called "gnostic gems" are so full.\* "Over the seven rays of the lion's crown, and corresponding to their points, stand, in many cases, the seven vowels of the Greek alphabet AEHIOYΩ, testifying to the Seven Heavens." This is the *Solar* lion and the emblem of the Solar cycle, as Garuda† is that of the great cycle, the "*Maha-Kalpa*" co-eternal with Vishnu, and also, of course, the emblem of the Sun, and Solar cycle. This is shown by the details of the allegory. At his birth, Garuda is mistaken for *Agni*, the God of Fire, on account of his (Garuda's) "*dazzling splendour*," and called thereupon *Gaganeswara*, "lord of the sky." Again, his being represented as *Osiris*, and by many heads of allegorical monsters on the *Abraxas* (gnostic gems, with the head and beak of an eagle or a hawk (solar birds), denotes Garuda's solar and cyclic character. His Son is *Jatabu*, the cycle of 60,000 years. As well remarked by C. W. King: — "Whatever the primary meaning (of the gem with the solar lion and vowels) it was probably imported in its present

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\* As confessed by King, the great authority on Gnostic antiquities, these gnostic gems are not the work of the Gnostics, but belong to *pre-christian* periods, and are the work of *magicians* (p. 241).

† The lack of intuition in Orientalists and *antiquarians* past and present, is remarkable. Thus, Wilson, the translator of *Vishnu Purâna*, declares in his *Preface* that in the *Garuda Purâna* he found "no account of the birth of Garuda." Considering that an account of "Creation" in general is given therein, and that Garuda is co-eternal with Vishnu, the *Maha Kalpa*, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected !

shape from INDIA, *that true fountain head of gnostic iconography*" (Gnostics, p. 218).

## When Time Be No Longer

The mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be unriddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brahmins, who had been *initiated in Central Asia*. And this is the Occultism we study and try to explain, as much as is possible in these pages. Our doctrine of seven Races and Seven Rounds of life and evolution around our terrestrial chain of spheres, may be found even in *Revelation*.<sup>\*</sup> When the seven "thunders," or "sounds," or "vowels" — one meaning out of the seven for each such vowel relating directly to our own Earth and its seven Root-Races in each Round — "had uttered their voices" — but forbidden the Seer to write them, and made him "seal up those things" — what did the Angel "standing upon the sea and upon the earth" do? He lifted his hand to heaven "and sware by him that liveth for ever and ever . . . that there *should be time no longer*." "But in the days of the voice of the *seventh angel* when he shall begin to sound, the Mystery of God (of the Cycle) should be finished" (x. 7), which means, in theosophic phraseology, that when the Seventh Round is completed, then *Time* will cease. "There shall

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<sup>\*</sup> *Vide Revelation* xvii., verses 2 and 10; and *Leviticus* xxiii., verses 15 to 18; the first passage speaking of the "Seven Kings," of whom *five* have gone; and the second about the "Seven Sabbaths," etc.

be time no longer" very naturally, since *pralaya* shall set in and there will remain no one on earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

## The Divine Self's Wisdom

Dr. Kenealy and others believed this doctrine of the Rabbins (their calculations of cyclic seven and forty-nine) to have been brought by them from Chaldea. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own esoteric doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brahmins, their Purânas and Upanishads are a good proof of it. The latter have passed entirely into Gnostic literature; and a Brahmin needs only to read *Pistis Sophia*† to recognize his forefathers' property, even to the phraseology and similes used. Compare: in *Pistis Sophia* the disciple says to Jesus: "Rabbi, reveal unto us

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† *Pistis Sophia* is an extremely important document, a genuine *Evangel* of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. It was discovered in a Coptic MS. by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. Unfortunately it remains to this day untranslated.



the Mysteries of the Light (*i.e.*, the "Fire of Knowledge or Enlightenment") . . . forasmuch as we have heard thee saying that *there is another baptism of smoke*, and another baptism of the Spirit of Holy Light," *i.e.*, the Spirit of FIRE. "I baptize you with water, but . . . he shall baptize you with the Holy Ghost and with fire," says John of Jesus (Matt. iii. 2); meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy;\* while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "FIRE" Wisdom of the true gnosis or the *real spiritual* enlightenment. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the "people" below, for the profane, Mount Sinai in (*through*) smoke, *i.e.*, the exoteric husks of orthodox or *sectarian ritualism*.

Now, having the above in view, read the dialogue between the sages Narada and Davamata in the *Anugîtâ*, the antiquity and importance of which MS. (an episode from the Mahabhârata) one can learn in the "Sacred Books of the East,"

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\* In the Cycle of Initiation, which was very long, water represented the first and lower steps toward purification, while trials connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man.

edited by Prof. Max Müller.† Narada is discussing upon the breaths or the "life-winds," as they are called in the clumsy translations of such words as *Prâna*, *Apâna*, etc., whose full esoteric meaning and application to individual functions can hardly be rendered in English. He says of this Science that "it is the teaching of the Veda *that the fire verily is all the deities*, and knowledge of it arises among Brahmans, being accompanied by intelligence." By "fire," says the Commentator, he means the SELF. By "intelligence," the Occultist says, Narada means neither "discussion" nor "argumentation," as Arûna Misra believes, but "intelligence" truly, or *the adaptation of the fire of Wisdom to Exoteric Ritualism for the profane*. This is the chief concern of the Brahmans (who were the first to set the example to other nations who thus anthropomorphized and carnalized the grandest metaphysical truths). Narada makes it plain and is made to say: "The *smoke* of that fire, which is of excellent glory, appears in the shape of darkness" (verily so!); "its ashes (are) passion; and goodness is that in connection with it in which the offering is thrown": *i.e.*, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what can Narada mean in teaching that "those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering)"; and "the Prâna and Apâna, but portions of the offering . . . and between them *is the fire* . . . that is the excellent seat of the Udâna as understood by

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† See *Introduction* by Kâshinâth Trimbak Telang, M.A.

Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That *which exists and that which does not exist* are a pair, between them is the fire, etc.," and after every such contrast Narada adds "That is the excellent seat of the Udâna as understood by Brâhmanas."

Now many people do not know the full meaning of such terms as Samâna and Vyâna, Prâna and Apâna, explained as being "life-winds" (we say "principles and their respective faculties and senses"), being offered up to Udâna, the *soi-disant* principal "life wind," (?) said to act at all the joints. Therefore the reader, who is ignorant that the word "fire" means in these allegories both the "Self" and the higher divine knowledge, will understand nothing in this; and will therefore entirely miss the point of our argument, as its translators and even its editor the great Oxford Sanskritist, Max Muller, has missed the true meaning of Narada's words. Exoterically, all this enumeration of "life winds" means, of course, *approximately*, that which is surmised in the foot-notes; namely, "The sense appears to be this . . . worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls (?). Of these the Samâna and Vyâna are controlled and held under check by the Prâna and Apâna. . . . The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five . . . leads to the Supreme Self" (p. 259, *Anugîtâ*, "Sacred Books of the East," Vol. VIII.)

The above is given as an explanation of the text, which

records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and had reached all knowledge in this wise. Saying that he had "perceived by means of the SELF the seat abiding in the SELF," where dwells the Brahman free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses* (*i.e.*, of the five "life-winds"), he adds that "in the midst of an these (life-winds) which move about in the body and swallow up one another, blazes the Vaisvânara *fire sevenfold*." This "Fire," according to Nilakantha's Commentary, is identical with the "I," the SELF, which is the goal of the ascetic (Vaisvânara being a word often used for the *Self*). Then the Brâhmana goes on to enumerate that which is meant by the word "Sevenfold," and says, "The nose (or smell), the tongue (taste), the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaisvânara,\* . . . . those are the seven (kinds of) fuel for me, † . . . . these are the *seven great officiating priests*."

These seven priests are accepted by Arjûna Misra in the sense of meaning "the soul distinguished as so many (souls, or principles) with reference to these several powers"; and, finally, the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean "the powers of hearing, etc.

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\* In the astronomical and cosmical key, Vaisvânara is Agni, son of the Sun, or Visvânaras, but in the psycho-metaphysical symbolism it is the SELF, in the sense of non-separateness, *i.e.*, both divine and human.

† Here the speaker personifies the said divine SELF.

(the physical senses, in short) which are presided over by the several deities." (*Vide loc. cit.*, p. 259, f.n. 6.)

But whatever it may mean, whether in scientific or orthodox interpretations, this passage on page 259 explains Narada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyama (of the Hatha-Yogi, chiefly, or the "lower" form of the Yoga) are yet referred to as the principal offering, for, as rightly argued by the commentator, their "operations are more practically important for vitality"; *i.e.*, they are the grossest, and are offered in the sacrifice, to disappear, so to speak, in the quality of darkness of that fire or its SMOKE (mere exoteric ritualistic form). But Prâna and Apâna, though shown as subordinate (because less gross or more purified), have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"\*

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\* Compare with these "pairs of opposites," in the *Anugîtâ*, the "pairs" of Æons, in the elaborate system of Valentinus, the most learned and profound master of Gnosis. As the "pairs of opposites," male and female, are all derived from *Akâsa* (undeveloped and developed, differentiated and undifferentiated, or SELF or Prajâpati), so are the Valentinian "pairs" of male and female Æons shown to emanate from Bythos, the pre-existing *eternal* Depth, and in their secondary emanation from Ampsiu-Ouraan (or sempiternal Depth and Silence), the second Logos. In the esoteric emanation there are seven chief "pairs of opposites"; and so also in the Valentinian system there were fourteen, or twice seven.

have fire between them, *i.e.*, esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindus, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples cited are necessary, if even to point out to the student the works he has to study so as to derive benefit and learning from comparison. Let him read *Pistis Sophia* in the light of the Bhagavatgîtâ, the Anugîtâ and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once. Read this and compare with the explanation from the Hindu scriptures just given. . . . "And no name is more excellent than all these (seven) vowels. A name wherein be

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Epiphanius, copying incorrectly, "copied one pair twice over," Mr. C. W. King thinks, "and thus adds one pair to the proper fifteen." ("The Gnostics," etc., pp. 263-4.) Here King falls into the opposite error: the pairs of Æons are not 15 (a blind) but 14, as the *first* Æon is *that* from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: "The Æons of Valentinus are confessedly the *Six Radicals* of Simon (Magus)," with the *seventh*, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought subordinate to FIRE, the higher self, or precisely the "Seven Winds" or the "Seven Priests" of Anugîtâ.

contained all names, all Lights, and all (the forty-nine) powers, knowing it, if a man quits this body of matter\* no *Smoke* (i.e., no theological delusion),† no darkness, nor Ruler of the Sphere (no *personal* genius or planetary spirit called God), or of Fate (*karma*) shall be able to hold back the soul that knoweth that name. . . If he shall utter that (Name) unto the fire, the darkness shall flee away. . . And if he shall utter that name unto . . . all their Powers, nay, even unto Barbelo,‡ *the Invisible God*, and the triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt, perish and disappear, and shall cry aloud, 'O, Light of all Lights that art in the Boundless Light, remember us also and purify us!' "

It is easy to see who this Light and Name are: the light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is ITSELF.

But if the able and learned author of the "Gnostics and their Remains" has not sufficiently allowed for the Spirit of allegory

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\* Not necessarily at death only, but during *Samadhi* or mystic trance.

† All the words and sentences between parenthetical marks, are the writer's. This is translated directly from the Latin MS. of the British Museum. King's translation in the *Gnostics* conforms too much to the gnosticism as explained by the Church-Fathers.

‡ Barbelo is one of the three "Invisible Gods," and, as C. W. King believes, includes "the Divine Mother of the Saviour," or rather Sophia Achamoth (*Vide* cap. 359).

and mysticism in the fragments translated and quoted by him, in the above named work, from *Pistis Sophia* — other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still more than of their "gems," most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the "Esoteric Buddhists" as theosophists are now called; yet no Student of Occult philosophy has ever mistaken a cycle for a living personage and *vice versa*, as was very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the Ramayana, Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Ansumât, Sagara's grandson, "the nephew of the 60,000 uncles" reduced to ashes by the look of Kapila, "the Purushottama" (or infinite Spirit), who caused Sagara's horse for the Aswamedha sacrifice to disappear. Again, Garuda's son§ — Garuda being himself the *Maha-Kalpa* or great cycle — Jâtayu, the king of the feathered tribe, when on the point of being slain by Ravana who carries off Sita — says, speaking of himself:

"It is 60,000 years O King, that I am born," after which *turning his back on the Sun* — he dies.

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§ In other *Purânas* Jâtayu is the son of Aruna, Garuda's brother, both the Sons of Kasyapa. But all this is external allegory.

Jâtayu is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew, *ad libitum*, since the whole meaning rests in his being placed on the line of Garuda's descendants. Then, again, there is Diti — the Mother of the Maruts — whose descendants and progeny belonged to the posterity of Hiranyaksha, "whose number was 77 crores (or 770 millions) of men." (See *Padma Purâna*.) All such narratives are pronounced *meaningless fictions* and absurdities. But — Truth is the daughter of Time, verily; and time will show.

Meanwhile, what could be easier than an attempt, at least, to verify Purânic chronology? There are many Kapilas; but the Kapila who slew King Sagara's progeny — 60,000 men strong — was undeniably Kapila, the founder of the Sankhya philosophy, since it is so stated in the Purânas; although one of them flatly denies the imputation without explaining its esoteric meaning. It is the Bhagavata Purâna (IX. viii., 12 and 13), which says that "the report that the sons of the King were reduced to ashes *by the mere glance of the sage* is not true." "For," as it argues, "how can the quality of darkness, the product of anger, exist in a sage whose goodness was the essence that purified the world — the earth's dust, as it were, attributed to Heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, and who has steered here (on earth) that solid vessel of the Sankhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death?"

The Purâna is in duty bound to speak as it does. It has a

dogma to promulgate and a policy to carry out — that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at initiation. It is not in the Purânas, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal, vicious, and impious, are the personification of the *human passions* that a "mere glance of the sage" — the SELF who represents the highest state of purity that can be reached on earth — reduces to ashes. But it has also other significations — cyclic and chronological meanings, — a method of marking the periods when certain sages flourished, found also in other Purânas.

Now it is as well ascertained as any tradition can be, that it was at Hardwar (or *Gangadwara*, the "door or gate of the Ganges") at the foot of the Himalayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the "pass of Hardwar" is called to this day "Kapila's Pass"; and the place, "Kapilasthan," by the ascetics. It is there that *Ganga* (Ganges) emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is as clearly ascertained by geological survey that the tradition which claims that the ocean ages ago washed the base of the Himalayas — is not entirely without foundation, for there are traces left of this.

The Sankhya philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now *Sagara* is the name of the Ocean, and even of the Bay

of Bengal, at the mouth of the Ganges, to this day in India (*Vide* Wilson's Vishnu Purâna, Vol. III. p. 309). Have geologists ever calculated the number of millenniums it has taken the sea to recede to where it is now, from Hardwar, 1,024 feet above the level of the sea at present? If they did, those Orientalists who show Kapila flourishing from the 1st to the 9th cent. A.D., might change their opinions, if only for one of two very good reasons: the true number of years elapsed since Kapila's day is in the Purânas unmistakably, though the translators fail to see it. And secondly — the Kapila of the Satya, and the Kapila of the Kali-Yugas *may be one and the same* INDIVIDUALITY, *without being the same* PERSONALITY.

Kapila, besides being the name of a personage, of the once living Sage and the author of Sankhya philosophy, is also the generic name of the Kumâras, the celestial ascetics and virgins; therefore the very fact of Bhagavata Purâna calling *that* Kapila — which it showed just before as a *portion of Vishnu* — the author of Sankhya philosophy, ought to have warned the reader of a *blind* containing an esoteric meaning. Whether the Son of Vitatha, as Harivansa shows him to be, or of anyone else, the author of Sankhya cannot be the same as the Sage of the SatyaYuga — at the very beginning of the Manvantara, when Vishnu is shown *in the form of Kapila, "imparting to all creatures true Wisdom"*; for this relates to that primordial period when "the Sons of God" taught to the just created men the arts and sciences, which have been cultivated and preserved since then in the sanctuaries by the Initiates. There are several well-known Kapilas in the Purânas. First the

primeval sage, then Kapila, one of the three "Secret" Kumâras; and Kapila, son of Kasyapa and Kadrû — the "many-headed Serpent," (See *Vayu Purâna* placing him on the list of the forty renowned sons of Kasyapa), besides Kapila, the great sage and philosopher of the Kali Yuga. Being an Initiate, "a Serpent of Wisdom," a Nâga, the latter was purposely blended with the Kapilas of the former ages.

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## XXIV. THE CROSS AND THE PYTHAGOREAN DECADE


THE early Gnostics claimed that their Science, the GNOSIS, rested on a square, the angles of which represented respectively *Sige* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth).

It is they who were the first to introduce and reveal to the world that which had remained concealed for ages: namely, the *Tau*, in the shape of a Procrustean bed, and Christos as incarnating in *Chrestos*, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits of Number 10, the Pythagorean *decade*.

This Decade representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi*, presented two sides or aspects to the student. It

could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the "inner Science," and the as purely materialistic or "surface science," both of which could be expounded by and contained in the *Decade*. It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the decade appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decade could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten — or the perfect number, on Earth as in heaven.

This dual system was brought, together with the Decade, by Pythagoras from India. That it was that of the *Brachmans* and *Iranians*, as they are called by the ancient Greek philosophers, is warranted to us by the whole range of Sanskrit literature, such as the Purânas and the laws of Manu. In these "Laws" or "Ordinances of Manu," it is said that Brahmâ first creates "the *ten* lords of Being," the ten Prajâpati or creative Forces; which ten produce "*seven*" other Manus, or, rather, as some MSS. have it, *Munin*, instead of Manûn = "devotees," or holy Beings, which are the Seven Angels of the Presence in the Western religion. This mysterious number Seven, born from the upper triangle , the latter itself born

from the apex thereof, or the Silent Depths of the unknown universal soul (*Sigè* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in Vol. I. § "Primordial Substance and Divine Thought," which the reader has to notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, it is, according to the cis-Himalayan esoteric philosophy (which is that of the *original Manu* Cosmogony), the septenary division that is intended by Nature herself. The seventh principle (*purusha*) alone is the divine SELF, strictly speaking; for, as said in Manu, "He (Brahmâ) having pervaded the subtile parts of those six of unmeasured brightness," created or called them forth to "Self"-consciousness or the consciousness of that *One* SELF (V. 16, ch. i. *Manu*). Of these six, five elements (or principles, or *Tattva*, as Medhâtithi, the commentator thinks) "are called the atomic destructible elements" (v. 27); they are described in the above-named section.

We have now to speak of the Mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the Number is no Number but a *thought* — a CIRCLE. On the plane below, it becomes *one* —

which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number I signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the I a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a "moving man," one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or form of letters; nor had *path;r Deuv*" (*vide* Ragon). If we turn now to the Hebrew Alphabet, we shall find that while I or aleph, א, has a bull or an Ox for its symbol, 10, the perfect number, or One of the Kabala is a Yodh י (y, i, or j); and means, as the first letter of Jehovah, the procreative organ, et seq.

The odd numbers are divine, the even numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sigè (Depth, Chaos, matter born in Silence) are the primordial binary.

With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads — the Good and the Evil — bifurcated. All that which was double-faced or false was called by them "binary." ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*,

however, very soon became *Sol* — the Sun.

The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures. This number is truly the number of mystery *par excellence*. To study it on the exoteric lines one has to read Ragon's *Cours Interprétatif des Initiations*; on the esoteric — the Hindu symbolism of numerals; as the combinations which were applied to it are numberless. It is on the occult properties of the three equal lines or sides of the Triangle that Ragon based his studies and founded the famous masonic society of the Trinosophists (those who study *three sciences*; an improvement upon the ordinary three masonic degrees, given to those who study nothing except eating and drinking at the meetings of their lodges). "The first line of the triangle offered to the apprentice for study," writes the founder, — "is the mineral kingdom, symbolized by Tubalc . . . (Tubal-cain). The second side on which the 'companion' has to meditate, is the *vegetable* kingdom, symbolized by Schibb ∴ (Schibboleth). In this kingdom begins the *generation of the bodies*. This is why the letter G is presented radiant before the eyes of the adept (? !). The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom*. It is symbolized by Maoben ∴ (Sun of putrefaction)" etc., etc.

The first solid figure is the *Quaternary*, symbol of immortality. It is the *pyramid*: for the pyramid stands on a triangular, square, or polygonal base, and terminates with a point at the top, thus yielding the triad and the quaternary or the 3 and 4. It is the Pythagoreans who taught the connection



and relation between the gods and the numbers — in a Science called *arithmomancy*. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the *ternary* represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were *ternaries* only, man alone being a septenary, *when virtuous*; a *quinary* when bad, for: —

Number 5 was composed of a binary and a ternary, which binary threw everything in the perfect form into disorder and confusion. The *perfect man*, they said, *was a quaternary and a ternary*, or four material and three immaterial elements; which three spirits or elements we likewise find in 5, when it represents the *microcosm*. The latter is a compound of a binary directly relating to gross matter, and of three Spirits: "since 5 is the ingenious union of two Greek accents  $\acute{\ } \grave{\ }$  placed over vowels which have or have not to be *aspirated*. The first sign 'is called 'Strong Spirit' or superior Spirit, the spirit of God aspired (*spiratus*) and breathed by man. The second sign ' the lower, is the *Spirit of Love*, representing the secondary Spirit; the third embraces the whole man. It is the *universal Quintessence*, the vital fluid or Life." (*Ragon*.)

The more mystic meaning of 5 is given in an excellent article by Mr. Subba Row, in "Five Years of Theosophy" (pp. 110, *et seq.*) — "The Twelve Signs of the Zodiac," in which he gives some rules that may help the inquirer to ferret out "the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories." Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in

theosophical publications, and what is known of it generally. Every one knows that  $\text{VS}$  is the tenth sign of the Zodiac into which the Sun enters at the winter solstice, about December 21st. But very few are those who know — even in India, unless they are initiated — the real mystic connection which seems to exist, as we are told, between the names *Makara* and *Kumâra*. The first means some amphibious animal called *flippantly* 'crocodile,' as some Orientalists think, and the second is the title of the great patrons of Yogins (See "*Saiva Purânas*,") the Sons of, and even one with, Rudra (Siva); a Kumâra himself. It is through their connection with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word *Makara* means.

The word *Makara*, says the author of "*The Twelve Signs of the Zodiac*," "contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to No. 5, and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, *bhujam* or *Karam* (both synonyms) being understood to mean a side. So *Makaram* or *Panchakaram* means a Pentagon" — the five-pointed star or pentagon representing the five limbs of man.\* Under the old system, we are told, *Makara* was the *eighth* instead of the tenth sign.† It is "intended to represent the faces of the Universe, and indicates that the Universe is bounded by *Pentagons*," as the Sanskrit writers "speak also of

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\* What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of Man — not only of the five-limbed, but rather of the *thinking, conscious* MAN.

† The reason for it becomes apparent when Egyptian symbology is studied. See further on.

*Ashtadisa* or eight faces bounding Space," referring thus to the *loka-palas*, the eight points of the compass (the four cardinal and the four intermediate points) . . . "From an objective point of view the *Microcosm* is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception." (pp. 113, 115).

## Poseidon's Five Ministers

But the true esoteric sense of the word "Makara," does not mean "crocodile," in truth, at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the *vahan* of *Varuna*, the Ocean God, and is often called, for this reason, *Jala-rupa* or "water-form." The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; and this "dolphin" is the "sea-dragon" as much as the Crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself. "I am the fish and seat of the great Horus of Kem-our," says the mummy-form God with the crocodile's head (*ch. lxxxviii., 2, "Book of the Dead"*). With the Peratæ Gnostics it is *Chozzar* (Neptune), who converts into a sphere the dodecagonal pyramid, "and paints its gate with many colours." He has FIVE *androgynæ* ministers — he is *Makara*, the Leviathan.

The rising Sun being considered the Soul of the Gods sent to manifest itself to men every day, and the crocodile rising out of the water at the first sunbeam, that animal came finally to personify a Solar-fire devotee in India, as it personified that fire, or the highest soul with the Egyptians.

In the Purânas, the number of the *Kumâras* changes according to the exigencies of the allegory. For occult purposes their number is given in one place as seven, then as four, then as five. In the *Kurma Purâna* it is said of them: "These *five* (*Kumâra*), O Brahman, were Yogins who acquired entire exemption from passion." Their very name shows their connection with the said constellation — the *Makara*, and with some other Purânic characters connected with the Zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. They are mixed up astronomically, physiologically, and mystically, in general, with a number of Purânic personages and events. Hardly hinted at in the "*Vishnu*," they figure in various dramas and events throughout all the other Purânas and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the *Kumâras* "due chiefly to the fancy of the Purânic writers." But *Ma*, — we are told by the author of the "Twelve Signs of the Zodiac" — is *Five*; *kara*, a hand with its five fingers, as also a five-sided sign or a *pentagon*. The *Kumâra* (in this case an anagram for occult purposes) are *five* in esotericism, as Yogis — because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the fivefold Chohans,

having the soul of the five elements in them, Water and Ether predominating, and therefore their symbols were *both aquatic and fiery*. "Wisdom lies concealed under the couch of him who rests on the golden lotos (*padma*) floating on the water." In India it is Vishnu (one of whose avatars was Budha, as claimed in days of old). The Prachetasas, the worshippers of Nârâyana (who, like Poseidon moved or dwelt *over* not under the waters), plunged into the depths of the ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five*, esoterically. "Prachetas" is in Sanskrit, the name of Varuna, the water god, Nereus, an aspect of the same as Neptune, the Prachetasas being thus identical with the "*five ministers*" of CWZZAR (Poseidon) of the Peratæ Gnostics. These are respectively called AOT, AOAI, OTW, OTWAB, "the *fifth*, a *triple* name (making Seven) being lost"\* — *i.e.*, kept secret. This much for the "aquatic" symbol; the "fiery" connecting them with the fiery symbol — spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune's mystic "ministers."

Now the reader is reminded that these "five ministers" are symbolized both in the Dolphin, who had overcome the chaste Amphitrite's unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a

man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian *Dag*, and further also with the (fish) Avatar of Vishnu, *Matsya*, both teaching mortals *Wisdom*. The Dolphin, as every mythologist knows, was placed for his service by Poseidon among the constellations, and became with the Greeks, *Capricornus*, the goat, whose hind part is that of a dolphin, thus shown identical with *Makara*, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kama deva, the Hindu god of love, identified, in Atharva Veda, with Agni (the fire-god), the son of Lakshmi, as correctly given by Harivansa. For Lakshmi and Venus are one, and Amphitrite is the early form of Venus. Now Kama (the *Makara-ketu*) is "Aja" (the unborn), and "Atma-bhu" (the self-existent), and Aja is the LOGOS in the Rig-Veda, as he is shown therein to be the first manifestation of the ONE: "Desire first arose in IT, which was the primal germ of mind," that "which connects entity with non-entity" (or Manas, the *fifth*, with Atma, the *seventh*, esoterically) say the Sages. This is *the first stage*. The second, on the following plane of manifestation, shows Brahmâ (whom we select as a representative for all the other first gods of the nations) as causing to issue from his body his mind-born sons, "Sanandana and others," who, in the *fifth* "creation," and again in the ninth (for purposes of blind) become the Kumâra. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the sea-shore, as goats are sacrificed to this day to Durga Kali, who is only the *black* side

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\* So is Brahmâ's *fifth* head, said to be lost, burnt to ashes by Siva's "central eye"; Siva being also *panchânana* "five faced." Thus the number is preserved and secrecy maintained on the true esoteric meaning.

of Lakshmi (Venus), the *white* side of Sakti; and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa — Jupiter's foster-mother. Pan, the god of Nature, had goat's feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more thing in relation to the mysterious number five. It symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial — in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels (*vide infra*) uttered by Brahmâ at "creation," which forthwith became the *Panchadasa* (certain Vedic hymns, attributed to that God) are in their creative and magical potentiality, the *white* side of the *black* Tantrik *five* "makaras," or the five *m*'s. "Makara," the constellation, is a seemingly meaningless and absurd name. Yet, even besides its anagrammatical significance in conjunction with the term "Kumâra," the numerical value of its first syllable and its esoteric resolution into *five* has a very great and occult meaning in the mysteries of nature.

Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual "microcosm," and the death or dissolution of the physical Universe (its passage into the realm

of the Spiritual)\*; so the Dhyana Chohans, called in India *Kumâra*, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. *Mara* is the God of Darkness, the Fallen One, and Death†; and yet it is one of the names of Kama, the first god in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our "fabulous" Indian Makara, and the crocodile-headed God in Egypt.‡ The crocodiles in the Celestial Nile are *Five*, and the God Toum, the primordial deity creating the heavenly bodies and the living beings, calls forth these crocodiles in his *fifth* creation. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial Waters — "the great Green One." When the Sun of life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares, "The veil, that was dexterously thrown over certain portions of the mystery connected with the (Zodiacal) signs by the ancient philosophers, *will never be*

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\* "When the Sun passes away behind the 30th degree of *Makara* and will reach no more the sign of the *Meenam* (pisces) then the night of Brahmâ has come." . . .

† Death of every physical thing truly; but *Mara* is also the unconscious quickener of the birth of the Spiritual.

‡ Osiris is called in the "*Book of the Dead*" "*Osiris*, the double Crocodile." (See Chapter "*On the Names of Osiris*," *cxlii*.) "He is the good and the bad Principle; the Day, and the Night Sun, the God, and the mortal man." Thus far the Macrocosm and the Microcosm.

fully lifted up for the amusement or edification of the uninitiated public."

Nor was number five less sacred with the Greeks. The five words (*Panchadasa*) of Brahmâ have become with the Gnostics the "Five Words" written upon the akâsic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA WZZA PAXAMA, WZAI, translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming seven only after his death, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i.e.*, merged in Nirvana. The E *Delphicum*, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians (according to Plutarch) replaced the wooden numeral in the Delphic Temple by a bronze one; and this one was transmuted by Livia Augusta into a *fac-simile* of gold.

It is easy to recognize in the two spirits — the Greek accents or signs (†) spoken of by Ragon (*vide supra*) — Atma and Buddhi, or "divine spirit and its vehicle" (spiritual soul).

The *six* or the "Senary" is dealt with later, while the *Septenary* will be fully treated in the course of this volume. (*Vide the "Mysteries of the Hebdomad."*)

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the 8, ∞, and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos

presided over by the eight great gods — the seven from the primeval Mother, the One and the Triad.

Then comes the number nine or the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3 + 6 + 0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by a *divine spirit*, 9 symbolized our earth informed by a *bad* or evil spirit.

*Ten*, or the Decade, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure — ⊖, *unity within zero* — was the symbol of Deity, of the Universe, and of man. Such is the secret meaning of "the strong grip of the Lion's paw, of the tribe of Judah" between two hands (the "*master mason's grip*"), the joint number of whose fingers is *ten*.

If we now give our attention to the Egyptian cross, or the *Tau*, we may discover this letter, so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the *Decade*. The *tau* is the Alpha and the Omega of secret divine Wisdom, which is symbolized by the initial and the final letter of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter *tau* closed the alphabets of the Jews and the Samaritans, who called this character the "end" or "perfection," "culmination" and "security." Thence — Ragon tells us — the words *terminus* (end), and *tectum* (roof), are symbols of shelter and security, which is rather a prosaic definition. But such is the usual destiny of ideas and things in

this world of spiritual decadence, if also of physical progress. PAN was at one time *absolute nature*, the one and GREAT-ALL; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural god; and history will not recognize him, while theology makes of him the devil. Yet his seven-piped flute, the emblem of the seven forces of nature, of the seven planets, the seven musical notes, of all the septenary harmony, in short, shows well his primordial character. So with the Cross. Far earlier than the Jews had devised their golden candlestick of the temple with *three* sockets on one side and *four* on the other, and made of number 7 a feminine number of generation,\* thus introducing the phallic element into religion, the more spiritually-minded nations had made of the cross (as  $3, 4 = 7$ ), their most sacred divine symbol. In fact, Circle, Cross, and Seven — the latter being made a base of *circular* measurement — are the first

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\* Reflecting on the *Cross*, the author of the "Source of Measures" shows that this candlestick in the temple "was so composed that counting on either side there were *four* candle-sockets; while at the apex, there being *one in common* to both sides, there were in fact *three* to be counted on the one side and *four* on the other, making in all number 7 upon the self-same idea of *one in common* with the cross display. Take a line of one unit in breadth by three units long, and place it on an incline; take another of four units long, and lean it upon this one, from an opposite incline, making the top unit of the four in length the corner or apex of a triangle. This is the display of the candlestick. Now take away the line of three units in length and *cross* it on the one of four units in length, and the cross form results. The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure" (p. 51).

primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His school regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: "Father-Mother-Son"; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of Tetraktis and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* "perfection," so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta*,  $\Delta$ , which was the "*vehicle of the unknown Deity*." A good proof of it lies with the name of the Deity beginning with Delta. Zeus was written *Deuwß*, by the Bœotians,† thence the *Deus* of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the Septenary *in the phenomenal world*, but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the *three material elements* — air, water, earth; and *four* became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the *senary* and the *unity*, number seven was the invisible centre, the spirit of everything (see further the explanation of 6), as there exists no body with six lines constituting its form without a *seventh* being found as the central point in it (see crystals and snow-flakes in so-called

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† See Liddell's Greek-English Lexicon.

*inanimate* nature). Moreover, number *seven*, they said, has all the perfection of the UNIT — the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*. (From a MS. supposed to be by "St. Germain.")

"With the Egyptians number 7 was the symbol of *life eternal*," says Ragon, and adds that this is why the Greek letter Z, which is but a double 7 is the initial letter of *Zaô*, "I live," and of Zeus, "the father of all living."

## The Mystery of the Number Six

Moreover, figure 6 was the symbol of the Earth during the autumn and winter "sleeping" months, and figure 7 during spring and summer, — as the Spirit of life animated her at that time — the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water *metaphysically*, and the Sun and the Nile *physically*. The number of the Solar year, 365 in days, is the numerical value of the word *Neilos* (Nile). This, together with the Bull, with the Crescent and the ansated cross between its horns, and the Earth under its astronomical symbol — ☉ — are the most phallic symbols of later antiquity.

"The Nile was the river of time with the number of a year,

or year and a day ( $364 + 1 = 365$ ). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the *T'sod Olaum* of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or '*Source*,' or *Descent* . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians,\* it was the source of descent, and held the waters of life" (Unpub. MS.) It was, to put it plainly, the symbol of the personified Earth, or Isis, regarded as the womb of that Earth. This is shown clearly enough; and Jordan — the river so sacred now to Christians — held no more sublime or poetical meaning in it than the parturient waters of the moon (Isis, or Jehovah in his female aspect). Now, as shown by the same scholar, Osiris was the sun, and the river Nile, and the tropical year of 365 days; while Isis was the moon, the bed of that river, or the mother earth "for the parturient energies, of which water was a necessity," as also the lunar year of 354 days, "the time-maker of the periods of gestation." All this then is sexual and phallic, and our modern scholars seem to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean Key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:

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\* It had no such meaning in the beginnings; nor during the earlier dynasties.

The Earth — animated by — the Spirit of Life.

3.

6.

5.

Simply because 3 is equivalent to the Greek *gamma*, or *G*, which letter is the symbol of *gaia* (the Earth); while the figure 6 is the symbol of the animating or informing *principle*, and the 5 is the universal quintessence which spreads in every direction and forms all matter. (St. Germain's MS.)

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of DEITY, became, as æons glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method was (like Plato's) to proceed from the universals down to the particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox, Eliphaz Levi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of ITS incarnated beams, called by us Dhyan Chohans, by the ancients, Gods; and now transformed by the Church into devils on the *left*, and into the Saviour on the *right* side!

But all such dogma grew out of the one root, the root of wisdom, which grows and thrives on the Indian soil. There is

not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These "prototypes" are all connected with the Kumâras who appear on the scene of action by *refusing* — as Sanatkumâra and Sananda — to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connection with Narada — another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Narada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the reason for it is explained by the fact that the latter (*the Gandharvas*) are "the instructors of men in the secret sciences." It is they, who "loving the women of the Earth," disclosed to them the mysteries of creation; or, as in the Veda — the "heavenly Gandharva" is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are *Chhandaja* (will-born) or incarnated (in different Manvantaras) *of their own will*; — and they are shown in exoteric literature as existing age after age; some being "cursed to be re-born," others, incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the "White Island" (*Sveta-dwipa*) the island inhabited by the Maha Yogins — they are connected with *Sâkadwipa* and the Lemurians and Atlanteans of the Third and Fourth Races.

In Esoteric Philosophy, the Rudras (Kumâras, Adityas,



Gandharvas, Asuras, etc.) are the highest Dhyān Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature — hence the sacredness of number *five* — became independent of the pure *Arupa* devas. This is a mystery very difficult to realize and understand correctly. For, we see that those who were "obedient to law" are, equally with the *rebels*, *doomed to be reborn in every age*. Narada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the *Jayas* — the twelve great *creative* gods produced by Brahmâ as *his assistants in the functions of creation*. For the latter, lost in meditation, only *forgot to create*; and for this, they are equally cursed by Brahmâ to be born in every *manvantara*. And still they are termed — together with the rebels — *Chhandajas*, or those born of their own will in human form!

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense.\* Hence we find the Orientalists refusing *to be puzzled*, and cutting the Gordian knot of perplexity by declaring the whole scheme "figments" "of Brahminical fancy and love of exaggeration." But to the student of occultism, the whole is pregnant with deeply philosophical meaning. We willingly

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\* Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitive believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them.

leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called "fables" refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the *Gandharva* of the Rig-Veda may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the Apsarasas (with other Rudras) are both *qualities* and *quantities*. In short, if ever unravelled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being. Truly says Parâsara: "These thirty-three divinities exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again." (Book I., xv.)

There was a time, when the Eastern symbol of the Cross and Circle, the *Swastica*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means "the 10,000 truths." These truths, they say, belong to the mysteries of the unseen Universe and primordial Cosmogony and Theogony. "Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning." This is why the *Swastica* is always placed — as the ansated Cross was in Egypt — on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh, for ever, with some. This, because they have to keep those truths inviolate and intact, in eternal silence and secrecy

to the day these are perceived and read by their chosen successors — new Initiates — "worthy of being entrusted with the ten thousand perfections." So degraded, however, has it now become, that it is often placed on the headgear of the "gods," the hideous idols of the sacrilegious *Bhons*, the *Dugpas* (Sorcerers) of the Tibetan borderlands; until found out by a *Galukpa* and torn off together with the head of the "god;" though it would be better were it that of the worshipper which was severed from the sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the priests of Troy (found by Schliemann on the site of that old city). One finds it with the old Peruvians, the Assyrians, Chaldeans, as well as on the walls of the old-world cyclopean buildings; in the catacombs of the *New* world, and in those of the *Old* (?), at Rome, where, because the first Christians are supposed to have concealed themselves and their religion, it is called *Crux Dissimulata*.

"According to de Rossi, the Swastica from an early period was a favourite form of the cross *employed with an occult signification*, which shows the secret was not that of the Christian cross. One Swastica cross in the catacombs is the sign of an inscription which reads ZWTIKW ZWTIKH, 'Vitalis Vitalia,' or 'life of life.' "\*

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *Natural Genesis* on page 433.

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\* Quoted in "*The Natural Genesis*" (p. 427, Vol. I.).

## The Cross and Christian After-Thought

"The value of the cross," says Mr. Massey, "as a Christian symbol, is supposed to date from the time when Jesus Christ was crucified. And yet in the 'Christian' *Iconography of the Catacombs no figure of a man appears upon the Cross during the first six or seven centuries*. There are all forms of the cross except that — the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.† During some six centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Thædolinde of Lombardy, now in the Church of St. John at Monza, whilst no image of the Crucified is found in the Catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eighth century. . . . There is no Christ and no Crucified; the Cross is the Christ even as the Stauros cross was a type and a name of Horus, the Gnostic Christ. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The cult began with

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† With the Christians, most undeniably. With the pre-Christian symbolologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the "Crucifix" being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

the cross, and Julian was right in saying he waged a 'Warfare with the X'; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance.\* During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was made divine at first, and humanized at last."

Few world-symbols are more pregnant with real occult meaning than the Swastica. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the "wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species."

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal,

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\* So it was, and could not be otherwise. Julian (the Emperor) was an Initiate, and as such knew well the "mystery-meaning," both metaphysical and physical.

and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thralldom of sensuous perception and see, in the light of the one eternal present Reality. To the Western Kabalist, and now far more to the superficial Symbologist, nursed in the lethal atmosphere of materialistic science, there is but one chief explanation of the mysteries of the Cross — its sexual element. Even the otherwise spiritualistic modern commentator discerns in the Cross and Swastica, this feature before all others.

"The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained and bound to the cross. In the *Ritual*, the Osirian cries, '*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.*' † These were the cords of the four Quarters, or the cross. Thor is said to smite the head of the Serpent with his hammer . . . a form of Swastica or four-footed Cross. . . . In the primitive sepulchres of Egypt the model of the Chamber had the form of

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† Apophis or *Apap* is the Serpent of evil, symbol of human passions. The Sun (Osiris-Horus), destroys him, when Apap is thrown down, bound and chained. The god Aker, "the chief of the gate of the Abyss," of Aker, the realm of the Sun (xv. 39) binds him. Apophis is the enemy of Ra (light), but the "great Apap has fallen!" exclaims the defunct. "The Scorpion has hurt thy mouth," he says to the conquered enemy (xxxix. v. 7). The Scorpion is the "worm that never dies" of the Christians. Apophis is bound on the *Tau* or *Tat*, "the emblem of stability." (See the erection of *Tat* in *Tatoo*, *Ritual* xviii.).

a Cross.\* The pagoda of Mathura . . . the birth-place of Krishna, was built in the form of a Cross. †

This is perfect and no one can discern in this "sexual worship," with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindu sects, especially the rites of the Vallabacharyas? For, as said, the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the *tree* or *Cross-worship* ‡ of the Jews, as denounced by their own Prophets, can hardly escape the charge. The "Sons of Sorcerers," "the seed of the adulterer," as Isaiah calls them (lvii.), never lost an opportunity of "enflaming themselves with idols under every green tree," which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their "God of gods, the One living God," while despising and deriding the worship of the Deity of the ancient philosophers. Let such believe in and worship the physical form of the Cross, by all means.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ

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\* So have the crypts in cis-Himalayan regions where Initiates live, and where their ashes are placed for seven lunar years.

† The *Natural Genesis*, Vol. I. p. 432.

‡ The Cross and the Tree are identical and synonymous in symbolism.

from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed — its form, colour, and substance — that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the *Pagan*, not the antitype of circumcision, as *Christian* (St.) Augustine did, § is forthwith regarded by the Church as a heathen: by Science, as a lunatic. This because, while refusing to worship the god of physical generation, he confesses that he can know nothing of the Cause which

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§ Sermon the 160th.

underlies the so-called *First Cause*, the causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the boundless Circle and making of it the universal Postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. "The Logos of God is the revealer of man, and the logos (the verb) of man is the revealer of God," says Eliphaz Levi in one of his paradoxes. To this, the Eastern Occultist would reply: — "On this condition, however, that man should be dumb on the CAUSE that produced both God and its logos. Otherwise, he becomes invariably the *reviler*, not the 'revealers' of the incognizable Deity."

We have now to approach a mystery — the Hebdomad in nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in nature is quite *natural* (so we say too), and has no more significance than the illusion of motion which forms the so-called "Strobic circles." No great importance was given to these "singular illusions" when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a pre-eminent number — six concentric circles around a seventh, and seven rings within one another round a central point, etc., etc. — in this *illusion*, produced by a swaying saucer, or any other vessel. We give the solution refused by science in the section which follows.

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## XXV. THE MYSTERIES OF THE HEBDOMAD

WE must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light*, *Life*, and *Union* — especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahmin learned in the Upanishads — so full of the secret wisdom of old, why "he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna*," as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuparna* — very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

*"When the first 'Seven' appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second 'Seven,' who, guiding the Jivas of the plants,*

produced the middle (intermediate) natures between plant and moving living animal. The third 'Seven' evolved their Chhayas. . . . The fifth 'Seven' imprisoned their ESSENCE. . . . Thus man became a Saptaparna." (Commentary.)

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## Saptaparna

Such is the name given in Occult phraseology to man. It means as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or  $\tau$  (*tau*), formed from the figure 7, and the Greek letter G(*gamma*), was (see § "Cross and Circle") the symbol of life, and of life eternal: of earthly life, because G(*gamma*) is the symbol of the Earth (*gaia*)\*; and of "life eternal," because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being: —



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\* Hence the Initiates in Greece called the *Tau* Gaihvī>o", son of *gaia*, "sprung from earth," like *Tityos* in *Odyssey* 7, 324.




a triangle and a quaternary, the symbol of *septenary* MAN.

Now, the number *six* has been regarded in the ancient mysteries as an emblem of *physical nature*. For six is the representation of the *six* dimensions of all bodies: the *six* lines which compose their form, namely, the four lines extending to the four cardinal points, North, South, East, and West, and the two lines of height and thickness that answer to the Zenith and the Nadir. Therefore, while the *senary* was applied by the sages to *physical man*, the *septenary* was for them the symbol of that man *plus* his immortal soul.

Ragon gives in his *Maconnerie Occulte* a very good illustration of the "hieroglyphical senary," as he calls our double equilateral triangle,  $\triangle$ . He shows it as the symbol of the commingling of the "philosophical three fires and the three waters, whence results the procreation of the elements of all things. The same idea is found in the Indian equilateral double triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad (or the Trimurti). For, even in the exoteric rendering, the lower triangle  $\nabla$  with the apex downward, is the symbol of Vishnu, the god of the moist principle and water ("*Nârâ-yana*," or the moving Principle in *Nârâ*, water;†) while the triangle, with its

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† See the *Mahabhârata*, e.g., III., 189, 3, where Vishnu says, "I called the name of water *nara* in ancient times, and am hence called *Nârâyana*, for that was always the abode I moved in" (*Ayana*). It is into the water (or chaos, the "moist principle" of the Greeks and Hermes), that the first seed of the Universe is thrown. "The 'Spirit of God' moves on the dark waters

apex upward,  is Siva, the Principle of Fire, symbolized by the triple flame in his hand. (See the bronze statue of Tripurantika Siva, "Mahadeva destroying Tripurasura," at the museum of the India House). It is these two interlaced triangles — wrongly called "Solomon's seal," which also form the emblem of our Society — that produce the Septenary and the Triad at one and the same time, and are the *Decad*, whatever way this sign  is examined, as all the ten numbers are contained therein. For with a point in the middle or centre, thus  it is a sevenfold sign; its triangles denote number 3; the *two* triangles show the presence of the binary; the triangles with the central point common to both yield the quaternary; the six points are the senary; and the central point, the unit; the *quinary* being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since "the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies."\*



Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the Earth has seven Logoi —

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of Space"; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit

\* The "Potency of the Pythagorean Triangles" (Ragon).

the emanating rays of the one "Father-Ray" — the PROTOGONOS, or the manifested "Logos" — he who sacrifices his Esse (or flesh, the Universe) that the world may live and every creature therein have conscious being.

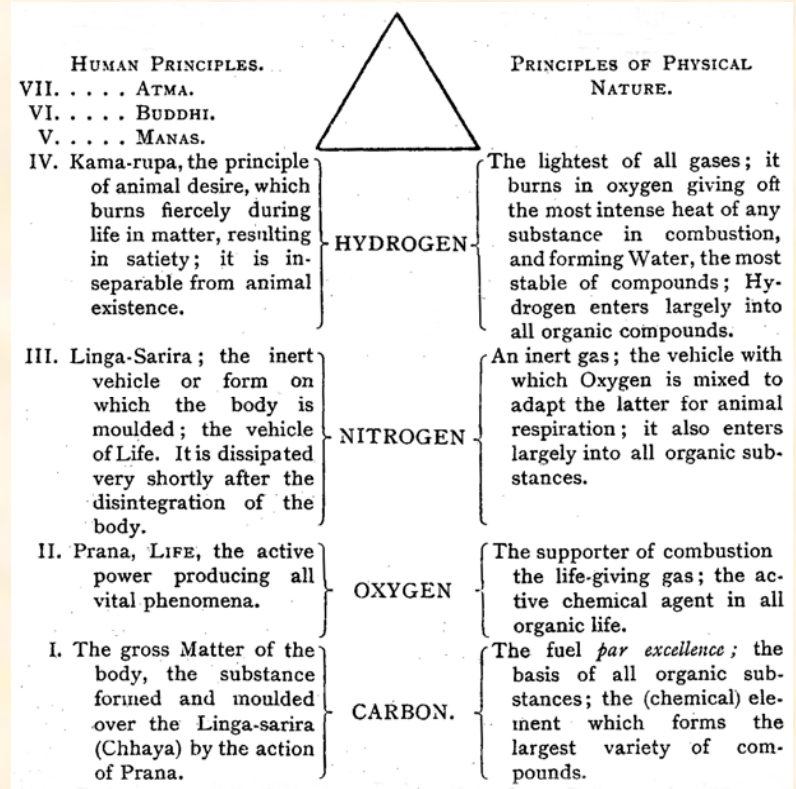
Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element — by procreation and reproduction. The spiritual male line is vertical ; the differentiated matter-line is horizontal; the two forming the cross or . The former (the 3), is invisible; the latter (the 4), is on the plane of objective perception. This is why all the matter of the Universe, when analyzed by science to its ultimates, can be reduced to four elements only — carbon, oxygen, nitrogen, and hydrogen: and why the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects. Thus, while the men of Western learning had, and still have, the four, or matter to toy with, the Eastern Occultists and their disciples, the great alchemists the world over, have the whole septenate to study from. † As those

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† There are learned Brahmins who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving the three *aspects*, or *adjunct principles* out of calculation, they accept only four *Upadhis* (bases) including the Ego — the reflected image of the Logos in the "Karana Sarira" — and even "strictly speaking .

Alchemists have it: — "When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i.e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of LIFE, the Father-Mother SEVEN."

The following diagram will perhaps assist the student to grasp these parallelisms.



... only three Upadhis." For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Taraka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

Now we are taught that all these earliest forms of organic life also appear in septenary groups of numbers. From minerals or "soft stones that hardened" (Stanza) followed by the "hard plants that softened," which are the product of the mineral, for "it is from the bosom of the stone that vegetation is born" (*Commentary, Book IX., F. 19*); and then to man — all the primitive models in every kingdom of nature begin by



being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men*, the first of the mammalian animals \* in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in esoteric philosophy, sang evolution in the following strains:—

Principio cœlum ac terras, camposque liquentes  
Lucentemque globum lunæ, Titaniaque astra\*  
SPIRITUS intus alit; totamque infusa per artus  
MENS agitat molem, et magno se corpore miscet  
Inde Hominum pecudumque genus, etc.† (Æneid VI.)

"First came three, or the triangle." This expression has a profound meaning in Occultism, and the fact is corroborated

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\* *Protista* are not animals. The reader is asked to bear in mind that when we speak of "animals," the mammals alone are meant. Crustacea, fishes, and reptiles are contemporary with, and most have preceded *physical* man in this Round. All were bisexual, however, before the age of mammalia in the closing portion of the secondary or Mesozoic ages, *yet nearer to the Palæozoic than the Cenozoic ages*. Smaller marsupial mammalia are contemporary with the huge reptilian monsters of the Secondary.

† "First Divine Spirit within sustains the Heavens, the earth and watery plains, the moon's orb and shining stars and the *Eternal Mind* diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe. *Thence proceed the race of men and beasts, the vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane." "All proceeds from Ether and from its seven natures" — said the alchemists. Science knows these only in their superficial effects.

in mineralogy, botany, and even in geology, as was demonstrated in the section on "Ancient Chronology," by the compound number seven, the three and the four being in it. Salt in solution proves it. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of *fire*, whence the word "*pyramids*"; while the second geometrical figure in *manifested* Nature is a square or a cube, 4 and 6; for, "the particles of earth being cubical, those of fire are pyramidal" truly — (Enfield). The pyramidal shape is that assumed by the pines — the most primitive tree after the fern period. Thus the two opposites in cosmic nature — fire and water, heat and cold — begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one. Says Mr. Darwin, in his "Descent of Man," p. 164. showing that the inhabitants of the sea-shore are greatly affected by the tides:

"The most ancient progenitors in the Kingdom of the Vertebrata . . . apparently consisted of a group of marine animals. . . . Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight. . . . Now it is a mysterious fact that in the higher and now terrestrial Vertebrata . . . many normal and abnormal processes have one or more weeks (septenates) as their periods . . . such as

gestation of mammals, the duration of fevers," etc. . . "The eggs of the pigeon are hatched in two weeks (or 14 days); those of the fowl in three; those of the duck in four: those of the goose in five; and those of the ostrich in seven." (Bartlett's "Land and Water.")

This number is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life; (See also Vol. I., Part II.), and this truth was ever evident to the Seers and the adepts. Jacob Boehme, by insisting on the fundamental doctrine of the seven properties of everlasting mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key to the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic Key. This Key explains that Noah, the deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general.

Now bearing in mind the Septenary division in divine Hierarchies, as in Cosmic and human constitutions, the student will readily understand that Jah-Noah is at the head of, and is the synthesis of the lower Cosmic Quaternary. The



upper Sephirothal  $\triangle$ , triad — of which Jehovah-Binah (Intelligence) is the left, female angle — emanates the  $\square$  Quaternary. The latter symbolizing by itself the "Heavenly Man," the sexless Adam-Kadmon viewed as Nature in the abstract, becomes a septenate again by emanating from itself the additional three principles, the lower terrestrial or manifested physical Nature, Matter and our Earth (the seventh being Malkuth, the "Bride of the Heavenly Man"), thus forming, with the higher triad, or Kether, the Crown, the full number of the Sephirothal Tree — the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

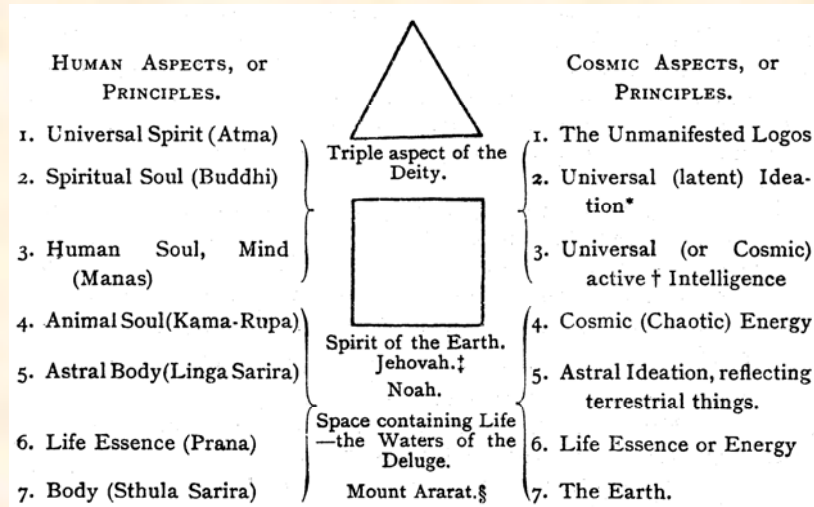
The above is not directly to our point, though it is a necessary reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is: —

(a) The lowest Septenary, the Creative Elohim — in his Cosmic aspect.

(b) The Tetragrammaton or the Adam-Kadmon, "the Heavenly Man" of the Four letters — in his theogonic and Kabalistic aspects.





(c) Noah — identical with the Hindu *Sishta*, the human seed, left for the peopling of the Earth from a previous creation or Manvantara, as expressed in the Purânas, or the pre-diluvian period as rendered allegorically in the Bible — in his Cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the Bible Creative God is not the Universal 10, unless blended with AIN-SOPH (as Brahmâ with Parabrahm), but a septenary, one of the many Septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, , and 4,  on parallel lines with the "Cosmic" and "Human" principles. For the latter, the old familiar classification is made use of. Thus: —



Note: - For footnotes \* † § see below and next page.

\* The Adwaitee Vedantic philosophy classifies this as the highest trinity, or rather the Trinitarian aspect of Chinmatra (Parabrahmam), explained by them as the "bare potentiality of Pragna" — the power or the capacity


As an additional demonstration of the statement, let the reader turn to scientific works. "Ararat = the mount of descent = , Hor-Jared. Hatho mentions it out of composition by Arath = . Editor of Moses Cherenensis says: 'By this, they say, is signified the first place of descent (of the ark).' (Bryant's Anal., Vol. IV., pages 5, 6, 15.) Under "Berge" mountain, Nork says of Ararat: , for  (i.e., Ararat for Arath) EARTH, Aramaic reduplication.' Here it is seen that Nork and Hatho make use of the same equivalent in Arath, with the meaning of Earth.\*\*

that gives rise to perception Chidakasam, the infinite field or plane of Universal Consciousness; and Asath (Mulaprakriti), or undifferentiated matter. (See "Personal and Impersonal God" in "Five Years of Theosophy.")

† Differentiated matter existing in the Solar System (let us not touch the whole Kosmos) in seven different conditions, and Pragna, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

‡ Represented as the jealous, angry, turbulent and ever active-god, revengeful, and kind only to his chosen people when propitiated by them.

§ Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

\*\*"Source of Measures," p. 65. The author explains, "Note that in Hebrew, Jared, the father of Enoch, is construed to be 'the mount of descent,' and it is said to be the same with Ararat on which the cubical structure of Noah, or foundation measure rested. Jared, in Hebrew, is . The root

Noah thus symbolizing both the *Root-Manu* and the *Seed-Manu*, or the Power which developed the planetary chain, and our earth, and the *Seed Race* (the Fifth) which was saved while the last sub-races of the Fourth perished — Vaivasvata Manu — the number *Seven* will be seen to recur at every step. It is he (Noah), who represents, as Jehovah's permutation, the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence verses 2 and 3 of chapter vii. of *Genesis*, "Of every clean beast thou shalt take to thee by sevens, the male (3), and the female (4); of fowls also of the air by *sevens*," etc., etc., followed by all the *sevening* of days and the rest.

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derivations are the same with those of Ararat, of acre, of earth." As by Hebrew metrology "Jared, יָרֵד is, literally in British Y R D; hence in Jared is to be found literally our English word yard (and also יָרֵד, for Jah, or Jehovah, is rod). It is noteworthy that the son of Jared, viz., Enoch, lived 365 years, and it is said of him by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, time and distance values together, i.e., year time descended by co-ordination, through the yard, or jared, who thus was its father, in or through Enoch; and truly enough,  $1296 = \text{yard (or jared)} \times 4 = 5184$ , the characteristic value of the solar day, in thirds, which as stated may be styled the parent numerically, of the solar year" (ibid. p. 65). This, however, by the astronomical and numerical Kabalistic methods. Esoterically, Jared is the Third race and Enoch the Fourth — but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning — the family saved from the waters, eternally and physically.

## B

### The Tetraktis in Relation to the Heptagon

Thus Number Seven, as a compound of 3 and 4, is the factor element in every ancient religion, because *it is the factor element in nature*. Its adoption must be justified, and it must be shown to *be* the number *par excellence*, for, since the appearance of "Esoteric Buddhism," frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the ONE universal Principle, — although referred to as (the) one, because the *Only One* — never enters into the calculations. IT stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by ITSELF and independent of every other Power whether noumenal or phenomenal. IT "is neither matter nor spirit; IT is neither Ego nor non-Ego; and IT is neither object nor subject," says the author of "*Personal and Impersonal God*," and adds: —

"In the language of Hindu philosophers it is the original and eternal combination of Purusha (Spirit) and Prakriti (matter). As the Adwaites hold that an external object is merely the product of our mental states, Prakriti is nothing more than an illusion, and Purusha is the only reality; it is the ONE existence which remains in the universe of Ideas. This . . . then, is the Parabrahm of the Adwaites. . . ."

"Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees."\*

Being itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a Septenate, in *its* totality entirely composed of Septenary groups; simply because "the capacity of perception *exists in seven different aspects corresponding to the seven conditions of matter*" (*ibid*), or the seven properties, or states, or conditions of matter. And, therefore, number 1 down to number 7 begins in the esoteric calculations with the first manifested principle,

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\* "Five Years of Theosophy," Art. "Personal and Impersonal God."

which is number one if we commence from above, and the *seventh* when reckoning from below, or from the lowest Principle.

The *Tetrad* is esteemed in the Kabala, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the *one*, the first manifested Unit, or rather *the three in one*. Yet the latter has been ever impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

The first manifestation of the eternal monad was never meant to stand as the symbol of another symbol, the UNBORN for the Element-born, or the one LOGOS for the Heavenly man. Tetragrammaton, or the Tetractys of the Greeks, is the *Second logos*, the Demiurgos. The Tetrad, as Thomas Taylor thought (*vide* the "*Pythagorean Triangle*"), "is the *animal itself* of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans; it subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads (the double triangle), the one intelligible, and the other intellectual, another order of gods exists which partakes of both extremes." "The Pythagorean world," Plutarch tells us (in *De anim. procr.*, 1027) "*consisted of a double quaternary*." This statement corroborates what is said about the choice, by the exoteric theologies, of the *lower* Tetraktis. For: — "The quaternary of the intellectual world (the world of *Mahat*) is T 'Agathon, Nous, Psyche, Hyle; while that of the sensible world (of matter), which is properly what Pythagoras meant

by the word Kosmos — is Fire, Air, Water, and Earth. The four elements are called by the name of *rizomata*, the roots or principles of all mixed bodies," i.e., the lower Tetraktis is the root of illusion of the world of matter; and this is the tetragrammaton of the Jews, and the "mysterious deity," over which the modern Kabalists make such a fuss!

"Thus number four forms the arithmetical mean between the monad and the heptad, as this contains all powers, both of the productive and produced numbers; for this of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled or unfolded makes the hebdomad (the septenary). Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube is a fertile number, the ground of multitude and variety, constituted of two and four (depending on the monad, the seventh). Thus the two principles of temporal things, the pyramis and cube, form and matter, flow from one fountain, the tetragon (on earth) the monad (in heaven) . . . ." (See Reuchlin, "Cabala" 1, ii.).

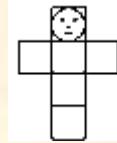
Here Reuchlin, the great authority on the Kabala, shows the cube to be matter, whereas the pyramid or the triad is "form." With the Hermesians the number four becomes the symbol of truth only when amplified into a cube, which, unfolded, makes seven, as symbolizing the male and female elements and the element of LIFE.\*

\* In the "Hebrew Egyptian Mystery, the Source of Measures," the Author shows (on p. 50) that the figure of the cube unfolded in connection with

Some students have been puzzled to account for the vertical line, which is male, becoming (*vide infra*) in the cross a four-partitioned line — four being a female number, while the horizontal (the line of matter) becomes three-divisioned. But this is easy of explanation. Since the middle face of the cube unfolded is common to both the vertical and the horizontal bar, or double-line, it becomes neutral ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold — two being an even and therefore a

the circle . . . "becomes . . . a cross proper, or of the tau form, and the attachment of the circle to this last gives the ansated cross of the Egyptians . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays one face of the cube as common to two bars, counted as belonging to either . . . (i.e., once counted horizontally, and once vertically) . . . 4 for the upright and 3 for the cross bar making seven in all," — 4 for the upright, and 3 for the — adding — "Here we have the famous 4, and 3, and 7."

(CUBE UNFOLDED)



Esoteric philosophy explains that four is the symbol of the Universe in its potential state, or chaotic matter, and that it requires Spirit to permeate it actively, i.e., the primordial abstract triangle has to quit its one dimensional quality and spread across that matter, thus forming a manifested basis on the three dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the ansated cross ♀ as the symbol of man, generation and life. In Egypt ank signified soul, life and blood. It is the ensouled, living man, the Septenary.

female number also. Moreover, according to Theon, the Pythagoreans who gave the name of Harmony to the Tetraktis, "because it is a diatessaron in sesquitertia" — were of opinion that "the division of the canon of the monochord was made by the tetraktis in the *duad*, *triad*, and *tetrad*; for it comprehends a sesquitertia, a sesquialtera, a double, a triple, and a quadruple proportion, the section of which is 27." "In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth." Moreover, the quaternary though an even, therefore a female ("infernal") number, varied according to its form. This is shown by Stanley (in *Pythag.* p. 61). The 4 was called by the Pythagoreans the Key-Keeper of Nature; but in union with the 3, which made it seven, it became the most perfect and harmonious number — *nature herself*. The four was "the Masculine of Feminine Form," when forming the Cross; and Seven is "the Master of the Moon," for this planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling "a tone" the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun 1 ½ tones; from the Sun to Mars a tone; from thence to Jupiter ½ a tone; from Jupiter to Saturn ½ a tone; and thence to the Zodiac a tone; thus making seven tones — the diapason harmony. All the melody of nature is in those seven tones, and therefore is called "the Voice of Nature."

Plutarch explains (*de Plac. Phil.*, p. 878) that the Achæan

Greeks regarded the tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. With the brothers of the Rosy Cross, the figure of the Cross, or *Cube unfolded*, formed the subject of a disquisition in one of the theosophic degrees of Peuret, and was treated according to the fundamental principles of light and darkness, *or good and evil*.

"The intelligible world proceeds out of the divine mind (or unit) after this manner. The Tetraktis reflecting upon its own essence, *the first unit, productrix of all things*, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, *and becomes a Pyramis, whose base is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This is the creation of the middle world, which the Hebrews call the Supreme, the world of the (their) deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, 'deum domus alta,' whose top is UNITY, its wall trinity, and its superficies quaternity.*" (Reuchlin, *Cabala*, p. 689).

The "superficies" has thus to remain a *meaningless surface*, if left by itself. UNITY only "illuminating" *quaternity*; the famous lower four has to build for itself also a wall from *trinity*, if it would be manifested. Moreover, the *tetragrammaton*, or *Microprosopus*, is "Jehovah" arrogating to himself very improperly the "Was, Is, Will be," now translated into the "I am

that I am," and interpreted as referring to the highest abstract Deity, while esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal MATTER with all its potentialities. For the Tetragrammaton is one with Nature or Isis, and is the exoteric series of androgyne gods such as Osiris-Isis, Jove-Juno, Brahmâ-Vâch, or the Kabalistic *Jah-hovah*; all male-females. Every *anthropomorphic* god, in old nations, as Marcellinus Vicinus well observed, has his name written with four letters. Thus with the Egyptians, he was *Teut*; the Arabs, *Alla*; the Persians, *Sire*; the Magi, *Orsi*; the Mohammedans, *Abdi*; the Greeks, *Theos*; the ancient Turks, *Esar*; the Latins, *Deus*; to which J. Lorenzo Anania adds the German *Gott*; the Sarmatian, *Bouh*, etc., etc.

The Monad being one, and an *odd* number, the ancients therefore called the odd, the only perfect numbers; and — selfishly, perhaps, yet as a fact — considered them all as masculine and perfect, being applicable to the celestial gods, while even numbers, such as two, *four*, six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal deities*. In his eighth eclogue, Virgil records the fact by saying, "*Numero deus impari gaudet*," "Unequal numbers please the gods."

But number *seven*, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called "*Telesphoros*," because *by it all in the Universe and mankind is led to its end, i.e., its culmination* (*Philo. de Mund. opif.*). Being

under the rule of seven sacred planets,\* the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded "*as the number of a virgin, because it is unborn*" (like the Logos or the "Aja" of the Vedantins); "without a father or a mother, *but proceeding directly from the Monad*, which is the origin and crown of all things." (*Pythag. Triangle*, p. 174.) And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Maha-Manvantara of ours.

The septenary, or *heptad*, was sacred indeed to several gods and goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo (the Sun), between his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.

Cis-Himalayan Occultism with its *sevening*, and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly

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\* The seven planets are not limited to this number because the ancients knew of no others, but simply because they were the primitive or primordial *houses* of the seven *Logoi*. There may be nine and ninety-nine other planets discovered — this does not alter the fact of these seven alone being sacred.



understand what they defend, say to us: "See, your forerunners believed only in *triple* man, composed of Spirit, Soul, and body. Behold, the Taraka Raja Yoga of India limits that division to 3, we, to 4, and the Vedantins to 5 (koshas)." To this, we of the Archaic school, ask: —

Why then does the Greek poet say that "*it is not four* but SEVEN who sing the praise of the Spiritual Sun," EITAME ? He says —

"Seven sounding letters sing the praise of me,  
The immortal God, the Almighty deity." . . . .

Why again is the *triune* IAO (the Mystery God) called the "fourfold," and yet the triad and tetradic symbols come under one unified name with the Christians — the Jehovah of the seven letters? Why again in the Hebrew Sheba is the Oath (the Pythagorean *Tetraktis*) identical with number 7; or, as Mr. G. Massey has it, "taking an oath was synonymous with 'to seven,' and the 10 expressed by the letter *Yod*, was the full number of IAO-SABAOTH, the ten-lettered God"? In Lucian's *Auction*, Pythagoras asks, "How do you reckon?" The reply is, "One, Two, Three, Four." "Then, do you see," says Pythagoras, "in *what you conceive* FOUR there are Ten; then, *a perfect triangle and our Oath* (tetraktis, *four!*)," or Seven. Why does Proclus say in *Timæus*, c. iii. — "The Father of the golden verses celebrates the Tetractys as the fountain of perennial nature"?

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *esoteric* meaning. Because all the ancient Cosmologies — the oldest

Cosmographies of the two most ancient people of the Fifth Root Race, the Hindu Aryans and the Egyptians, adding to them the early Chinese races (the remnants of the Fourth or Atlantean Race) — based the whole of their mysteries on number 10: the higher triangle standing for the invisible and metaphysical world, the lower three and four, or the *Septenate*, for the physical realm. It is not the Jewish Bible that brought number seven into prominence. Hesiod used the words "The seventh is the sacred day," before the Sabbath of "Moses" was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the temple of the Sun, near the ruins of Babion in Upper Egypt; the seven fires burning continually for ages before the altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the *Zohar* (See *Ibn Gebirol*); the Jewish Sephiroth of the *Seven* splendours; the seven Gothic deities, the seven worlds of the Chaldeans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS. they discover.

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the esoteric schools into seven. Make it *four* and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical stand-point, make of him a soulless animal. The Quaternary must be the higher or the lower — the celestial or terrestrial Tetraktis: to become comprehensible,

according to the teachings of the esoteric *ancient* school man must be regarded as a Septenary. This was so well understood, that even the so-called Christian Gnostics had adopted this time-honoured system (*Vide* § on "*The Seven Souls*"). This remained for a long time secret as, though suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age — the oldest and best preserved gospel of the Gnostics, *Pistis Sophia* ΠΙΣΤΙΣ ΣΟΦΙΑ. To make the proof absolutely complete, we shall quote from an authority (C. W. King) — the only archæologist who had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature — a true Gnostic fossil — the human Entity is the Septenary ray from the One,\* just as our school teaches. It is composed of seven elements, four of which are borrowed from the four Kabalistical manifested worlds. Thus "from Asia it gets the *Nephesh* or seat of the physical appetites (vital breath, also);

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\* The Seven Centres of Energy evolved, or rendered objective by the action of Fohat upon the one element; or, in fact, the "*Seventh Principle*" of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the "Seven gifts of the Holy Ghost" in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kamsa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the *Krishna* or *Christ-state*, that of a *Jivanmukta*, and centre ourselves entirely in the highest, the Seventh or the ONE.

from Jezirah, the Ruach, or seat of the passions (? !); from Briah, the *Neshamah*, and from Aziluth it obtains the *Chaiah*, or principle of spiritual life;" (King). "This looks like an adaptation of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their Spheres. But the *Pistis-Sophia*, with its accustomed boldness, puts this theory into a much more poetical shape (§ 282)." The *Inner Man* is similarly made up of four constituents, but these are supplied by the rebellious *Æons of the Spheres*, being the *Power* — a particle of the Divine light ("*Divinæ particula auræ*") yet left in themselves; the *Soul* (the fifth) "formed out of the tears of their eyes, and the sweat of their torments; the *Ἀντίμιμον Πνεύματος*, *Counterfeit of the Spirit* (seemingly answering to our Conscience), (*the sixth*); and lastly the *Μοῖρα*, *Fate*† Karmic Ego), whose business it is to lead the man to the end appointed for him; if he hath to die by the fire, to lead him into the fire, if he hath to die by a wild beast, to lead him unto the wild beast, etc." ‡ — the SEVENTH!

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† *Μοῖρα* is destiny, not "Fate," in this case, as it is an appellation, not a proper noun. (See Wolf's transl. in *Odyssey* 22, 413). But *Moirai*, the Goddess of Fate, is a deity "who like *Aἶσα* gives to all their portion of good and evil," and is therefore *Karma* (*Vide* Liddell). By this abbreviation, however, the subject to *Destiny* or *Karma* is meant, the SELF or Ego, and that which is reborn. Nor is *Ἀντίμιμον Πνεύματος* our conscience, but our *Buddhi*; nor is it again the "*counterfeit of Spirit*" but "modelled after," or a *counterpart* of the Spirit — which *Buddhi* is, as the vehicle of *Atma* (*Vide* Ar. Theism, 17; and Liddell's definitions).

‡ C. W. King's *Gnostics*, p. 38.

C

## The Septenary Element in the Vedas

### It Corroborates the Occult Teaching Concerning the Seven Globes and the Seven Races

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig-Vedic hymns are none the less suggestive. The seven rays of Sûrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven "horses," or seven "HEADS." The human race has sprung from fire and water, it is allegorically stated; fashioned by the FATHERS, or the ancestor-sacrificers, from Agni; for Agni, the Aswins, the Adityas (*Rig-Veda III., 54, 16, II., 29, 3, 4*), are all synonymous with that "sacrificer," or the fathers, variously called *Pitar* (*Pitris*, fathers), *Angirasas*\* (*Ibid*, 1, 31, 17, 139, *et seq.*), the

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\* Prof. Roth (in Peter's Lexicon) defines the Angirasas as an intermediate race of higher beings between gods and men; while Prof. Weber, according to his invariable custom of modernising and anthropomorphising the divine, sees in them the original priests of the religion which was common to the Aryan Hindus and Persians. Roth is right. "Angirasas" was one of the names of the Dhyanis, or Devas

*Sâdhyas*, "divine sacrificers," the most occult of all. They are all called *deva putra rishayah* or "the Sons of God" (X., 62; 1, 4). The "sacrificers," moreover, are collectively the ONE sacrificer, the father of the gods, Visvakarman, who performed the great Sarva-Medha ceremony, and ended by sacrificing himself. (See Rig-Vedic Hymns.)

In these Hymns the "Heavenly Man" is called *purusha*, "the Man," (X. 90, 1) from whom Virâj was born (X. 90, 5); and from Virâj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the lords-Dhyanis or Devas) who regulates all natural phenomena, who "makes a path for the Sun, for him to follow." The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankind) are under his control, as will be seen. For he who breaks Varuna's laws (*Vratâni*, "courses of natural action," active laws) is punished by Indra (X. 113, 5), the Vedic powerful god, whose *Vratâ* (law or power) is greater than the *Vratâni* of any other god.

Thus, the Rig Veda, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect. Its hymns — the records written by the earliest Initiates of the Fifth (our race) concerning the primordial teachings — speak of the Seven Races (two still to come) allegorising them by the "seven streams" (1, 35, 8); and of the Five Races ("*pânca krishtayah*") which have already

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*instructors* ("guru-deva"), of the late Third, the Fourth, and even of the Fifth Race Initiates.

inhabited this world (*ibid*) on the five regions "*pânca pradicaḥ*" (IX, 86, 29), as also of the *three continents* that were.\*

It is those scholars only who will master the secret meaning of the *Purushasukta* (in which the intuition of the modern Orientalist has chosen to see "one of the very latest hymns of the Rig-Veda"), who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric doctrines. One must study in all the abstruseness of their metaphysical meaning the relations in it between the (Heavenly) man "Purusha," SACRIFICED for the production of the Universe and all in it (*See Visvakarman*), and the terrestrial mortal man (*Hymn X. 20, 1, 16*), before one realizes the hidden philosophy of this verse: —

"15. He ("Man," *purusha*, or Visvakarman) had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the gods performed the sacrifice, they bound the Man as victim" . . . This relates to the three Septenary primeval Races, and shows the antiquity of the Vedas, who knew of no other,

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\* Three submerged, or otherwise destroyed, continents — the first "continent" of the First Race prevailing to the last and existing to this day — are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest — portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas — or the Rishis of our Fifth Race — wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but *the third that disappeared*.

probably in this earliest *oral* teachings; and also to the seven primeval groups of mankind, as Visvakarman represents divine humanity collectively.†

The same doctrine is found reflected in the other old religions. It may, and must have come down to us disfigured and misinterpreted, as in the case of the Parsis, who read it in their *Vendidad* and elsewhere, without understanding the allusions they contain any better than the Orientalists do; yet the doctrine is plainly mentioned in their old works. (See the enumeration of the seven *spheres* — not the "*Karshvare of the earth*," as believed — in Fargard XIX., 30). But see further on.

Comparing the esoteric teaching with the interpretations by James Darmesteter (the *Vendidad*, edited by Prof. Max Muller), one may see at a glance where the mistake is made, and the cause that produced it. The passage runs thus: —

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† Nor is this archaic teaching so very *unscientific*, since one of the greatest naturalists of the age — the late Professor Agassiz — admitted the multiplicity of the geographical origins of man, and supported it to the end of his life. The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) in the same way as the Occultists do — namely, in the sense of their essential and original homogeneity and their origin from one and the same source: — *e.g.*, Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. The latter were all of one essence, yet differentiated, because belonging to seven planes which differed in degree though not in kind. That original physical difference was but little more accentuated by that of geographical and climatic conditions, later on. This is not the theory of Agassiz, of course, but the esoteric version. It is fully discussed in the *Addenda* (Part III.).

"The Indo-Iranian Asura (Ahura) was often conceived as seven-fold; by the play of certain mythical (?) formulæ and the strength of certain mythical (?) numbers, the ancestors of the Indo-Iranians had been led to speak of seven worlds,\* and the Supreme God was often made seven-fold, as well as the worlds over which he ruled." (Vide the foot note). "The seven worlds became in Persia the seven *Karshvare* of the earth: the earth is divided into seven *Karshvare*, only one of which is known and accessible to man, the one on which we live, namely, *Hvaniratha*; which amounts to saying that there are seven earths.† Parsi mythology knows also of seven heavens. *Hvaniratha* itself is divided into seven climes. (Orm. Ahr. § 72. "Vendidad Introd. p. Lx.,)" and the same division and doctrine is to be found in the oldest and most revered of the Hindu scriptures — the *Rig-veda*. Mention is made therein of six worlds, besides our earth: the six *râjamsi* above *prithivi* — the earth, — or "this" (*idám*) as opposed to that which is *yonder* (i.e., the six globes on the three other planes or worlds). (See *Rig-veda* I. 34, III. 56; VII 10, 411, and V., 60. 6).

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\* The seven worlds are, as said, the seven spheres of the chain, each presided over by one of the "Seven great gods" of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the eighth god, whom monotheism tried to unify but — failed. In no exoteric religion is God really one, if analyzed metaphysically.

† The six invisible globes of our chain are both "worlds" and "earths" as is our own, albeit invisible. But where could be the Six invisible earths on this globe.

The italics are ours to point out the identity of the tenets with those of the esoteric doctrine, and the mistake made. The Magi or Mazdeans only believed in what other people believed in; namely, in seven "worlds" or globes of our planetary chain, of which only one is accessible to man (at the present time), our Earth; and in the successive appearance and destruction of seven continents or earths on this our globe, each continent being divided, in commemoration of the seven globes (one visible, six invisible), into seven islands or continents, "seven climes," etc., etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities under Septenary division, that made the Orientalists (led astray, moreover, by the oblivion of both the uninitiated Hindus and Parsis of their primitive doctrines) feel so puzzled by this ever-recurring seven-fold number, as to regard it as "mythical." It is that oblivion of the first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the esoteric doctrine of the earliest Aryans, can never assimilate or understand correctly the metaphysical meaning contained in these BEINGS.

Ahura Mazda (Ormazd) was the head and synthesis of the seven *Amesha Spentas* (or *Amshaspendas*), and, therefore, an *Amesha Spenta* himself. Just as "Jehovah-Binah Arelim" was the head and synthesis of the *Elohim* and no more; so *Agni-Vishnu-Sûrya* was the synthesis and head, or the focus whence emanated in physics as in metaphysics, from the

Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods. All these became supreme gods and *the ONE GOD*, but only after the loss of the primeval secrets, the sinking of Atlantis, or "the Flood," and the occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, when even the high tablelands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as "the Most Blissful Spirit, Creator of the corporeal World" in the *Vendidad*. "Ahura Mazda" in its literal translation means the "Wise Lord" (*Ahura* "lord," and *Mazda* "wise"). Moreover, this name of *Ahura*, in Sanskrit *Asura*, connects him with the *Manasaputras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*). Ahura (asura) may be derived from the root *ah* "to be," but in its primal signification it is what the Secret Teaching shows it to be.

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later.

Yima, the so-called "first man" in the *Vendidad*, as much as his twin-brother Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the "Progenitor" of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian*

Humanity. The Magi said "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, is the first "man" who dies or disappears, not the first who is born. The "Son of Vixanghat," was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died\* but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in the II. Fargard of the *Vendidad*. Yima refuses to become the bearer of the law of Ahura Mazda, saying "I was not born, I was not taught to be the preacher and the bearer of thy law." And then Ahura Mazda asks him to make his men increase and "watch over his world" (3 and 4).

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer*, but he accepts the second proposal. He is made to answer: —

"Yes! . . . yes, I will rule and watch over thy world. There shall be, while I am King, neither cold wind nor hot wind, *neither disease nor death*."

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignty, and under the sway of Yima —

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\* Death came only after man had become a *physical* creature, *vide supra*. The men of the First Race and also of the Second, dissolved and disappeared in their progeny.

"Three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men, and dogs, and birds, and with red blazing fires," etc. (300 *winters* mean 300 periods or cycles.)

"Replenished," mark well, that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive destructions of the world and its life cycles. Once the "300 winters" were over, Ahura Mazda warns Yima that the earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Armaita (the female genius, or Spirit of the Earth) makes that earth stretch out and become larger by one-third, after which "new herds and flocks and men" appear upon it. Ahura Mazda warns him again, and Yima makes the earth by the same magic power to become larger by two-thirds. "Nine hundred winters" *pass* away, and Yima has to perform the ceremony *for the third time*. The whole of this is allegorical. The three processes of stretching the earth, refer to the three successive continents and races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Mazda warns Yima in an assembly of "celestial gods and excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "flood," and the coming cataclysm to Atlantis, which sweeps away every race in its turn. Like Vaivasvata Manu and Noah, Yima makes a *vara* (an enclosure, an ark) under the God's direction, and brings thither the seed of every living creature, animals and "fires."

It is of this "earth" or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said (*vide supra*, foot note) there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads — breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no Kamaloka — least of all Nirvana or even Devachan — for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it — moral decay.

This explanation shows one more old religion agreeing in its symbology with the universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man — whether Adam or Yima — but a first mankind.

It may, or may not be, "mitigated polygenism." Once that both creation *ex-nihilo* — an absurdity — and a superhuman Creator or creators — a fact — are made away with by science, polygenism presents no more difficulties or inconveniences

(rather fewer from a scientific point of view) than monogenism does.

Nevertheless, it is as scientific as any other claim. For in his Introduction to Nott's and Gliddon's "*Types of Mankind*," Agassiz declares his belief in an indefinite number of "*primordial races of men created separately*"; and remarks that, "*whilst in every zoological province animals are of different species, man, in spite of the diversity of his races, always forms one and the same human being.*"

Occultism defines and limits the number of primordial races to seven, because of the "seven progenitors," or *prajâpatis*, the evolvers of beings. These are neither gods, nor supernatural Beings, but advanced Spirits from another and lower planet, reborn on this one, and giving birth in their turn in the present Round to present Humanity. This doctrine is again corroborated by one of its echoes — the Gnostic. In their Anthropology and Genesis of man they taught that "a certain company of *Seven* angels," formed the first men, who were no better than senseless, gigantic, shadowy forms — "a mere wriggling worm" (!) writes Irenæus (I., 24, 1), who takes, as usual, the metaphor for reality.

## D

### The Septenary in the Exoteric Works

We may now examine other ancient Scriptures and see whether they contain the septenary classification, and, if so, to what degree.

As much, if not much more, even than in the Jewish Bible, scattered about in the thousands of Sanskrit texts, some still unopened, others yet unknown, as well as in all the Purânas, the numbers seven and forty-nine (7 x 7) play a most prominent part. They are found from the Seven creations in Chapter I., down to the seven rays of the Sun at the final Pralaya, which expand into Seven Suns and absorb the material of the whole Universe. Thus the *Matsya* Purâna has: "For the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of *seven* Kalpas." Then again the same Purâna shows that "in all the Manvantaras, classes of Rishis\* appear by seven and *seven*, and having established a code of law and

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\* "These are the seven persons by whom in the several Manvantaras" — says Parasâra — "created beings have been protected. Because the whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root *Vis* 'to enter' or 'pervade,' for all the gods, the Manus, the Seven Rishis, the Sons of the Manu, the Indras, all are but the impersonated potencies (*Vibhutayah*) of Vishnu" (Vish. Purâna). Vishnu is the Universe; and the Universe itself is divided in the *Rig Veda* into *seven* regions — which ought to be sufficient authority, for the Brahmins, at all events.



morality depart to felicity" — the Rishis representing many other things besides living Sages.

In Hymn xix., 53, of *Atharva Veda* (Dr. Muir's translation) one reads: —

" 1. Time carries (us) forward, a steed, with *seven rays*, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds."

"2. Thus Time moves on *seven wheels*; he has *seven naves*; immortality is his axle. He is at present *all these worlds*. Time hastens onward the first God."

"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him 'Time in the highest Heaven' " . . . .

Now add to this the following verse from the Esoteric volumes: —

"Space and Time are one. Space and Time are nameless, for they are the incognizable THAT, which can be sensed *only through its seven rays* — which are the *Seven Creations*, the *Seven Worlds*, the *Seven Laws*," etc., etc., etc. . . .

Remembering that the Purânas insist on the identity of Vishnu with Time and Space\*; and that even the Rabbinical

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\* Vishnu is *all* — the worlds, the stars, the seas, etc., etc. "Vishnu is all that is, all that is not . . . but is not *Vastubhûta*," "a substance" (Vishnu Purâna, Book II. ch. xii). "That which people call the highest God is not a substance *but the cause of it*; not one that is here, there, or elsewhere, *not what we see*, but that in which all is — SPACE."

symbol for God is MAQOM, "Space," it becomes clear why, for purposes of a manifesting Deity — Space, Matter, and Spirit — the one central point became the Triangle and Quaternary (the perfect Cube), hence *Seven*. Even the *Pravaha* wind (the mystic and occult Force that gives the impulse to, and regulates the course of the stars and planets) is septenary. The Kurma and Linga Purânas enumerate seven principal winds of that name, which winds are the principles of Cosmic Space. They are intimately connected with *Dhruvat* (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., etc. in the Aryan Scriptures, the number has passed through Indian, Egyptian, Chaldaic, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in and remained impressed indelibly on every exoteric theology. The seven old books stolen out of Noah's ark by Ham, and given to Cush, his son, and the seven Brazen columns of Ham and Cheiron, are a reflection and a remembrance of the Seven primordial mysteries instituted

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† Therefore it is said in the Purânas that the view of Dhruva (the polar star) at night, and of the celestial porpoise (Sisumâra, a constellation) "expiates whatever sin has been committed during the day." The fact is that the rays of the four stars in the circle of perpetual apparition — the Agni, Mahendra, Kasyapa, and Dhruva, placed in the tail of *Ursa Minor* (Sisumâra) — focussed in a certain way and on a certain object produce extraordinary results. The *astro-magians* of India will understand what is meant.

according to the "Seven secret emanations," the "Seven Sounds," and seven rays — the spiritual and sidereal models of the seven thousand times seven copies of them in later æons.

The mysterious number is once more prominent in the no less mysterious Maruts. The Vayu Purâna shows, and Harivansa corroborates, that the Maruts — the oldest as the most incomprehensible of all the secondary or lower gods in the Rig Veda — "are born in every *manvantara* (Round) seven times seven (or 49); that in each *Manvantara*, four times seven (or twenty-eight) they obtain emancipation, but their places are filled up by persons reborn in that character." What are the Maruts in their esoteric meaning, and who *those persons* "reborn in that character"? In the Rig and other Vedas, the Maruts are represented as the storm gods and the *friends and allies* of Indra; they are the "Sons of heaven and of earth." This led to an allegory that makes them the children of Siva, the great patron of the Yogis, "the MAHA-YOGI, the great *ascetic*, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained." In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for Agni, the fire god, the Maruts being called therein his sons. In the *Ramayana* and the Purânas, their mother, Diti — the sister, or complement of, and a form of Aditi — anxious to obtain a son who would destroy Indra, is told by Kasyapa the

Sage, that "if, with thoughts wholly pious and person entirely pure, she carries the babe in her womb for a hundred years" she will get such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions*, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts.\* These deities are only another *aspect*, or a development of the Kumâras, who are *Rudras* in their patronymic, like many others.†

Diti, being Aditi, unless the contrary is proven to us, Aditi, we say, or Akâsa in her highest form, is *the Egyptian seven-fold heaven*. Every true Occultist will understand what this means. Diti, we repeat, is the sixth principle of *metaphysical* nature, the *Buddhi* of Akâsa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and final bliss in consequence. Indra, now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of

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\* In the *Ramayana* it is Bala-Rama, Krishna's elder brother, who does it.

† With regard to the origin of Rudra, it is stated in several *Purânas* that his (spiritual) progeny, *created in him by Brahmâ*, was not confined to either the seven Kumâras or the eleven Rudras, etc., but "comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality*, Brahmâ desires his son Rudra to form creatures of a different and mortal nature." Rudra *refusing to create*, desists, etc., hence *Rudra is the first rebel*. (*Linga, Vayu, Matsya*, and other *Purânas*.)

*Ahamkara* (the feeling of Egotism, *Self*, or I-AM-NESS) and ignorance — was, in the beginning, one of the greatest gods of the Hindu Pantheon, as the Rig Veda shows. *Sura-dhipa*, "the chief of the gods," has fallen down from *Jishnu*, "the leader of the celestial host," — the Hindu St. Michael — to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to *Aindrî* (*Indrani*), the personification of *Aindri-yaka*, the evolution of the element of senses, whom he married "because of her *voluptuous attractions*"; after which he began sending celestial female demons to excite the passions of holy men, Yogis, and "to beguile them from the potent penances which he dreaded." Therefore, *Indra*, now characterized as "the god of the firmament, the personified atmosphere" — is in reality the cosmic principle *Mahat*, and the fifth human — *Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires). This is demonstrated by *Brahmâ* telling the conquered god that his frequent defeats were due to *Karma*, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming "babe" destined to conquer him: — the babe, of course, allegorizing the divine and steady will of the Yogi — determined to resist all such temptations, and thus destroy the passions within his earthly personality. *Indra* succeeds again, because flesh conquers spirit — (*Diti* is shown frustrated in the *Dvapara Yuga*, during that period when the Fourth Race was flourishing). He divides the

"Embryo" (of new *divine* adeptship, begotten once more by the Ascetics of the Aryan Fifth Race), into *seven* portions — a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a "Manu,"\* but also to the seven degrees of adeptship — and then each portion into seven pieces — alluding to the *Manu-Rishis* of each Root-Race, and even sub-race.

It does not seem difficult to perceive what is meant by the *Maruts* obtaining "*four times seven*" emancipations in every "*manvantara*," and by those persons who, being *reborn* in that character (of the *Maruts* in their esoteric meaning), "fill up their places." The *Maruts* represent (a) the *passions* that storm and rage within every candidate's breast, when preparing for an ascetic life — this *mystically*; (b) the occult potencies concealed in the manifold aspects of *Akâsa's* lower principles — her body, or *sthula sarira*, representing the terrestrial, lower, atmosphere of every inhabited globe — this *mystically* and *sidereally*; (c) actual conscious Existences, Beings of a cosmic

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\* Notwithstanding the terrible, and evidently *purposed*, confusion of *Manus*, *Rishis*, and their progeny in the *Purânas*, one thing is made clear: there have been and there will be seven *Rishis* in every Root-Race (called also *Manvantara* in the sacred books) as there are fourteen *Manus* in every Round, the "presiding gods, the *Rishis* and Sons of the *Manus*" being identical. (See Book III. ch. 1 of *Vishnu Purâna*.) "Six" *Manvantaras* are given, the Seventh being our own in the *Vishnu Purâna*. The *Vayu Purâna* furnishes the nomenclature of the Sons of the fourteen *Manus* in every *Manvantara*, and the Sons of the seven Sages or *Rishis*. The latter are the progeny of the Progenitors of mankind. All the *Purânas* speak of the seven *Prajâpatis* of this period (Round).

and psychic nature.

At the same time "Maruts" is, in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*; of those Egos for whom — *since they are beyond illusion* — there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth. Therefore are the Maruts\* shown firstly — as the sons of Siva-Rudra — the "Patron Yogi," whose "third eye," mystically, must be acquired by the ascetic before he becomes an adept; then, in their cosmic character, as the subordinates of Indra and his opponents — variously. The "four times seven" emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jivas* (monads) have been re-born, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of

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\* "Chakshuba was the Manu of the sixth period (Third Round and Third Race), in which Indra was Manojava" (*Mantradruma* in the *Bhagavata Purâna*). As there is a perfect analogy between the "great Round" (*Mahakalpa*), each of the seven Rounds, and each of the seven great Races in every one of the Rounds — therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race (at the time of the *Fall* or the separation of sexes). Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutwân, or "lord of the Maruts." To receive a name Rudra is said to have wept for it. Brahmâ called him Rudra; but *he wept seven times more and so obtained seven other names* — of which he uses one during *each* "period."

ignorance and misery, *were it not for this extraneous help* — they are re-born over and over again "in that character," and thus "fill up their own places." *Who* they are, "on earth" — every student of Occult science knows. And he also knows that the Maruts are *Rudras*, among whom also the family of Twashtri, a synonym of Visvakarman — the great patron of the Initiates — is included. This gives us an ample knowledge of their true nature.

The same for the Septenary Division of Kosmos and human principles. The Purânas, along with other sacred texts, teem with allusions to this. First of all, the mundane Egg which contained Brahmâ, or the Universe, "was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements" (Book I.); then the "World" is said to be "encompassed on every side" by seven elements, also *within* the egg — as explained, "the universe is encompassed on every side, above and below by the *Andakat'aha* — the shell of the egg of Brahmâ." . . . Around the shell flows water, which is surrounded with fire; fire by air; air by ether; ether by the origin of the elements (Ahamkara); the latter by Universal Mind ("Intellect" in the Texts) (Book II., ch. VII. *Vishnu Purâna*). It relates to spheres of being as much as to principles. *Prithivi* is not our Earth, but the World, the Solar system, and means the *broad*, the *Wide*. In the *Vedas* — the greatest of all authorities, though needing the key to read it correctly — three terrestrial and three celestial earths are mentioned as having been called into existence simultaneously with *Bhûmi* — our earth. We have often been

told that six, not *seven*, appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no principle*, but the covering, the shell thereof. So with the *planetary chain*; speaking of which, esoterically, the Earth (as well as the seventh, or rather *fourth* plane, one that stands as the seventh if we count from the first triple kingdom of the Elementals that begin the formation) may be left out of consideration, being (to us) the only distinct body of the seven. The language of occultism is varied. But supposing that *three* earths only, instead of seven, are meant in the Vedas, what are those three, since we still know of but one? Evidently there *must be* an occult meaning in the statement under consideration. Let us see. The "Earth that floats" on the Universal Ocean (of Space), which Brahmâ divides in the Purânas into seven zones, is *Prithivi*, the world divided into seven *principles*; a cosmic division looking metaphysical enough, but, in reality, *physical* in its occult effects. Many Kalpas later, our Earth is mentioned, and, in its turn, is divided into seven zones\* on that same law of analogy that guided ancient philosophers. After which one finds on it seven continents, seven isles, seven oceans, seven seas and rivers, seven mountains, and seven climates, etc., etc., etc.†

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\* See the Purânas.

† In *Vishnu Purâna*, Book II., chap. iv., it is stated that the EARTH, "with its continents, mountains, oceans, and exterior shell, is *fifty crores* (500 millions) of yojanas in extent," to which the commentator remarks that "*this comprises the planetary spheres*; for the diameter of the seven zones

Furthermore, it is not only in the Hindu Scriptures and philosophy that one finds references to the *Seven Earths*, but in the Persian, Phœnician, Chaldean, and Egyptian Cosmogonies, and even in Rabbinical literature. The Phœnix‡ — called by the Hebrews *Onech* עֶנֶךָ (from *Phenoch*, Enoch, symbol of a secret cycle and initiation), and by the Turks, *Kerkes* — lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself — it lives another thousand years, up to *seven times seven*: (See "Book of Ali" — Russian transl.), when comes the day of Judgment. The "seven times seven," 49, are a transparent allegory, and an allusion to the forty-nine "Manus," the Seven Rounds, and the seven times seven human cycles in each Round on each globe. The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel — the "*Father Tree*" in the Kuran — shoots

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and oceans — each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the diameter of that which precedes it — amounts to but two crores or fifty-four lakhs etc. . . . Whenever any contradictions in different Purânas occur, they have to be ascribed . . . to differences of Kalpas and *the like*." "The like" ought to read "Occult meaning," which explanation is withheld by the commentator, who wrote for *exoteric, sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is — ignorance of the esoteric philosophy.

‡ The *Phœnix*, connected with the Solar Cycle of 600 years (with ciphers taken out or with more added according to which cycle is meant), the Western cycle of the Greeks and other nations — is a generic symbol for several kinds of cycles. Fuller details will be given in the section on "Kalpas and Cycles."

out new branches and vegetation at every resurrection of the Kerkes or Phœnix; the "Day of judgment" meaning a "minor *Pralaya*" (See "*Esoteric Buddhism*"). The author of the "Book of God" and the "Apocalypse" believes that "the Phœnix is very plainly the same as the *Simorgh*, the Persian *roc*, and the account which is given us of this last bird, yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge" — (p. 175); and a watery one in turn. "When the *Simorgh* was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished* with beings different from men, and *seven times depopulated*;\* that the age of the human race, in which we now are, is to endure *seven thousand numbers*, and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see." (*Oriental Collections*, ii., 119.)

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Kenealy, in this one, these facts have been noticed by several writers, but now a connection can be established between the Persian oracle and the Nazarene prophet. Says the author of the "Book of God": —

"The *Simorgh* is in reality the same as the winged *Singh* of the Hindus, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world . . . as a monstrous

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\* The tense is the "past" because the book is allegorical, and has to veil the truths contained.

lion-bird. From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the Earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach *that there are to be seven successive renewals of the globe*, that each reproduced system *will last seven thousand years*; (?) and that the *total duration of the universe will be 49,000 years*. This opinion, which involves the doctrine of the pre-existence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval religion* which their priests had preserved from remote times" (p. 176). It shows rather that the initiated Jews *borrowed*, and their non-initiated successors, the Talmudists, lost the sense, and applied the Seven Rounds, and the forty-nine races, etc., to the wrong end.

Not only "*their* priests," but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult *Pistis Sophia*. We say more: even the Christian editor or author of *Revelation* has preserved this tradition and speaks of the Seven RACES, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as could be stated in chapter xvii., verses 9 and 10. Thus saith the angel: "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are SEVEN Kings, *five* are fallen, and one *is*, and the other is not yet come . . . ." Who, acquainted in the least with the

symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the fifth, the one that *is*; and in the *other*, that "*is not yet come*," the sixth and seventh coming root races, as also the sub-races of this, our present race? Another still more forcible allusion to the Seven Rounds and the forty-nine root-races in *Leviticus*, will be found elsewhere in the Addenda, Part III.

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### Seven in Astronomy, Science and Magic

Again, number seven is closely connected with the occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the seventh *hidden*." In India they are connected with their nursling, the war god, Karttikeya. It is the *Pleiades* (in Sanskrit, *Krittika*) who gave the god their name, for Karttikeya is the planet Mars, *astronomically*. As a god he is the son of Rudra, born without the intervention of a woman. He is a *Kumâra*, a "virgin youth" again, generated in the fire from the Seed of Siva — the *holy spirit* — hence called Agni-bhû. The late Dr. Kenealy believed that, in India, Karttikeya is the secret symbol of the cycle of Naros, composed of 600, 666, and 777 years, according to whether it is solar or lunar, divine or mortal, years that are counted; and the six visible, or the seven actual sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when made to

commemorate one particular event, Karttikeya appeared, of old, as a *Kumâra*, an ascetic, with *six heads* — one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Karttikeya is seen accompanied by Kaumâra (or Senâ) his female aspect. He is then riding on a peacock — the bird of Wisdom and Occult Knowledge, and the Hindu Phoenix, whose Greek relation with the 600 years of Naros is well-known. A six-rayed star (double triangle) a Swastica, a six and occasionally seven-pointed crown is on his brow; the peacock's tail represents the sidereal heavens; and the twelve signs of the Zodiac *are hidden on his body*; for which he is also called *Dwâdasa Kara*," ("the twelve-handed"), and *Dwâdasâksha*, "twelve-eyed." It is as Sakti-dhara, however, the "Spear-holder," and the conqueror of Târaka, "Târaka-jit," that he is shown most famous.

The years of the Naros, being (in India) counted in two ways — either "100 years of the gods," (*divine* years) — or 100 *mortal years* — one can see the tremendous difficulty for the non-initiated in comprehending correctly this cycle, which plays such an important part in St. John's Revelation. It is the truly apocalyptic Cycle; yet in none of the numerous speculations about it have we found anything but *a few approximate* truths, because of its being of various lengths and relating to various pre-historic events.

It has been urged against the duration claimed by the Babylonians for their divine ages, that Suidas shows the ancients counting, in their chronological computations, days

for years. Dr. Sepp in his ingenious plagiarism — exposed elsewhere — of the Hindu 432 in thousands and millions of years (the duration of the Yugas) which he dwarfed to 4,320 *lunar* years before the "birth of Christ" — as "foreordained" in the sidereal (besides the invisible) heavens, and proved "by the apparition of the Star of Bethlehem" — appeals to Suidas and his authority. But Suidas had no other warrant for it than his own speculations, and he was no Initiate. He cites, as a proof, Vulcan, in showing him as having, according to chronological claim, reigned 4,477 years, *i.e.*, 4,477 *days*, as he thinks, or rendered in years, 12 years, 3 months, and 7 days; he has 5 days in his original — thus committing an error even in such an easy calculation. (See Suidas, art. Hhlio" .) True, there are other ancient writers guilty of like fallacious speculations — Calisthenes, for instance, who assigns to the astronomical observations of the Chaldeans only 1,903 years, whereas Epigenes recognises 720,000 years (*Pliny. Histor. Natur. Lib. VII. c. 56.*) The whole of these hypotheses made by profane writers are based upon and due to a misunderstanding. The chronology of all the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of *Bagavadam* that 15 solar days make a *Paccham*; two *paccham* (or 30 days) are a month of the mortals, adding that such a month is only one day of the *Pitar Devata* (*Pitris*). Again, two of these months constitute a *roodoo*, three *roodoo* make an *ayanam*, and two *ayanams* a year — which year of the mortals is *but a day of the gods*. It is on such misunderstood teachings that some Greeks have imagined that all the

initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of this century, relying upon the purposely mutilated accounts of Hindu chronology, brought from India by certain too zealous and as unscrupulous missionaries, Bailly, Dupuis, and others built quite a fantastic theory upon the subject. Because the Hindus had made half a revolution of the moon, a measure of time; and because a month composed of only fifteen days — of which Quint. Curtius speaks (*Menses in quinos dies descriperunt dies. Quint. Curt. LVIII., c. 9*) — is found mentioned in Hindu literature, therefore, it is a verified fact that their *year* was only half a year, when it was *not called a day*. The Chinese, too, divided their Zodiac into twenty-four parts, hence their year into twenty-four fortnights, but such computation did not, nor does it prevent their having an astronomical year just the same as ours. And they have a period of sixty days — the Southern Indian *Roodoo*, to this day in some provinces. Moreover, Diodorus Siculus (*Lib. I. § 26, p. 30*) calls "*thirty days* an Egyptian year," or that period during which the moon performs a complete revolution. Pliny and Plutarch both speak of it (*Hist. Nat. Lib. VII., c. 48, Vol. III., p. 185, and Life of Numa, § 16*); but does it stand to reason that the Egyptians, who knew astronomy as well as any other people did, made the *lunar* month consist of thirty days, when it is only twenty-eight days with fractions? This lunar period had an *occult meaning* surely as much as the *Ayanam* and the *roodoo* of the Hindus had. The year of two months' duration, and the



period of sixty days also, was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other (*Mem. Acad. Ins.* T. XVI., c. 48, *Tom. III.*, p. 183); the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called *Kioo-tche*, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe (Voyage to Siberia, Vol. III., p. 19). But is all this a reason to say that when the Hindu Purânas say "a solar year" they mean *one solar day*! It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world — at any rate in our present terrestrial life-cycle — and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races. The Sun, Moon, and planets being the never-erring time measurers, whose potency and periodicity were well known, became thus the great Ruler and rulers of our little system in all its *seven domains*, or "spheres of action."\*

\* The spheres of action of the combined Forces of Evolution and Karma

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, had their attention called to this law. Physicians and theologians, mathematicians and psychologists have drawn the attention of the world repeatedly to this fact of periodicity in the behaviour of "Nature." These numbers are explained in the "Commentaries" in these words:

THE CIRCLE IS NOT THE "ONE" BUT THE ALL.

IN THE HIGHER [*heaven*] THE IMPENETRABLE RAJAH [*"ad Mutant," see Atharva-Veda X., 105*], IT [*the Circle*] BECOMES ONE, BECAUSE [*it is*] THE INDIVISIBLE, AND THERE CAN BE NO TAU IN IT.

IN THE SECOND [*of the three "Rajamsi" (tritiye), or the three "Worlds"*] THE ONE BECOMES TWO [*male and female*]; AND THREE [*add the Son or logos*]; AND THE SACRED FOUR [*"tetractis," or the "Tetragrammaton."*]

IN THE THIRD [*the lower world or our earth*] THE NUMBER BECOMES FOUR, AND THREE, AND TWO. TAKE THE FIRST TWO, AND THOU WILT

OBTAIN SEVEN, THE SACRED NUMBER OF LIFE; BLEND [*the latter*] WITH THE MIDDLE RÂJAH, AND THOU WILT HAVE NINE, THE SACRED NUMBER OF BEING

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are (1) the Super-spiritual or *noumenal*; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely *physical* spheres.

AND BECOMING."\*

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World — the two-fold, three-fold, six and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now. For —

"THERE IS A HARMONY OF NUMBERS IN ALL NATURE; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious Perception of forms, colours, and sounds, and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy.*" ("Medical Review," July, 1844).

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\* In Hinduism, as understood by the Orientalists from the *Atharvaveda*, the three rajamsi refer to the three strides of Vishnu; his ascending higher step, being taken in the highest world (A. V., VII., 99, 1, cf. I 155, 5). It is the *divo rājāh*, or the "sky," as they take it. But it is something besides this in Occultism. The sentence *pārēshu, gūhyeshu, vrateshu*, cf. I, 155, 3, and IX., 75, 2; or again, verse X., 114, in *Atharvaveda* — has yet to be explained.

So much so, indeed, that more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. "The birth, growth, maturity, vital functions . . . change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks*," or seven days.† Dr. Laycock (*Lancet*, 1842-3), writing on the Periodicity of Vital Phenomena, records a "most remarkable illustration and confirmation of the law in insects."‡

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† H. Grattan Guinness, F.R.G.S., in his "Approaching End of the Age."

‡ Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind, FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, at definite periods, from a mere chance or coincidence . . .* I think it impossible to come to any less general conclusion than this, that *in animals, changes occur every three and a half, seven, fourteen, twenty-one, or twenty-eight days, or at some definite number of weeks*" or septenary cycles. Again, the same Dr. Laycock states that: — "Whatever type the fever may exhibit, *there will be a paroxysm on the seventh day . . . the fourteenth will be remarkable as a day of amendment . . .*" (either cure or death taking place). "If the fourth (paroxysm) be severe, and the fifth less so, the disease will end at the *seventh paroxysm, and . . . change for the better . . . will be seen on the fourteenth day, namely, about three or four o'clock a.m., when the system is most languid.*" (See "Approaching End of the Age," by Grattan Guinness, pp. 258 to 269, wherein this is quoted.)

This is pure "soothsaying" by *cyclic* calculations, and it is connected with Chaldean astrolatry and astrology. Thus materialistic Science —

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medicine, *the most materialistic of all* — applies our occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in nature, and yet must needs pooh-pooch the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, ichthyology and ornithology, as in the Kingdom of the Animal, mammalia and man — why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that "in health the human pulse is more frequent *in the morning than in the evening for six days out of seven*; and that on the *seventh day it is slower*." (*Ibid. Edinb. Med. and Surg. Journal*, Jan. 1843.) Why, then, should not an Occultist show the same in cosmic and terrestrial life in the pulse of the planet and races? Dr. Laycock divides life by *three great septenary periods*; the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years, or four times seven. He subdivides the first into *seven distinct stages*, and the other two into *three minor periods*, and says that "The fundamental unit of the greater periods is *one week of seven days, each day being twelve hours*"; and that "single and compound *multiples* of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals, with those of man himself, the highest of the vertebrate*." If Science does this, why should the latter scorn the Occult information, namely, that (speaking Dr. Laycock's language) "*one week of the manvantaric (lunar) fortnight, of fourteen days (or seven manus), that fortnight of twelve hours in a day representing seven periods or seven races — is now passed?*" This language of science fits our doctrine admirably. We (mankind) *have* lived

To all of which Mr. Grattan Guinness, the author of "The Approaching End of the Age," says very pertinently, as he defends Biblical Chronology, "And man's life . . . is *a week, a week of decades*. 'The days of our years are threescore years and ten.' Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity, a law of completion in weeks*" (p. 269). Without accepting the conclusions, and especially the premises of the learned Founder of "the East London Institute for Home and Foreign Missions," the writer accepts and welcomes his researches in the occult chronology of the Bible. Just as, while rejecting the theories and hypotheses of modern Science and its generalizations, we bow before its great achievements in the world of the physical, or in all the minor details of material nature.

There is most assuredly an occult "chronological system in Hebrew Scripture" — the *Kabala* being its warrant; there is in it "a system of weeks" — which is based on the archaic Indian system, which may still be found in the old Jyotisha.\* And there are in it cycles of "the *week of days*," of the "*week of*

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over "*a week of seven days, each day being twelve hours*," since three and a half races are now gone for ever, the fourth is submerged, and we are now in the Fifth Race.

\* See for the length of such cycles or *Yugas* in Vriddha Garga and other ancient astronomical Sections (Jyotisha). They vary from the cycle of five years — which Colebrooke calls "the cycle of the Vedas," specified in the institutes of Parasâra, "and the basis of calculation for larger cycles" (*Miscell. Essays*, Vol. I, pp. 106 and 108) — up to the Mahayuga or the famous cycle of 4,320,000 years.

months," of years, of centuries, and even of millenniums, decamillenniums, and more, or "the week of years of years."\* But all this can be found in the archaic doctrine. And if this common source of the chronology in every Scripture, however *veiled*, is denied in the case of the Bible, then the six days, and a Sabbath, the seventh, can hardly disconnect *Genesis* from the Purânîc Cosmogonies. For the first "Week of Creation" shows the septiformity of its chronology and thus connects it with Brahmâ's "Seven Creations." The able volume from the pen of Mr. Grattan Guinness, in which he has collected on some 760 pages every proof of that septiform calculation, is good evidence. For if the Bible chronology is, as he says, "regulated by the law of weeks," and if it is septenary, whatever the measures of the creation week and the length of its days; and if, finally, "the Bible system includes weeks on a great variety of scales," then this system is shown to be identical with all the pagan systems. Moreover, the attempt to show that 4,320 years (in lunar months) elapsed between "Creation" and the Nativity, is a clear and unmistakable connection with the 4,320,000 of the Hindu Yugas. Otherwise, why make such efforts to prove that these figures, which are pre-eminently Chaldean and Indo-Aryan, play such a part in the New Testament? We shall prove it now still more forcibly.

Let the impartial critic compare the two accounts — the

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\* The Hebrew word for "week" is *Seven*; and any length of time divided by *Seven* would have been a "week" in their day, even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

Vishnu Purâna and the Bible — and he will find that the "seven creations" of Brahmâ are at the foundation of the "week" of creation in *Genesis* i. The two allegories are different, but the systems are all built on the same foundation-stone. The Bible can be understood *only by the light of the Kabala*. Take the *Zohar*, the "Book of Concealed Mystery," however now disfigured, and compare. The seven Rishis and the fourteen Manus of the seven Manvantaras — issue from Brahmâ's head; they are his "mind-born sons," and it is with them that begins the division of mankind and its races from the Heavenly man, "the Logos" (the manifested), who is Brahmâ Prajâpati. Says (V. 70 in) the "Ha Idra Rabba Qadisha" (the Greater Holy Assembly) of the skull (head) of Macroprosopus, the ancient One† (*Sanat*, an appellation of Brahmâ), that in every one of his hairs is a "hidden fountain issuing from the concealed brain." "And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it (which is the manifest QUATERNARY, the *Tetragrammaton*) his brain is

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† Brahmâ creates in the first Kalpa (day one) various "sacrificial animals" *pasu* — or the celestial bodies and the Zodiacal signs, and plants *which* he uses *in sacrifices* at the opening of *Treta* Yuga. The esoteric meaning of it shows him proceeding cyclically and creating astral prototypes on the *descending spiritual arc* and then on the *ascending physical arc*. The latter is the sub-division of a *two-fold* creation, subdivided again into seven descending and seven ascending degrees of spirit falling, and of matter ascending — the inverse of what takes place (as in a mirror which reflects the right on the left side) in this manvantara of ours. It is the same, *esoterically*, in the Elohistic *Genesis* (chap. i.), and in the Jehovistic *copy*, as in Hindu cosmogony.

formed; and thence that brain goeth into THIRTY and TWO paths" (or the *triad* and the *duad*, or again 432). And again: (V. 80) "Thirteen curls of hair exist on the one side and on the other of the skull" — *i.e.*, six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female, "and through them commenceth the division of the hair" (the division of things, Mankind and Races).

"We six are lights which shine forth from a *seventh* (light)," saith Rabbi Abba; "*thou art the seventh light*" (the synthesis of us all, he adds, speaking of *Tetragrammaton* and his seven "companions," whom he calls "the eyes of Tetragrammaton.")

TETRAGRAMMATON is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, *i.e.*, made himself *fourfold*, or the manifest *Quaternary* (see Vishnu Purâna, Book I. ch. V.); and who, after that, is re-born in the *seven* Rishis, his *Manasaputras*, "mind-born sons," who became later, 9, 21 and so on, who are all said to be born from various parts of Brahmâ.\*

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\* It is very surprising to see theologians and Oriental scholars express indignation at the "*depraved* taste of the Hindu mystics" who, not content with having *invented* the "Mind-born" Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind *spring from various parts of the body of their primal Progenitor* — Brahmâ (see Wilson's footnote in his *Vishnu Purâna*, Vol. I., p. 102). Because the average public is unacquainted with the Kabala, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the Kabala, now so ably translated by several scholars, and he will find that the Tetragrammaton,

There are two *Tetragrammatons*: the Macro and the Microprosopus. The first is the *absolute* perfect Square, or the TTRACTIS within the Circle, both abstract conceptions, and is therefore called AIN — the Non-being, *i.e.*, illimitable or absolute *Be-ness*. But when viewed as Microprosopus, or the "Heavenly man," the manifested Logos, he is the *triangle in the square* — the *sevenfold cube* not the fourfold, or the plane Square. For it is written in the same "Greater Holy Assembly" — (83): "And concerning this, the children of Israel wished to know in their minds, like as it is written (*Exod. xvii. 7.*): 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?† (*Where did they distinguish* between Microprosopus, who is called Tetragrammaton, and between Macroprosopus,

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which is the Hebrew IHVH, is also both the "Sephirothal Tree" — *i.e.*, it contains all the Sephiroth except Kether, the crown — and the united *body* of the "Heavenly man" (Adam Kadmon) from whose limbs emanate the Universe and everything in it. Furthermore, he will find that the idea in the Kabalistic Books (the chief of which in the *Zohar* are the "Books of Concealed Mystery," of the "Greater," and the "Lesser Holy Assembly") is entirely phallic and far more crudely expressed than is the four-fold Brahmâ in any of the Purânas. (See "*Kabala Unveiled*," by Mr. S. L. Mathers, Chap. xxii., concerning the remaining members of Microprosopus).

For, this "Tree of Life" is also the "tree of knowledge of good and evil," whose chief mystery is that of human procreation. It is a mistake to regard the Kabala as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the Bible, and is *more esoteric* than is the latter.

† Simplified in the English Bible to: "Is the Lord (! !) among us, or not?" (See *Exodus xvii. 7.*)

who is called AIN, *Ain* the negatively existent?) ""

Therefore, Tetragrammaton is the THREE *made* four and the FOUR *made* three, and is represented on this Earth by his seven "companions," or "Eyes" — the "Seven eyes of the Lord." Microprosopus is, at best, only a *secondary* manifested Deity. For, verse 1,152 of the "Greater Holy Assembly" (Kabala) says

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"We have learned that there *were ten* (companions) who entered into the *Sod*, ('mysterious assembly or mystery'), and that *seven only* came forth"† (*i.e.*, 10 for the unmanifested, 7 for the manifested Universe.)

1,158. "And when Rabbi Shimeon revealed the *Arcana* there were found none present there save those (seven companions) . . . 1,159. And Rabbi Shimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii., 9, 'These are the seven eyes (or principles) of Tetragrammaton,' ' — *i.e.*, the four-fold Heavenly man, or pure spirit, is resolved into Septenary man, pure matter and Spirit.

Thus the Tetrad is *Microprosopus*, and the latter is the male-female Chochmah-Binah, the 2d and 3d Sephiroth. The Tetragrammaton is the very essence of number Seven, in its

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\* See *Kabala Denudata*, by S. Liddell MacGregor Mathers, F.T.S., p. 121.

† Translators often render the word "companion" (angel, also adept) by "*Rabbi*," as the Rishis are called *gurus*. The "*Zohar*" is, if possible, more occult than the Books of Moses; to read the "Book of Concealed Mystery" one requires the keys furnished by the genuine "Chaldean Book of Numbers," which is not extant.

terrestrial significance. Seven stands between four and nine — the basis and foundation (astrally) of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to Zaccharias and especially to the Epistle of Peter (I P. ii. 2-5) ought to be conclusive. In the old symbolism, man, chiefly the *inner* Spiritual man is called "a stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. Therefore a "stone with seven eyes" on it can only mean what we say, *i.e.*, a man whose constitution or ("principles,") is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. This number is the factor, *sine qua non*, in the production of occult astral phenomena.

Thus, if the chemical elements are arranged in groups according to their atomic weights, they will be found to constitute a series of groups of seven; the first, second, etc., members of each group bearing a close analogy in *all* their properties to the corresponding members of the next group. The following table, copied from Hellenbach's *Magie der Zahlen*, exhibits this law and fully warrants the conclusion he draws in the following words: "We thus see that chemical variety, so far as we can grasp its inner nature, depends upon numerical relations, and we have further found in this variety a ruling law for which we can assign no cause; we find a law

of periodicity governed by the number *seven*."

Row	Group I.	Group II.	Group III.	Group IV.	Group V.	Group VI.	Group VII.	Group VIII.
1	H <sub>1</sub>							
2	Li 7	Be 9/3	B 11	C 12	N 14	O 16	Fl 19	---
3	Na 23	Mg 24	Al 27/3	Si 28	P 31	S 32	Cl 35/4	---
4	K 39	Ca 40	— 44	Ti 48	V 51	Cr 52/4	Mn 54/5	[Fe 56. Co 58/6 [Ni 58. Cu 63/3
5	Cu 63/3	Zn 65	Ga 68/2	— 72	As 75	Se 78	Br 79/3	---
6	Rb 85/2	Sr 87/2	Y 89/3	Zr 90	Nb 94	Mo 96	— 100	[Ru 103 Rh 104 [Pd 106 Ag 107/6
7	Ag 107/6	Cd 112/6	In 113/4	Sn 118	Sb 122	Te 125	J 126/5	---
8	Cs 132/5	Ba 136/8	La 139	Ce 140	Di 144	---	---	---
9	---	---	---	---	---	---	---	---
10	Au 197	Hg 200	Tl 204	Pb 206	Bi 210	---	---	[Os 196. Ir 196/7 [Pt 196/7. Au 197

The eighth column in this list is, as it were, the *octave* of the first, containing elements almost identical in chemical and other properties with those in the first; a phenomenon which accentuates the septenary law of periodicity. For further details the reader is referred to Hellenbach's work, where it is also shown that this classification is confirmed by the spectroscopic peculiarities of the elements.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach:—

"It has been established that, from the standpoint of

phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i.e.*, that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered."

Verily, then, as Rabbi Abbas said: "We are six lights which shine forth from a seventh (*light*); thou (Tetragrammaton) art the seventh light (the origin) of us all;" (V. 1,160) and — "For assuredly there is no stability in those six, save what they derive from the seventh. For ALL THINGS DEPEND FROM THE SEVENTH." (V. 1,161. Kabala, "The Greater Holy Assembly.")

The (ancient and modern) Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions — political, social and religious — were (and still are) shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six "Priests of the House" seemingly synthesized in the seventh,

who is a woman, the "PRIESTESS MOTHER." Compare this with the "seven great officiating priests" spoken of in *Anugîtâ*, the name given to the "seven senses," exoterically, and to the seven human principles, *esoterically*. Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla (the Antipodes, America) and there marrying Ulûpi, the daughter of the Nâga (or rather *Nargal*) King? But to the Zuñi priests.

These receive an annual tribute, to this day, of corn of seven colours. Undistinguished from other Indians during the whole year, on a certain day, they come out (the six priests and one priestess) arrayed in their priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region. Thus, the white represents the East, because from the East comes the first Sun-light; the yellow, corresponds to the North, from the colour of the flames produced by the *aurora borealis*; the red, the South, as from that quarter comes the heat; the blue stands for the West, the colour of the Pacific Ocean, which lies to the West; black is the colour of the nether underground region — darkness; corn with grains of all colours on one ear represents the colours of the upper region — of the firmament, with its rosy and yellow clouds, shining stars, etc. The "speckled" corn — each grain containing all the colours — is that of the "Priestess-Mother": woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun — the Great Deity — whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became an Indian Zuñi, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

Seven is also the great magic number. In the occult records the weapon mentioned in the Purânas and the *Mahabhârata* — the *Agneyâstra* or "fiery weapon" bestowed by Aurva upon his chela Sagara — is said to be built of seven elements. This weapon — supposed by some ingenious Orientalists to have been a "rocket" (!) — is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his *Specimens of the Hindu Theatre*, and finally fails to explain it. He can make nothing out of the *Agneyâstra*.

"These weapons," he argues, "are of a very unintelligible character. Some of them are wielded as missiles; but, in general, they appear to be mystical powers exercised by the individual — such as those of paralysing an enemy, or locking his senses fast in sleep, or bringing down storm, and rain, and fire, from heaven. (*Vide supra*, pp. 427 and 428.) . . . They assume celestial shapes, endowed with human faculties. . . . The *Râmâyana* calls them the Sons of Krisâswa" (p. 297).

The Sastra-devatâs, "gods of the divine weapons," are no more *Agneyâstra*, the weapon, than the gunners of modern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as



he himself says of the armiform progeny of Krisâswa, "the allegorical origin of the (Agneyâstra) weapons is, undoubtedly, the more ancient."\* It is the fiery javelin of Brahmâ.

The seven-fold Agneyâstra, like the *seven* senses and the "seven principles," symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following section will tell.

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\* It is. But *Agneyâstra* are fiery "missile weapons," not "edged" weapons, as there is some difference between *Sastra* and *Astra* in Sanskrit.

## F

### The Seven Souls of the Egyptologists

If one turns to those wells of information, "*The Natural Genesis*" and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that "the student of Böhme's books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the mediæval mysteries;"† and adds —

"The followers of Böhme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the Wisdom‡ of the past (or of the broken links), and are unable to recognise the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the Theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of

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† The Natural Genesis, Vol. I. pp, 318-319.

‡ Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

*Hermes Trismegistus*.<sup>\*</sup> No matter whether these teachings are called Illuminist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.<sup>†</sup> When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.<sup>‡</sup> It is useless for us to read our later thought into the earliest types of expression, and then say the ancients meant that.<sup>§</sup> Subtilized interpretations which have become

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<sup>\*</sup> This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

<sup>†</sup> Ay; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else; and only 50,000 years ago?

<sup>‡</sup> Precisely: and this is just what the Theosophists do. They have never claimed, "original inspiration," not even as mediums, but have always pointed, and do now point to the "primary signification" of the symbols, which they trace to other countries, older even than Egypt; *significations*, moreover, which emanate from a hierarchy (or hierarchies, if preferred) of *living wise men*, mortals, notwithstanding that Wisdom, who reject every approach to *supernaturalism*.

<sup>§</sup> But where is the proof that the ancients did not mean precisely that which the theosophists claim? Records exist for what they say, just as other records exist for what Mr. G. Massey says. His interpretations are very correct, but equally one-sided. Surely nature has more than one

doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge.<sup>\*\*</sup>

But the able author of the "Book of the Beginnings" and of "*The Natural Genesis*" does — very fortunately, for us — quite the reverse. He demonstrates most triumphantly our Esoteric (Buddhist) teachings, by showing them identical with those of Egypt. Let the reader judge from his learned lecture on "The Seven Souls of Man."†† Says the author: —

"The first form of the mystical SEVEN was seen to be figured in heaven by the Seven large stars of the *great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the Seven Elemental Powers."

Just so, for the Hindus place in the *great Bear* their seven

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*physical aspect*; for astronomy, astrology, and so on, are all on the physical, not the spiritual plane.

<sup>\*\*</sup> It is to be feared that Mr. Massey has not succeeded. We have our followers as he has his followers, and materialistic Science steps in and takes little account of both his and our speculations!

†† The fact that this learned Egyptologist does not recognise in the doctrine of the "Seven Souls," as he terms our *principles*, or "metaphysical concepts," but "the primitive biology or physiology of the Soul," does not invalidate our argument. The lecturer touches on only two keys, those that unlock the astronomical and the physiological mysteries of esotericism, and leaves out the other five. Otherwise he would have promptly understood that what he calls the *physiological* divisions of the living Soul of man, are regarded by theosophists as also psychological and spiritual.

primitive Rishis and call this constellation the abode of the *Saptarishi*, *Riksha* and *Chitra-Sikhandinas*. But whether it is only an astronomical myth or a primordial mystery, having a deeper meaning than it bears on its surface, is what their adepts claim to know. We are also told that "the Egyptians divided the face of the sky by night into seven parts. The primary Heaven was seven-fold." So it was with the Aryans. One has but read the Purânas about the beginnings of Brahmâ, and his "Egg" to see it. Have the Aryans taken the idea from the Egyptians? — "The earliest forces," proceeds the lecturer, "recognized in nature were reckoned as seven in number. These became seven elementals, devils (?) or later, divinities. Seven properties were assigned to nature, as matter, cohesion, fluxion, coagulation, accumulation, station, and division and *seven elements or souls to man.*"

All this was taught in the esoteric doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven*, not two, or at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as psychic nature, and were made referable to metaphysics and psychology as much as to physiology. "The principle of *sevening*" — as the author says — "was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*"; and it was so used. For "the seven Souls of the Pharaoh are often mentioned in the Egyptian texts. . . . *Seven Souls or principles in man were identified by our British Druids.* . . . The Rabbins also ran the number of souls up to seven; so, likewise, do the Karens of India. . . ."

And then, the author tabulates the two teachings — the Esoteric and the Egyptian, — and shows that the latter had the same series and in the same order.

(Esoteric) Indian	Egyptian
1. Rupa, body or element of form.	1. Kha, body.
2. Prana, the breath of life.	2. Ba, the Soul of Breath.
3. Astral body.	3. Khaba, the shade.
4. Manas—or Intelligence.	4. Akhu, Intelligence or Perception.
5. Kama—rupa, or animal soul.	5. Seb, ancestral Soul.
6. Buddhi, Spiritual Soul.	6. Putah, the first intellectual father.
7. Atma, pure spirit.	7. Atmu, a divine or eternal soul.

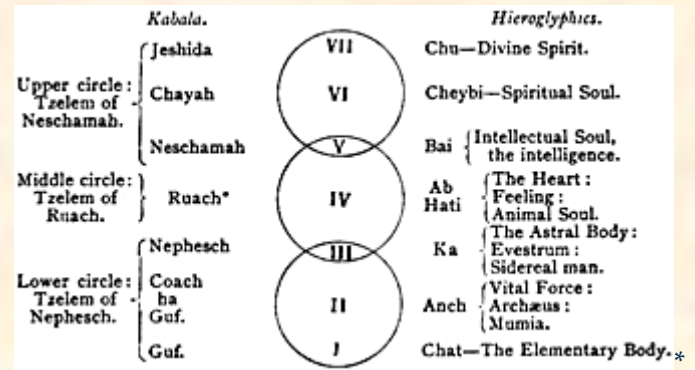
Further on, the lecturer formulates these seven (Egyptian) souls, as (1) The Soul of Blood — the *formative*; (2) The Soul of Breath — "that *breathes*"; (3) The Shade or Covering Soul — "that *envelopes*"; (4) The Soul of Perception — "that *perceives*"; (5) The Soul of Pubescence "that *procreates*"; (6) The Intellectual Soul — "that *reproduces intellectually*"; and (7) The Spiritual Soul — "that is *perpetuated permanently*."

From the exoteric and physiological standpoint this may be very correct; it becomes less so from the esoteric point of view. To maintain this, does not at all mean that the "Esoteric Buddhists" *resolve men into a number of elementary Spirits*, as Mr. G. Massey, in the same lecture, accuses them of maintaining. No "Esoteric Buddhist" has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows "become spiritual beings in another world," or "seven potential spirits or elementaries of another life." What is maintained is simply that every time the immortal *Ego* incarnates it becomes,

as a total, a compound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. G. Massey adds: — "The seven souls (our "Principles") are often mentioned in the Egyptian texts. The moon god, Taht-Esmun, or the later sun god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls (we say "principles") . . . . The seven stars in the hand of Christ in the Revelation, have the same significance," etc.

And a still greater one, as these stars represent also the *seven keys* of the Seven Churches or the SODALIAN MYSTERIES, cabalistically. However, we will not stop to discuss, but add that other Egyptologists have also found out that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the "Sphinx" (Munich) Herr Franz Lambert gives incontrovertible proof of his conclusions from the "Book of the Dead" and other Egyptian records. For details the reader must be referred to the articles themselves, but the following diagram, summing up the author's conclusions, is demonstrative evidence of the identity of Egyptian psychology with the septenary division in "Esoteric Buddhism."

On the left hand side the Kabalistic names of the corresponding human principles are placed, and on the right the hieroglyphic names with their renderings as in the diagram of F. Lambert.



This is a very fair representation of the number of the "principles" of Occultism, but much confused; and this is what we call the 7 principles in man, and what Mr. Massey calls "Souls," giving the same name to the Ego or the *Monad* which reincarnates and *resurrects*, so to speak, at each rebirth, as the Egyptians did, namely — "the Renewed." But how can Ruach (Spirit) be lodged in Kama-rupa? What does Böhme, the Prince of all the mediæval Seers, say?

"We find Seven especial properties in nature whereby this only Mother works all things" (which he calls — fire, light, sound (the upper three) and *desire, bitterness, anguish*, and *substantiality*, thus analysing the lower in his own mystic way) . . . "whatever the six forms are spiritually, that the seventh,

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\* There seems a confusion — lasting for many centuries — in the minds of Western Kabalists. They call *Ruach* (Spirit) what we call *Kama-rupa*; whereas, with us *Ruach* would be the "Spiritual Soul" *Buddhi*, and *Nephesh* the 4th principle, the Vital, Animal Soul. Eliphas Levi falls into the same error.

the body (or substantiality), is essentially." These are the seven forms of the Mother of all Beings from whence all that is in this world is generated,\* and again in *Aurora xxiv. p. 27* (quoted in *Natural Genesis*) — "The Creator hath in the body of this world generated himself as it were *creaturely* in his qualifying Fountain Spirits, and all the stars are . . . God's powers, and the whole body of the world consisteth in the seven qualifying or Fountain Spirits."

This is rendering in mystical language our theosophical doctrine. . . But how can we agree with Mr. G. Massey when he states that —

"The Seven Races of men that have been sublimated and made Planetary (?) by Esoteric Buddhism,† may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails." . . . Each of these descriptions, allegorical and even perverted in their later form — is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-Human evolution of the water-men "terrible and bad" by *unaided* Nature through millions of years, as previously described. But we deny point blank the assertion made that "these were never real races," and point to the Archaic Stanzas for our answer. It is easy to infer and to say that our "instructors have mistaken these shadows of the Past,

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\* *Signatura rerum* xiv. ps. 10, 15 *et seq.*

† This is indeed news! It makes us fear that the Lecturer had never read "Esoteric Buddhism" before criticising it, as there are too many such misconceptions in his notices of it

for things human and spiritual"; but that "they are neither, and never were either," it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoïd ancestor. What the Lecturer takes for a "mode of expression" and nothing more, in the Egyptian Ritual, we take as having quite another and an important meaning. Here is one instance. Says the Ritual, the "Book of the Dead" —

"I am the mouse." "I am the hawk." "I am the ape." . . . "*I am the crocodile whose Soul Comes FROM MEN.*" "*I am the Soul of the Gods.*" Of these last two sentences, one: "whose soul comes from men" — is explained by the Lecturer, who says parenthetically, "*that is, as a type of intelligence,*" and the other: "*I am the Soul of the Gods,*" as meaning, "the Horus, or Christ, as the outcome of all."

The occult teaching answers: "It means far more." . . .

It gives first of all a corroboration of the teaching that, while the human monad has passed on globe A and others, in the First Round, through all the three kingdoms — the mineral, the vegetable, and the animal — in this our Fourth Round, every mammal has sprung from Man if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two races, can be regarded as Man. But it must be so called; for, in the esoteric language, it is not the form of flesh, blood, and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.

The lecture referred to, however, much as it opposes "Esoteric Buddhism" and its teachings, is an eloquent answer to those who have tried to represent the whole as a newfangled doctrine. And there are many such, in Europe, America, and even India. Yet, between the esotericism of the old Arhats, and that which has now survived in India among the few Brahmins who have seriously studied their Secret Philosophy, the difference does not appear so very great. It seems centred in, and limited to, the question of the order of the evolution of cosmic and other principles, more than anything else. At all events it is no greater divergence than the everlasting question of the *filioque* dogma, which since the XIIth. century has separated the Roman Catholic from the older Greek Eastern Church. Yet, whatever the differences in the forms in which the septenary dogma is presented, the substance is there, and its presence and importance in the Brahminical system may be judged by what one of India's learned metaphysicians and Vedantic scholars says of it: —

"The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunams for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual

development of the rays of the spectrum. While the four-fold classification is amply sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of 'the trans-Himalayan esoteric doctrine.' In fact, it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness."\*

The above is perfectly correct, save, perhaps, one point. The "sevenfold classification" in the esoteric system has never been

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\* *The Theosophist*, 1887 (Madras).

claimed (to the writer's knowledge) by any one belonging to it, as "the peculiar property of the Trans-Himalayan esoteric doctrine"; but only as having survived in that old school alone. It is no more the property of the *trans*, than it is of the *cis*-Himalayan esoteric doctrine, but is simply the common inheritance of all such schools, left to the sages of the Fifth Root Race by the great Siddhas\* of the Fourth. Let us remember that the Atlanteans became the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their fall, the submersion of their continent having been brought on by it. What is claimed is simply the fact that the wisdom imparted by the "Divine Ones" — born through the *Kriyasakti powers* of the Third Race before its Fall and Separation into sexes — to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connection with the Brahminical Logos than with the

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\* According to *Svetâsvatara-Upanishad* (357) the Siddhas are those who are possessed from birth of *superhuman* powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the "spirits" (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

Buddhist Logos," since both are identical, whether the one "Logos" is called *Eswara* or *Avalôkitêsvara*, Brahmâ or Padmapani. These are, however, very small differences, more fanciful than real, in fact. Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Advaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryâsanga (the Yogâchârya School) and Mahâyana, who are twitted in their turn by their correligionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Sankarachârya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the *Anugîtâ*.† There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion, "in which fancies are the gadflies and mosquitoes, in which grief

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†"The Sacred Books of the East," vol. viii. *Anugîtâ*, p. 284, *et seq.*

and joy are cold and heat, in which delusion is the blinding darkness, avarice, the beasts of prey and reptiles, and desire and anger are the obstructors." . . . The sage describes the entrance into and exit from the forest (a symbol for man's lifetime) and also that forest itself:\*

"In that forest are seven large trees (the Senses, Mind and Understanding, or Manas and Buddhi included), seven fruits and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours."

"The senses," says the commentator, "are called trees, as being producers of the fruits . . . pleasures and pains; the *guests* are the powers of each sense personified — they receive the fruits above described; the hermitages are the trees, in which the guests take shelter. The seven forms of concentration are the exclusion from the self of the seven functions of the seven senses, etc., already referred to; the seven forms of initiation refer to the initiation into the higher life . . . by repudiating as not one's own the actions of each member out of the group of seven." (See Khândagya, p. 219, and Com.)

The explanation is harmless, if unsatisfactory.

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\* I propose to follow here the text and the editor's commentaries, who accepts Arjuna Misra and Nilakantha's *dead-letter explanations*. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if an *Initiate*, would not.

Says the Brâhmana continuing his description: —

"That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours, and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours. That forest is filled with trees producing flowers and fruits of one colour and fragrant. That forest is filled (instead of seven) with two large trees producing numerous flowers and fruits of undistinguished colours (*mind and understanding — the two higher senses, or theosophically, 'Manas-Buddhi'*). Here is one Fire (Self) here connected with the Brahman† and having a good mind (or *true knowledge*, according to Arjuna Misra). And there is fuel here, namely, the five senses (or human passions). The Seven (*forms of*) emancipation from them are the Seven (*forms of*) initiation. The qualities are the fruits. . . . There, the great Sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which *intelligence is the tree*, and emancipation the fruit, and which possesses shade (*in the form of*) tranquillity, which depends on Knowledge, which has contentment for its water, and the KSHETRAGNA (the "*Supreme SELF*," says

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† The English editor explains here, saying, "I presume devoted to the Brâhman." This would be a very poor devotion, indeed, in the accomplishment of the gradually emancipating process of Yoga. We venture to say that the "Fire" or Self is the higher real SELF "connected with," that is to say *one with Brahma*, the One Deity. The "Self" separates itself no longer from the universal Spirit.



Krishna, in the Bhagavad Gîtâ, p. 102 *et seq.*) within for the Sun."

Now, all the above is very plain, and no theosophist, even among the least learned, could fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The "great sages" who "receive hospitality" are explained as meaning *the senses*, "which, having worked *as unconnected with the self* are finally absorbed into it." But one fails to understand, if the senses are "unconnected" with the "Higher Self," in what manner can they be "absorbed into it." One would think, on the contrary, that just because the personal senses gravitate and strive to be connected with the *impersonal* Self, that the latter, which is FIRE, burns the lower five and purifies thereby the higher two, "mind and understanding" or the higher aspects of *Manas*\* and *Buddhi*. This is quite apparent from the text. The "great sages" *disappear* after having "been worshipped." Worshipped by whom if they (the presumed senses) are "unconnected with the self"? By MIND, of course; by Manas

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\* As Mahat (universal intelligence) is first born, or manifests, as Vishnu, and then, when it falls into matter and develops self-consciousness, it becomes Egoism, Selfishness, so *Manas* is of a dual nature. It is respectively under the sun and moon, for as Sankarachârya says "The moon is the mind, and the sun the understanding." The sun and moon are the deities of our planetary Macrocosmos, and therefore Sankara adds that "the mind and the understanding are the respective deities of the (human) organs" (*vide* Brihadâraryaka, pp. 521, *et seq.*) This is perhaps why Arjuna Misra says that the moon and the *Fire* (the self, the sun) constitute the universe.

(in this case merged in the *sixth sense*) which is not, and cannot be, the Brahman, the SELF, or Kshetragna — the soul's spiritual sun. Into the latter, in time, Manas itself must be absorbed. It has worshipped "great sages" and given hospitality to *terrestrial* wisdom: but once that "another forest shone forth" upon it, it is Intelligence (*Buddhi*, the 7th sense, but 6th principle) which is transformed into *the tree* — that tree whose fruit is emancipation — which finally destroys the very roots of the Aswattha tree, the symbol of *life* and of its illusive joys and pleasures. And therefore, those who attain to that state of emancipation have, in the words of the above-cited sage, "no fear afterwards." In this state "the end cannot be perceived because it extends on all sides."

"There always dwell seven females there," he goes on to say, carrying out the imagery. These females, who, according to Arjuna Misra, are the Mahat, Ahamkara and five Tanmâtras, have always their faces turned downwards, as they are obstacles in the way of spiritual ascension.

". . . . In that same (Brahman, the 'Self') the Seven perfect Sages, together with their chiefs, abide and again emerge from the same. Glory, brilliance and greatness, enlightenment, victory, perfection and power — these seven rays follow after this same Sun (Kshetragna, the Higher Self). . . . Those whose wishes are reduced (unselfish). . . . whose sins (passions) are

burnt up by restraint, merging the Self in the Self\* devote themselves to Brahman. Those people who understand the forest of Knowledge (Brahman, or SELF) praise tranquillity. And aspiring to that forest, they are (re-) born so as not to lose courage. Such indeed, is this holy forest . . . . and understanding it, they (the Sages) act accordingly, being directed by the KSHETRAGNA. . . ."

No translator among the Western Orientalists has yet perceived in the foregoing allegory anything higher than mysteries connected with sacrificial ritualism, penance, or ascetic ceremonies, and *Hatha Yoga*. But he who understands symbolical imagery, and hears the voice of SELF WITHIN SELF, will see in this something far higher than mere ritualism, however often he may err in minor details of the philosophy.

And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves — are all liable to err. Thus mistakes have been made in "Isis Unveiled," in "Esoteric Buddhism," in "Man," in "Magic: White and Black,"

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\* "The body in the Soul," as Arjuna Misra is credited with saying, or rather the "Soul in the Spirit," and on a still higher plane of development: "the SELF or Atman in the Universal Self."

etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, "This is verily a work without sin or blemish in it!" But, so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, was to show that the Septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, mediæval, and modern writers. What the former said, was well said; what the latter repeated, was generally distorted. An instance: Read the "Pythagorean Fragments," and compare the Septenary man as given by the Rev. G. Oliver, the learned mason, in his "Pythagorean Triangle" (ch. on "*Science of Numbers*," p. 179).

He speaks as follows: —

"The Theosophic Philosophy counted SEVEN *properties* (or principles), in Man, viz.: —

(1) The divine golden Man;

- (2) The inward holy body from fire and light, like pure silver;
- (3) The elemental man;
- (4) The mercurial paradisiacal man;
- (5) The martial Soul-like man;
- (6) The passionate man of desires;
- (7) The Solar man; a witness to and inspector of the wonders of the Universe. They had also *seven fountain Spirits, or Powers of Nature.*"

Compare this jumbled account and distribution of Western theosophic philosophy with the latest theosophic explanations by the Eastern School of Theosophy, and then decide which is the more correct. Verily: —

"Wisdom hath builded her house,  
She hath hewn out her *seven pillars.*" — (*Prov. ix, 1.*)

As to the charge that our School has not adopted the Seven-fold classification of the Brahmins, but has confused it, it is quite unjust. To begin with, the "School" is one thing, its exponents (*to Europeans*) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Pragna* (consciousness); and, above all, to realize thoroughly *what Pragna is*, in the Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting

for the process by which a certain knowledge, through *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this plane*, by something he knows nothing about on the other planes; *i.e.*, to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old, classification was adopted by the Theosophists, of which classifications there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the Seven Liberal and the Seven Accursed Sciences — or the Seven Arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptance of the term.

BOOK II — PART III

ADDENDA

**SCIENCE AND THE SECRET  
DOCTRINE CONTRASTED**

"The knowledge of this nether world —  
Say, friend, what is it, false or true?  
The false, what mortal cares to know?  
The true, what mortal ever knew?"

ADDENDA TO BOOK II

§ I

**ARCHAIC, OR MODERN ANTHROPOLOGY?**

WHENEVER the question of the origin of man is offered seriously to an unbiassed, honest, and earnest man of science, the answer comes invariably: — "WE DO NOT KNOW." De Quatrefages, in his agnostic attitude, is one of such anthropologists.

This does not imply that the rest of the men of science are neither fair-minded nor honest, as in such case our remark would be questionably discreet. But, it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of modern thought all guilty of flagrant misrepresentation of the facts? No one says this — but there are a few very exceptional cases. However, the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thorough-going supporter of Darwinism in his "Religion and Science." This clerical writer goes so far as to

regard *Matter* — after receiving its "primal impress" — as the unaided evolver of all cosmic phenomena. This view only differs from that of Hæckel, in postulating a hypothetical deity at "the back of beyond," a deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more the Theological God than that of Kant. Bishop Temple's truce with Materialistic Science is, in our opinion, impolitic — apart from the fact that it involves a total rejection of the Biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our "learned" age, we Occultists can but smile. But how about loyalty to the Masters such theological truants profess to serve, Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter answers to our question, in the person of its best representatives "We do not know;" — yet the majority of these act as though Omniscience was their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on that question, each seeking to have his own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748 down to Hæckel in 1870, theories on the origin of the human Race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. G. St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Hæckel, Filippi, Vogt, Huxley, Agassiz, etc., etc., each evolved a more

or less scientific hypothesis of genesis. De Quatrefages arranges them in two principal groups — one holding to a *rapid*, and the other to a very *gradual transmutation*; the former, favouring a new type (man) produced by a being entirely different; the latter teaching the evolution of man by progressive differentiation.

Strangely enough, it is from the most scientific of these authorities that the most unscientific of all the theories upon the subject of the origin of man has hitherto emanated. This is so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an Ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For —

"It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles *man cannot be considered as the descendant of any simian type whatever.*"\*

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull

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\* "*The Human Species*," p. 111, by de Quatrefages. The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later." (*Ibid.*)

in the cases of Man and the Anthropoids, is fairly discussed by Schmidt ("*Doctrine of Descent and Darwinism*," p. 290). He admits that "*the ape as he grows becomes more bestial; man . . . more human*," and seems, indeed, to hesitate a moment before he passes on: *e.g.*, "This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can *scarcely* be elicited from it; and especially as to the doctrine of descent, this circumstance *seems* in no way decisive." The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common — though, so far, an absolutely theoretical — ancestor.

Even "Natural Selection" itself is with every day more threatened. The deserters from the Darwinian camp are many, and those who were at one time its most ardent disciples are, owing to new discoveries, slowly but steadily preparing to turn over a new leaf. In the "Journal of the Royal Microscopical Society" for October, 1886, one can read as follows: —

"PHYSIOLOGICAL SELECTION — Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or the segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life,

and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species. If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. . . . The author, in fine, regards mutual sterility, not as one of the effects of specific differentiation, but as the cause of it."\*

An attempt is made to show the above to be a complement of, and sequence to, the Darwinian theory. This is a *clumsy* attempt at best. The public will soon be made to believe that Mr. C. Dixon's "*Evolution without Natural Selection*" is also Darwinism — expanded, as the author certainly claims it to be!

But it is like splitting the body of a man into three pieces or various portions of man, and then maintaining that each portion is the identical man as he was before; only — expanded. Yet the author states on p. 79: — "Let it be clearly

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\* To this an editorial remark adds that an "F.J.B.," in the *Athenæum* — (No. 3069, Aug. 21, 1886, pp. 242-3) points out that naturalists have long recognised that there are "morphological" and "physiological" species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The "physiological selection" of morphological species is a confusion of ideas; that of physiological species "a redundancy of terms."

understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done is to explain certain phenomena . . . the more one studies Darwin's works, the more one is convinced of the truth of his hypothesis." (!!)

And before this, on p. 48, he alludes to: — "the overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections."

This does not prevent the learned author, however, from upsetting this theory as "triumphantly," and from even openly calling his work "Evolution *without* a Natural Selection," or, in so many words, with Darwin's fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence, the constant battle for life — the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions — necessitating a perpetual weeding out of the unfit. The *elite* of any stock thus sorted out, propagate the species and transmit their organic

characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." The real question at issue is: what CAUSE — combined with other secondary causes — produces the "variations" in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist's "spontaneous variations," and "*accidental divergencies*" are self-contradictory terms in a universe of "Matter, Force and NECESSITY." Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. The insufficiency of the Darwinists' mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers. It is an abuse of the reader's intelligence to write, as does Hæckel, of *blind* indifferent cells, "arranging themselves into organs." The esoteric solution of the origin of animal species is given elsewhere.

## The Occult and the Modern Doctrines

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species — one to which all other laws are subordinate and secondary — is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanian wisdom.\* A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards evolution as intelligently guided by the

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\* The "*principle of perfectibility*" of Nägeli; von de Baer's "*striving towards the purpose*"; Braun's "*Divine breath as the inward impulse in the evolutionary history of Nature*"; Professor Owen's "*tendency to perfectibility, etc.*" are all veiled manifestations of the universal guiding FOHAT, rich with the Divine and Dhyan-Chohanian thought.

UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanian energy, and not quite in the direct manner which the great pessimist describes.

It is this divergence among men of Science, their mutual, and often their *self-contradictions*, that gave the writer of the present volumes the courage to bring to light other and older teachings — if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, the "Secret Doctrine" has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical science and practical anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations of the zoologist and the physiologist alone. (Hæckel on "*Cell-Souls and Soul-Cells*.") This stupendous pretension comes from one, who, to prove his pithecoïd descent, has not hesitated to include among the ancestors of man the *Lemuridæ*; which have been promoted by him to the rank of *Prosimiæ, indeciduate mammals*, to which he very



incorrectly attributes a *deciduas* and a discoidal placenta.\* For this Hæckel was taken severely to task by de Quatrefages, and criticised by his own brother materialists and agnostics, as great, if not greater, authorities than himself, namely, by Virchow and du Bois-Reymond.†

Such opposition notwithstanding, Hæckel's wild theories are, to this day, called scientific and logical by some. The mysterious nature of Consciousness, of Soul, Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively *Protista*, and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures, the chances left for an impartial hearing of the doctrines of archaic Wisdom, are few indeed. The *educated* profane is told that "the social instincts of the lower animals have, of late, been regarded *as being clearly the origin of morals*, even of those of man" (!) and that our divine consciousness, our soul, intellect, and aspirations have "worked their way up from the lower

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\* *Vide infra*, M. de Quatrefages' *expose* of Hæckel, in § ii., "The Ancestors Mankind is offered by Science."

† Strictly speaking du Bois-Reymond is an *agnostic*, and not a materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further*, and admit the utterly incomprehensible nature of the psychical principle which it is *impossible to regard* as a mere outcome of material causes."

stages of the simple cell-soul" of the gelatinous Bathybius — (See Hæckel's "*Present Position of Evolution*" Notes), — and he seems to believe it. For such men, the metaphysics of Occultism must produce the effect that our grandest orchestral and vocal oratorios produce on the Chinaman: a sound that jars upon their nerves.

Yet, are our esoteric teachings about "angels," the first three *pre-animal* human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian "plastidular," or the inorganic "molecular Souls of the *Protista*"? Between the evolution of the spiritual nature of man from the above Amœbian Souls, and the alleged development of his physical frame from the protoplasmic dweller in the Ocean slime, there is an abyss which will not be easily crossed by any man in the *full* possession of his intellectual faculties. Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed with the habitual preconceived ideas of their professors. "The crown of the innovator is a crown of thorns": — said G. St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding their being proclaimed by Virchow, du Bois-Reymond, and others as the "*testimonium paupertatis* of natural Science."

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric philosophy, radically inconsistent as is their accepted anthropological system with the real facts of nature, — the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure materialistic doctrine admits of a direct refutation and appeal to the logic of facts. The idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic to the Occult teachings now given than even the Materialists. But as no worse fate can befall the exponents of Esoteric Anthro-*Genesis* than being openly called by their foes by their old and time-honoured names of "lunatics" and "ignoramuses," the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the existence itself of these "archaic theories" will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one "temple in the Universe" is in rare cases — *within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. And here our mutual position — that of Occultism and Modern Science — ought to be once for all defined.

We, Theosophists, would willingly bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, Quatrefages, Wallace, Agassiz, Butlerof, and several others, though we may not agree, from the stand-point of esoteric philosophy, with all they say. But nothing could make us consent to even a show of respect for the opinions of other men of science, such as Hæckel, Carl Vogt, or Ludwig Buchner, in Germany; or even of Mr. Huxley and his co-thinkers in materialism in England — the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass materialism often rises to the height of idiotic *naivetes* in his reasonings. One has but to read his "Pedigree of Man, and Other Essays" (*Aveling's transl.*) to feel a desire, in the words of Job, that his remembrance should perish from the earth, and that he "shall have no name in the streets." Hear him deriding the idea of the origin of the human race "as a supernatural (?) phenomenon," as one "that could not result from *simple mechanical causes*, from *physical and chemical forces*, but requires the direct intervention of a creative personality. . . ."

. . . . "Now the central point of Darwin's teaching," . . . goes on the creator of the mythical *Sozura*, "lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of *a conscious creative force*, building and arranging the organic bodies of animals and plants on a designed plan, *a*

series of natural forces working blindly (or we say) without aim, without design. In place of an arbitrary act of operation, we have a necessary law of Evolution . . . ." (So had Manu and Kapila, and, at the same time, guiding, conscious and intelligent Powers). . . "Darwin had very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Buchner. *A mechanical origin of the earliest living form*, was held as the necessary sequence to Darwin's teaching . . and we are at present concerned with a single consequence of the theory, *the natural origin of the human race through ALMIGHTY EVOLUTION*" (pp. 34, 37).

To which, unabashed by this scientific farrago, Occultism replies: in the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyasakti*\* remained the heirloom of only a few elect men in every age . . . . Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I. of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as *scientifically impossible* by the materialists.

In our modern day the mere assertion that there exists a power which can create human forms — ready-made *sheaths*

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\* For explanation of the term *Kriyasakti*, see Com. 2 in Stanza 26.

for the "*conscious monads*" or Nirmanakayas of past Manvantaras to incarnate within — is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein's monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of one's own immortal nature within one's self — by "physico-chemical forces, guided by blind Almighty Evolution" ("Pedigree of Man").

## Science Is Silent on Every Problem

As to the origin of that man, not *ex-nihilo*, cemented by a little red clay, but from a living divine Entity consolidating the astral body with surrounding materials — this conception is too absurd even to be mentioned in the opinion of the materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories — however unscientific and superstitious at first glance — compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, as *applied to man, and partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of *Evolution* in the Scientific brain of a materialist. What *is* EVOLUTION? If asked to define the full and *complete* meaning of the term, neither Huxley nor Hæckel will be able to do it any better than Webster does: "the act of unfolding; the process of growth, development; as the

evolution of a flower from a bud, or an animal from the egg." Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the future plan, if not a DESIGN, *must be there*. Moreover, that *seed has to be traced*, and its nature ascertained. Have the Darwinists been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no Self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologists of the modern school — Occultists agreeing in this for once with their natural enemies — what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force? As well call *blind* the brain which evolved in Hæckel his "Pedigree of Man" and other lucubrations. We can easily conceive that the said brain lacks an important centre or two. For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts,

something so strange and paradoxical that he holds it "to be the greatest miracle of nature." *Blind* forces, "and *no* design" in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions. The remarkable work of the Russian Scientist N. T. Danilevsky — "Darwinism, a Critical Investigation of the Theory" — upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges — read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter — called "*Evolutionary Psychology; the Evolution of Spirit, etc.*" in which he reconciles entirely the two teachings — namely, those of the physical and spiritual evolutions. He explains the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old

friend — *Archæus*, or the life-Principle — without naming it, as Dr. Richardson has done in England in his "Nerve-Force," etc. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, "Individuality in the light of Biology and modern Philosophy."

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof — who says in his "Fundamental Conceptions of Psychology and Physiology": — "The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow . . . . If organisms are *entities* . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*" This is admitting, as Bourges does in the *Memoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the world at large — the Soul. Thus, gradually, all the best Scientists and Thinkers are approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on the Veil of Isis, makes the mortal youth who dared to

lift the impenetrable covering fall down dead after beholding naked Truth in the face of the stern goddess. Have some of our Darwinians, so tenderly united in natural selection and affinity, also gazed at the Saitic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brain, to respond to *blind* physico-chemical forces. At any rate Shakespeare's lines apply admirably to our modern Evolutionist who symbolizes that "proud man," who

*"Dress'd in a little brief authority;  
Most ignorant of what he's most assured,  
His glassy essence — like an angry ape,  
Plays such fantastic tricks before high heaven,  
As make the Angels weep! . . . ."*

These have nought to do with the "angels." Their only concern is the human ancestor, the pithecoïd Noah who gave birth to three sons — the tailed Cynocephalus, the tailless Ape, and the "arboreal" Palæolithic man. On this point, they will not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific inquiry. The insuperable difficulty at the very foundation of the evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is "really of no account." Every branch of knowledge is in the same predicament, we are informed. The chemist bases his most abstruse calculations simply "upon a

hypothesis of atoms and molecules, of which not one has ever been seen isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never tangibly revealed themselves. No definite origin can be assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter or life, . . ." etc., etc. (*Knowledge*, January, 1882.)

And, withal, to reject a *scientific hypothesis*, however absurd, is to commit the one unpardonable sin! We risk it.

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## § II

### THE ANCESTORS MANKIND IS OFFERED BY SCIENCE

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"The question of questions for mankind — the problem which underlies all others, and is more deeply interesting than any other — is the ascertainment of the place which man occupies in Nature, and of his relations to the Universe of things." — HUXLEY

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THE world stands divided this day, and hesitates between *divine* progenitors — be they Adam and Eve or the lunar Pitris — and *Bathybius Hæckelii*, the gelatinous hermit of the briny deep. Having explained the occult theory, it may now be compared with that of the modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our divine ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's *phylogenesis* is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval races will be. As du Bois-Reymond puts it, we may believe him easily when he says that "ancestral trees of our race sketched in the 'Schöpfungs-

geschichte' are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic."

This settled, everyone will see that one hypothesis is as good as another. And as we find that German naturalist (Hæckel) himself confessing that neither geology (in its history of the past) nor the ancestral history of organisms will ever "rise to the position of a real exact Science,"\* a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the "Father of Modern Chemistry," and those of Hæckel, the Father of the mythical *Sozura*. We demand no more.

Without presuming to take part in the quarrel of such very learned naturalists as du Bois-Reymond and Hæckel *a propos* of our blood relationship to "those ancestors (of ours) which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves" — one may put in a few words, a question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing in mind Darwin's theories of natural selection, etc., we would ask Science — with regard to the origin of the human and animal species — which theory of evolution of the two herewith described is the more scientific, or the more *unscientific*, if so preferred.

(1). Is it that of an Evolution which starts from the beginning with sexual propagation?

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\* "Pedigree of Man." — "The Proofs of Evolution," p. 273.

(2). Or that teaching which shows the gradual development of organs; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals. Then follows a fresh development — the first step to a species of separate distinct sexes — the hermaphrodite condition; then again, a kind of Parthenogenesis, "virginal reproduction," when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connection?

Of these two, the former "theory," — rather, a "revealed fact" — is enunciated by all the *exoteric* Bibles (except the Purânas), preeminently by the Jewish Cosmogony. The last one, is that which is taught by the Occult philosophy, as explained all along.

An answer is found to our question in a volume just published by Mr. S. Laing — the best lay exponent of Modern Science.† In chapter viii. of his latest work, "A Modern Zoroastrian," the author begins by twitting "all ancient religions and philosophies" for "assuming a male and female principle for their gods." At first sight, he says "the distinction of sex appears as fundamental as that of plant and animal." . . . "The Spirit of god brooding over Chaos and producing the world," he goes on to complain, "is only a later edition, revised according to monotheistic ideas, of the far older Chaldean

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† Author of "Modern Science and Modern Thought."

legend which describes the creation of Kosmos out of Chaos by the co-operations of great gods, male and female . . ." Thus, in the orthodox Christian creed we are taught to repeat "begotten, not made," a phrase which is absolute nonsense, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For "begotten" is a very definite term which "implies the conjunction of two opposite sexes to produce a new individual."

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and *phallic* element in the old Scriptures — especially in the orthodox Christian Bible — nevertheless, there may be two extenuating circumstances in the case. Firstly, all these "ancient philosophies" and "modern religions" are — as sufficiently shown in these two volumes — an exoteric veil thrown over the face of esoteric truth; and — as the direct result of this — they are allegorical, *i.e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all

built.

But to return to the direct answer expected from Science to *our* direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms: —

"Science, however, makes sad havoc with this impression of *sexual generation being the original and only mode of reproduction*,\* and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected (?) worlds of life. . . ."

So little "*unsuspected*," indeed, that the *original a-sexual* "modes of reproduction" must have been known — to the ancient Hindus, at any rate — Mr. Laing's assertion to the contrary, notwithstanding. In view of the statement in the Vishnu Purâna, quoted by us elsewhere, that Daksha "established sexual intercourse as the means of multiplication," only after a series of other "modes," which are all enumerated therein, (*Vol. II., p. 12, Wilson's Transl.*), it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an EXOTERIC work. Then, Mr. S. Laing goes on to tell us that: —

. . . . "By far the larger proportion of living forms, in number . . . have come into existence, *without the aid of sexual propagation*." He then instances Hæckel's monera . . . .

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\* Vide Part I. of this volume, page 183, Stanza VIII.



"multiplying by self-division." The next stage the author shows in the nucleated cell, "which does exactly the same thing." The following stage is that in "which the organism does not divide into two equal parts, but a *small portion of it swells out . . . and finally parts company* and starts on separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials."\*

## Various Modes of Reproduction

This is followed by a many-celled organism which is formed by "*germ-buds reduced to spores, or single cells, which are emitted from the parent*". . . . when "we are at the threshold of that system of sexual propagation, which has (now) become the rule in all the higher families of animals" . . . . It is when an "organism, having advantages in the struggle for life, established itself permanently" . . . . that special organs developed to meet the altered condition . . . . . when a distinction "would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed." . . . . "This is confirmed by a study of embryology, *which shows that in the HUMAN and higher animal species the distinction of sex is not developed* until a considerable progress has been made in the growth of the embryo . . . . " In the great majority of plants, and in some

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\* In this, as shown in Part I., Modern Science was again anticipated, far beyond its own speculations in this direction, by *Archaic Science*.

lower families of animals . . . the male and female organs are developed within the same being . . . . . a hermaphrodite. Moreover, in the "virginal reproduction — germ-cells apparently similar in all respects to egg-cells, develop themselves into new individuals *without any fructifying element*," etc., etc. (pp. 103-107).

Of all which we are as perfectly well aware as of this — that the above was never applied by the very learned English popularizer of Huxleyo-Hæckelian theories to the genus *homo*. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows: "the development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained." (*Anthrop. 3rd edition, p. 11.*)

This shows to us that every living creature and thing on earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous* — at first "without any fructifying element,"

then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained: the plain and comprehensively described processes of such *ante*-sexual reproduction. This is done in the Occult books, a slight outline of which was attempted by the writer in Part I. of this Volume.

Either this, or — man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws*, and admits of no principle outside matter. The former — the archaic Science — allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex — to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds — that it was quite ready for man from the beginning of this Round.\*

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\* Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet — remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the

The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.†

What would Science say to this? It would answer, of course, that as man appeared on earth as the latest of the mammalians, he had no need, no more than those mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occultist doctrine is to be repudiated) he must have sprung *miraculously* in nature, like a fully armed Minerva from Jupiter's brain. And in such case the Bible is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of "A Modern Zoroastrian" upon ancient philosophies and

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next dawn of its new day — a very short one indeed in comparison to the "Day of Brahmâ."

† This will be pooh-poohed, because it will not be understood by our modern men of science; but every Occultist and theosophist will easily realize the process. There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art — a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution — how can it be otherwise when NATURE'S MIND and creative powers are concerned?

*exoteric* creeds, becomes premature and uncalled for. Nor would the sudden discovery of a "missing-link" — like fossil mend matters at all. For neither one such solitary specimen nor the *scientific conclusions* thereupon, could insure its being the long-sought-for relic, *i.e.*, that of an undeveloped, still a once *speaking* MAN. Something more would be required as a final proof (*vide infra*, Note). Besides which, even *Genesis* takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the THIRD Race. Eve is *not* "begotten," but is extracted out of Adam on the manner of "Amœba, A," contracting in the middle and splitting into Amœba B — by division.

(See p. 103, in "*The Modern Zoroastrian*.") Nor has human speech developed from the various animal sounds.

Hæckel's theory that "speech arose gradually from a few simple, crude animal sounds . . ." as such "speech still remains amongst a few races of lower rank" (*Darwinian theory in "Pedigree of Man,"* p. 22) is altogether unsound, as argued by Professor Max Muller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30.51 cubic inches; while the average brains of the flat-headed Australian natives — the lowest now in the human races — amount to 99.35

cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premises are as sound and correct as his biblical conclusions are silly: — "The brain of the apes most like man, does not amount to quite a third of the brain of the lowest races of *men*: it is not half the size of the brain of a new-born child." ("*The Age and Origin of Man.*") From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Hæckelian theories of the descent of man, it is not *one*, but a great number of "*missing links*" — a true ladder of progressive evolutionary steps — that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors. Mere myths are now greeted as "axiomatic truths." Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Joly answers: — "Man never was, in my opinion, this *pithecanthropus alalus* whose portrait Hæckel has drawn as if he had seen and known him, whose *singular* and *completely hypothetical* genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilization analogous to that of the Australians and Papuans." ("Man before Metals," p. 320, N. Joly. *Inter. Scient. Series.*)

Hæckel, among other things, often comes into direct conflict with the Science of languages. In the course of his attack on Evolutionism (1873, "Mr. Darwin's Philosophy of Language"), Prof. Max Müller stigmatized the Darwinian theory as "vulnerable at the beginning and at the end." The

fact is, that only the partial truth of many of the *secondary* "laws" of Darwinism is beyond question — M. de Quatrefages evidently accepting "Natural Selection," the "struggle for existence" and transformation within species, as proven not once and for ever, but *pro. tem.* But it may not be amiss, perhaps, to condense the linguistic case against the "Ape ancestor" theory: —

Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determining meaning of which has long lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these ROOTS? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before the origin of language?" is an avowal of dogmatism and of speedy defeat. (Cf. his "*Doctrine of Descent and Darwinism*," p. 304.)

We respect those men of science who, wise in their generation, say: "Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth — or what we regard as truth — to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in modern Science." . . . . "The borderland of (metaphysical) knowledge is best left to time, which is the best test as to truth" (*A Modern Zoroastrian*, p. 136).

This is a wise and an honest sentence in the mouth of a materialist. But when a Hæckel, after just saying that "*historical* events of past time . . ." having "occurred many *millions of years ago*," . . . are for ever removed from direct observation," and that neither geology nor phylogeny† can or will "rise to the position of a real *exact* science," then *insists* on the development of *all* organisms — "from the lowest vertebrate to

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\* It thus appears that in its anxiety to prove our noble descent from the catarrhine "baboon," Hæckel's school has pushed the times of prehistoric man millions of years back. (See "*Pedigree of Man*," p. 273.) Occultists, render thanks to science for such corroboration of our claims!

† This seems a poor compliment to pay Geology, which is not a speculative but as exact a science as astronomy — save, perhaps its too risky chronological speculations. It is mainly a "Descriptive" as opposed to an "Abstract" Science.

the highest, from Amphioxus to man" — we ask for a weightier proof than he can give. Mere "empirical sources of knowledge," so extolled by the author of "*Anthropogeny*" — when he has to be satisfied with the qualification for his own views — are not competent to settle problems lying beyond their domain; nor is it the province of exact science to place any reliance on them.\* If "empirical" — and Hæckel declares so himself repeatedly — then they are no better, nor any more reliable, in the sight of *exact* research, when extended into the remote past, than our Occult teachings of the East, both having to be placed on quite the same level. Nor are his *phylogenetic and palingenetic* speculations treated in any better way by the real scientists, than are our cyclic repetitions of the evolution of the Great in the minor races, and the original order of evolutions. For the province of exact, real Science,

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\* Such newly-coined words as "*perigenesis of plastids*," "plastidule Souls" (!), and others less comely, invented by Hæckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As a *fact*, however, they remain for his less imaginative colleagues painfully *cænogenetic* — to use his own terminology; *i.e.*, for *true* Science they are *spurious* speculations so long as they are derived from "empirical sources." Therefore, when he seeks to prove that "the origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law* that follows necessarily from the *inductive law* of the theory of descent" ("*Anthropogeny*," p. 392) — his no less learned foes (du Bois-Reymond — for one) have a right to see in this sentence a *mere jugglery of words*; a "*testimonium paupertatis* of natural science" — as he himself complains, calling them, in return, *ignoramus* (see "Pedigree of Man," Notes).

materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot be verified*; in short, all *suppressio veri* and all *suggestio falsi*. The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy*. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct observation*; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any side-way path from this royal road becomes *speculation*.

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "*a deductive law from the inductive law*" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by,

and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil* — and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

Are those the opponents Occultism would dread? Most decidedly not. For such theories are no better treated by *real* (not empirical) Science than our own. Hæckel, hurt in his vanity by du Bois-Reymond, never tires of complaining publicly of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognised physiologists" who oppose every speculation of his drawn from the said "storehouse" — *ignorant men*. "If many men," he declares — "and among them even some scientists of repute — hold that the whole of phylogeny is a castle in the air, and genealogical trees (from monkeys?) are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made" ("Pedigree of Man," p. 273).

We open Webster's Dictionary and read the definitions of

the word "empirical": "Depending upon experience or observation alone, *without due regard to modern science and theory*." This applies to the Occultists, Spiritualists, Mystics, etc., etc. Again, "an *Empiric* — One who confines himself to applying the results of his own observations" (only) (which is Hæckel's case); "one *wanting Science . . . .* an ignorant and unlicensed practitioner; a quack; a CHARLATAN."

No Occultist or "magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge*, the fruits of *his* personal observation and experience, among the *exact sciences* of modern learning. He keeps within his legitimate sphere, where he is master. But what is one to think of a rank materialist, whose duty is clearly traced before him, who uses such an expression as this:

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"The origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law*, that follows necessarily from the *inductive law* of the THEORY OF DESCENT." ("Anthropogeny," p. 392).

A "theory" is simply a hypothesis, a speculation, *and no law*. To say otherwise is only one of the many liberties taken now-a-days by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than a *speculation on a speculation*. Now Sir W. Hamilton has already shown that the word theory is now used "in a very loose and improper sense" . . . . "that it is convertible into *hypothesis*, and *hypothesis* is

commonly used as another term for *conjecture*, whereas the terms 'theory' and 'theoretical' are properly used in opposition to the term *practice* and *practical*."

But modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man — yet it will never become a general truth with the true metaphysician, and the latter defies the materialists to make good their arbitrary assumptions. That the ape-theory theme\* of Vogt and Darwin, on which the Huxley-Häckelians have composed of late such extraordinary variations, is far less scientific — because clashing with the fundamental laws of that theme

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\* The *mental* barrier between man and ape, characterized by Huxley as an "*enormous gap, a distance practically immeasurable!*" is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the materialist, who relies on the frail reed of "natural selection." The physiological differences between Man and the Apes are in reality — despite a curious community of certain features — equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of naturalists: —

"In modern times there are no animals in creation that have attracted more attention from the scientific student than the great quadrumana (the anthropoids), bearing such a striking resemblance to the human form as to have justified the epithet of anthropomorphic being conferred on them. . . . But *all investigation at present only leads human intelligence to a confession of its insufficiency; and nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated than in the attempt to bridge over the MYSTERIOUS CHASM which separates man and beast.*" "*Heart of Africa*" i., 520.

itself — than ours can ever be shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on "Human Species" by the great French naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the esoteric teaching concerning the origin of man and Darwin's speculations, no man, unless he is a rank materialist, will hesitate. This is the description given by Mr. Darwin of "the earliest ancestors of man."

"They were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; *and their bodies were provided with a tail*, having the proper muscles. Their limbs and bodies were acted on by many muscles which now only occasionally reappear in man, but which are still normally present in the quadrumana. . . . The foot, judging from the condition of the great toe in the foetus, was then prehensile, and our progenitors, no doubt, were *arboreal in their habits*, frequenting some warm forest-clad land, and the males were provided with canine teeth which served as formidable weapons. . . ."

Darwin connects him with the type of the tailed catarrhines, "and consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied

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† A ridiculous instance of evolutionist contradictions is afforded by Schmidt ("*Doctrine of Descent and Darwinism*," on page 292). He says, "Man's kinship with the apes is *not impugned* by the *bestial strength* of the teeth of the male orang or gorilla." Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

to take his stand upon the ground of his own doctrines, and, like Hæckel, *on this point places himself in direct variance with one of the fundamental laws* which constitute the principal charm of Darwinism . . . " And then the learned French naturalist proceeds to show how this fundamental law is broken. "In fact," he says, "in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization, which alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. . . . It follows that two beings belonging to two distinct types can be referred to *a common ancestor*, but the one cannot be the descendant of the other"; (p. 106).

"Now man and ape present a very striking contrast in *respect to type*. Their organs . . . correspond almost exactly term for term: but these organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber*. . . . There is here an anatomical and mechanical distinction. . . . A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly

developed apes is a sufficiently convincing proof."

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations*, is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one.

"Vogt, in placing man among the *primates*, declares without hesitation that *the lowest class of apes have passed the landmark* (the common ancestor), from which the different types of this family have originated and diverged." (This ancestor of the apes, occult science sees in the lowest human group during the Atlantean period, as shown before.) . . . "We must, then, place the origin of man beyond the last apes," goes on de Quatrefages, thus corroborating our Doctrine, "if we would adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the *prosimiæ* of Hæckel, the *loris*, *indris*, etc. But those animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the marsupials. . . . From men to the Kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin.\* We know that he considers the *want of information*

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\* According even to a *fellow-thinker*, Professor Schmidt, Darwin has evolved "a certainly not flattering, and perhaps in *many points an*



upon similar questions *as a proof in his favour*. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely *theoretical pithecoïd man*."

"Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence of *four unknown intermediate groups* instead of one?" asks de Quatrefages. "Will he complete his genealogy in this manner? It is not for me to answer." ("*The Human Species*," p. 107-108.)

But see Hæckel's famous genealogy, in "The Pedigree of Man," called by him "Ancestral Series of Man." In the "Second Division" (Eighteenth Stage) he describes "Prosimiæ, allied to the Loris (Stenops) and Makis (Lemur) as without marsupial bones and cloaca, but with *placenta*." And now turn to de Quatrefages' "*The Human Species*," pp. 109, 110, and see his proofs, based on the latest discoveries, to show that "the *prosimiæ* of Hæckel have no *decidua* and a diffuse placenta." They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness — Mr. Huxley. Having himself shown, with regard to fossil man

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*incorrect*, portrait of our presumptive ancestors in the dawn of humanity." ("*Doctrine of Descent and Darwinism*," p. 284.)

and the "missing link," that "neither in quaternary ages nor at the present time *does any intermediary being fill the gap* which separates man from the Troglodyte"; and that to "deny the existence of this gap *would be as reprehensible as absurd*," the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that *most "absurd"* of all theories — the *descent of man from an ape!*

"This genealogy," says de Quatrefages, "*is wrong throughout*, and is founded on a material error." Indeed, Hæckel bases his descent of man on the 17th and 18th stages (*See Aveling's "Pedigree of Man," p. 77*), the marsupialia and *prosimiæ* — (genus Hæckelii?). Applying the latter term to the *Lemuridæ* — hence making of them animals with a *placenta* — *he commits a zoological blunder*. For after having himself divided mammals according to their anatomical differences into two groups: the *indeciduata*, which have *no decidua* (or special membrane uniting the placenta), and the *deciduata*, those who possess it: he includes the *prosimiæ* in the latter group. Now we have shown elsewhere what other men of science had to say to this. As de Quatrefages says, "The anatomical investigations of . . . Milne Edwards and Grandidier upon these animals . . . place it beyond all doubt that the *prosimiæ* of Hæckel have no decidua and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, *they cannot be regarded even as the ancestors of the zonoplacental mammals . . . and ought to be connected with the pachydermata, the edentata, and the cetacea*"; (p. 110). And yet

Hæckel's inventions pass off with some as *exact science!*

The above mistake, if indeed, one, is not even hinted at in Hæckel's "Pedigree of Man," translated by Aveling. If the excuse may stand good that at the time the famous "genealogies" were made, "the embryogenesis of the prosimiae was not known," it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the 17th and 18th stages remain as they are to blind the profane, as one of the *real* intermediate links. But, as the French naturalist observes — "their (Darwin's and Hæckel's) process is always the same, considering the *unknown* as a proof in favour of their theory." (*Ibid.*)

## A Pithecoïd Man Wanted

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from the latent and passive into active and positive polarity — and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergences even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical "stage" immediately preceding this: "*Menocerca with tails*" (19th stage).

Nevertheless, we have one thing in common with the

Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "Ancestor." We shall be told that the Dhyān Chohan, or the "progenitor" of Manu, is a hypothetical being unknown on *the physical plane*. We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity; whereas not only is the *pithecoïd man*, or "ape-man," a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this earth, but further its genealogy — as invented by him — clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel "admits the existence of an *absolutely theoretical pithecoïd man*" — a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; and he admits very *naively* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage) — a creature entirely *unknown to science* — by confessing over his own signature, that — "The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages"!

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal races, and the three-eyed men of the Third and Fourth Root-Races "arises also from the necessity of an intermediate type" between the *animal* and the gods. What reason would the Hæckelians have

to protest in this special case?

Of course there is a ready answer: "Because we do not grant the presence of the monadic essence." The manifestation of the Logos as individual *consciousness* in the animal and human creation is not accepted by exact science, nor does it cover the whole ground, of course. But the failures of science and its arbitrary assumptions are far greater on the whole than\* any "extravagant" esoteric doctrine can ever furnish. Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism (as an *upadhi*) is necessary for ITS manifestation.

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### Plastidular Souls, and Conscious Nerve-Cells

But one can never see the end of such wonders with Hæckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps *trespassing*

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\* Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal* — both in embryological inference and succession in time of species — of the current Western conception.

on private metaphysical grounds. Not satisfied with the paternity of *Bathybius* (Hæckelii), "plastidule souls,"† and "atom-souls" are now invented by them, on the basis of purely blind *mechanical* forces of matter. We are informed that "the study of the evolution of soul-life shows that this has worked its way up from the lower stages of the simple *cell-soul*, through an astonishing series of gradual stages in evolution, up to the soul of man." ("Present Position of Evolution," p. 266.)

"Astonishing" — truly, based as this wild speculation is on the *Consciousness* of the "nerve cells." For as he tells us, "Little as we are in a position, at the present time, to explain fully the nature of consciousness,‡ yet the comparative and genetic observation of it clearly shows that it is only a higher and more complex *function of the nerve cells*." (Ibid, note 22.) Mr. Herbert Spencer's song on Consciousness — is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's "complex functions" of *his* scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the Kabala about the descent of souls as conscious and unconscious atoms;

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† According to Hæckel, there are also *cell-souls*; "an inorganic *molecular soul*" without, and a "plastidular soul with (or possessing) memory". What are our esoteric teachings to this? The *divine and human* soul of the seven principles in man must, of course, pale and give away before such a stupendous revelation!

‡ A valuable confession, this. Only it makes the attempt to trace the *descent of Consciousness* in man as well as of his physical body from *Bathybius Hæckelii* still more humorous and *empirical*, in the sense of Webster's second definition.

among the Pythagorean MONAD and the *monads* of Leibnitz — and the "gods, monads, and atoms" of our esoteric teaching;\* into the *dead letter* of Occult teachings, left to the *amateur* Kabalists and professors of ceremonial magic. For this is what he says, while explaining his newly-coined terminology: —

"Plastidule-Souls; the plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastic theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul *in that it possesses memory.*" (*Pedigree of Man*," Note, p. 296.)

This he develops in his mirific lecture on the "*Perigenesis of*

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\* Those who take the opposite view and look upon the existence of the human soul, — "as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from *ordinary physical forces*," . . . "mock," he thinks, "in consequence, all explanation that is simply scientific." They have no right it seems, to assert that "psychology is, in part, or in whole, a spiritual science, not a physical one." . . . The new discovery by Hæckel (one taught for thousands of years in all the Eastern religions, however), that the animals have souls, will, and sensation, hence soul-functions, leads him to make of psychology the science of the zoologists. The archaic teaching that the "Soul" (the animal and human souls, or *Kama* and *Manas*) "has its developmental history" — is claimed by Hæckel as his own discovery and innovation on an "untrodden (?) path"! He (Hæckel) will work out the comparative evolution of the soul in man and in other animals. . . . "The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the psychological (really materialistic) problem of the scientific man." (*Cell-souls and Soul-cells*, p. 137, "*Pedigree of Man.*")

*the Plastidule*, or the wave-motions of living particles." It is an improvement on Darwin's theory of "Pangenesi," and a further approach, a cautious move towards "magic." The former is a conjecture that certain of the actual and identical atoms which had belonged to ancestral bodies "are thus transmitted through their descendants for generation after generation, so that we are literally 'flesh of the flesh' of the primeval creature who has developed into man in the later . . . period" — explains the author of "*The Modern Zoroastrian*" (*in "Primitive Polarities,"* etc.). The latter (Occultism) teaches that — (a) the life-atoms of our (*Prana*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads. Because (b), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.†

To be just, and, to say the least, *logical*, our modern

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† (*See "Transmigration of the Life Atoms," "Five years of Theosophy,"* p. 533-539). The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with *memory* (*Vol. I., Part III., "Gods, Monads and Atoms."*)

Hæckelians ought to pass a resolution that henceforth the "Perigenesis of the Plastidule," and like lectures, should be bound up with those on "Esoteric Buddhism," and "The Seven Principles in Man." Thus the public will have a chance, at any rate, of judging after comparison which of the two teachings is the *most* or the *least* ABSURD, even from the standpoint of *materialistic* and *exact* Science!

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal Life; who do not recognize that anything in Nature can be *inorganic*; who know of no such thing as *dead* matter — the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation*. But what can a materialist mean by the qualification? The law of *biogenesis*, in the sense applied to it by the Hæckelians — "is the result of the ignorance on the part of the man of science of *occult* physics." We know and speak of "life-atoms" — and of "sleeping-atoms" — because we regard these two forms of energy — the kinetic and the potential — as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished with energy, and especially with *memory*, the "plastidular souls" of Hæckel? The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Hæckel, modifying Darwin's theory, suggests "most plausibly," as the author of the "*Modern Zoroastrian*" thinks, "that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted" (by heredity).

If Hæckel, or any other Scientist, knew more than any of them does of the nature of the atom, he would not have improved the occasion in this way. For he only states, in a more *metaphysical language* than Darwin, one and the same thing. The life-principle, or *life energy*, which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon*, atoms, as *phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism.\*

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\* In "*The Transmigration of the Life-Atoms*," we say, to explain better a position which is but too often misunderstood: — "It is *omnipresent* . . . though (on this plane of manifestation) often in a dormant state — as in stone. The definition which states that when this indestructible force is disconnected with one set of atoms (*molecules ought to have been said*) it becomes immediately attracted by others, does not imply that it entirely abandons the first set (because the atoms themselves would then disappear), but only that it transfers its *vis viva*, or life power — the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent," etc., etc. Now what can Hæckel mean by his "not identical atoms but their peculiar motion and mode of aggregation," if it is not the same *Kinetic* energy we have been explaining? He must have read Paracelsus and studied "*Five Years of Theosophy*," without properly digesting the teachings, before evolving such theories.

Further, Hæckel enunciates concerning the Atom Souls that which, at first sight, appears as occult as a Monad of Leibnitz. "The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes," he tells us — "seems to be capable of the easiest settlement, by the conception that these very minute masses possess, as centres of force, *a persistent soul, that every atom has sensation and the power of movement.*"

He does not say a word concerning the fact that this is Leibnitz's theory, and one pre-eminently occult. Nor does he understand the term "Soul" as we do; for, with Hæckel it is simply, along with consciousness, the production of the grey matter of the brain, a thing which, as the "cell-soul, is as indissolubly bound up with the protoplasmic body as is the *human soul with the brain and spinal cord.*" (*Ibid.*) He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of science, as of the greatest thinkers of this and the past ages, in saying that "the passage from the physics of the brain to the corresponding facts of Consciousness is unthinkable. Were our minds and senses so . . . illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings . . . electric discharges . . . we should be as far as ever from the solution of the problem . . . *The chasm between the two classes of Phenomena would still remain intellectually impassable.*" But the complex function of the nerve-cells of the great German EMPIRIC, or, in other words, his Consciousness, will not permit him to follow

the conclusions of the greatest thinkers of our globe. *He is greater than they.* He asserts this, and *protests* against all. "No one has the right to hold that in the future *we* (Hæckel) shall not be able to pass beyond those limits of our knowledge that to day seem impassable"; and he quotes from Darwin's introduction to the "Descent of Man" these words, which he modestly applies to his scientific opponents and himself: "It is always those *who know little*, and not those who *know much*, that positively affirm that this or that problem will never be solved by Science."

## The Atoms of Our "Father-Bathybius"

The world may rest satisfied. That day is not far off when the "thrice great" Hæckel will have shown (to his own satisfaction) that the consciousness of Sir I. Newton was, physiologically speaking, but the reflex action (or *minus* consciousness) caused by the *peri-genesis* of the plastidules of our common ancestor and old friend, the *Moneron Hæckelii*. The fact that the said "Bathybius" has been found out and *exposed* as a pretender simulating the organic substance *it was not*; and since, among the children of men, Lot's wife alone (and even this, only after her disagreeable metamorphosis into a salt pillar) could claim the pinch of salt *it is*, as her forefather — will not dismay him at all. He will go on asserting, as coolly as he has always done, that it was no more than the peculiar mode and motion of the ghost of the long-vanished atoms of our "Father Bathybius," which, transmitted across æons of

time into the cell-tissue of the grey matter of the brains of every great man, caused Sophocles and Æschylus, as well as Shakespeare, to write their tragedies, Newton, his "Principia," Humboldt, his "Cosmos," etc. etc. It prompted Hæckel to invent Græco-Latin names three inches long, pretending to mean a good deal, and meaning — nothing.

Of course we are quite aware that the true, honest evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that "no evolutionist assumes that man is descended *from any existing ape or any extinct ape either*," but that man and apes originated *probably* æons back, in some common root stock. Still, as de Quatrefages points out, he will claim as an evidence corroborating his (the evolutionist's) claim, even this wealth of absent proofs, saying that "all living forms have not been preserved in the fossil series, the chances of preservation being few and far between," even primitive man "burying or *burning* his dead" (A. Wilson). This is just what we ourselves claim. It is just as *possible* that future should have in store for us the discovery of the giant skeleton of an Atlantean, 30ft. high, as the fossil of a pithecoïd "missing link": only the former is more *probable*.

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### § III

## THE FOSSIL RELICS OF MAN AND THE ANTHROPOID APE

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### A

## GEOLOGICAL FACTS BEARING ON THE QUESTION OF THEIR RELATIONSHIP

THE data derived from scientific research as to "primeval man" and the ape lend no countenance to theories deriving the former from the latter. "Where, then, must we look for primeval man?" still queries Mr. Huxley, after having vainly searched for him in the very depths of the quaternary strata. "Was the oldest *Homo sapiens* Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of *an ape more anthropoid, or a man more pithecoïd* than any yet known, await the researches of some unborn palæontologist? Time will show . . . ." ("Man's Place in Nature," p. 159).

It will — undeniably — and thus vindicate the anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin's *Descent of Man*, Mr. Boyd Dawkins believes he has all but found the "missing link" — in theory. It was due to theologians more than to geologists that, till nearly 1860, man had been considered a relic no older than the

Adamic orthodox 6,000 years. As Karma would have it though, it was left to a French Abbé — l'abbé Bourgeois — to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man already existed during the Miocene period; for flints of undeniably human making were excavated from Miocene strata. In the words of the author of "Modern Science and Modern Thought": —

"They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the Dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla, or chimpanzee, as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the *ancestor* of Palæolithic man."

Or — *the descendant of Eocene Man*, which is a variant offered to the theory. Meanwhile, the Dryopithecus with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty, — and, as the same author justly observes: "If 100,000,000 years have elapsed since the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years" — why should not another theory be tried? Let us carry man, as an hypothesis, to the close of Mesozoic times — admitting *argumenti causa* that

the (much more recent) higher apes then existed! This would allow ample time to man and the modern apes to have diverged from the mythical "*ape more anthropoid*," and even for the latter to have degenerated into those that are found *mimicking* man in using "branches of trees as clubs, and cracking cocoa-nuts with hammer and stones."\* Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of his hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of those times — though as we see orthodox anthropology still hesitates in the teeth of facts to place him in the era of the Dryopithecus, which latter "has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla" — yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoïd stocks found save a few extinct lemurian forms. And we find it also *hinted* that the

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\* This the way *primitive man* must have acted? We do not know of men, not even of savages, in our age, who are known to have imitated the apes who live side by side with them in the forests of America and the islands. We do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer had personally a chimpanzee who, without being taught, opened a newspaper and pretended to read in it. It is the descending generations, the children, who mimic their parents — not the reverse.



Dryopithecus *may have been* the "missing link," though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (*Vide* also Gaudry's speculations.)

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than 6, or 7,000 years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "flying Dragons;" the pterodactyl, the plesiosaurus and iguanodon, etc., etc. Let us listen, however, to the echo of Science.

### **Insurmountable Difficulties for the Darwinians**

"Now wherever anthropoid apes lived, it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or *some creature which was the ancestor of man*, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble, bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialised for erect posture and a larger brain\* . . . . If he could survive, as we

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\* It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: "the ape is simply

know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen . . ." (*Modern Science and Modern Thought*, p. 152.)

While most of the men of Science, who are uncompromising in their belief in the descent of man from an "extinct anthropoid mammal," will not accept even the bare tenability of any other theory than an ancestor common to man and the Dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i.e.*, without immediate danger of getting knocked off one's feet by the tidal wave of "science-adulation." Believing that the difficulty of accounting "for the development of *intellect* and *morality* by evolution is *not so great as that presented by the difference as to physical structure*† between man and the highest

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an instance of the biped type specialized for going on all fours, generally, and a smaller brain." *Esoterically* speaking, this is the real truth, and not the reverse.

† We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to "the *great gulf* which intervenes between the lowest ape and the highest man in *intellectual power*," the "*enormous gulf* . . . between them," the "*immeasurable and practically infinite* divergence of the Human from the Simian stirps" (*Man's Place in Nature*, pp. 102-3); when even the physical basis of mind — the brain — so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the Pithecanthropus alalus, or speechless savage of

animal," the same author says: —

"But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. *Even the idiot or cretin, whose brain is no larger and intelligence no greater than that of the chimpanzee, is an arrested man, not an ape.*"

"If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated . . . . But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it . . . . in other words . . . . the missing link! Now it must be admitted that, hitherto, not only have no such missing

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Hæckel, to the level of the large-brained and *moral* man of to-day — it is idle to dismiss Evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the "how" of the Evolution of the human *mind* by natural selection are tenfold greater.

links been discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, *one of the oldest types*, that of the men of the sepulchral cave of Cro-Magnon,\* *is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind.* The reply of course is that the time is insufficient, *and if man and the ape had a common ancestor*, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance . . . . It may well make us hesitate before we admit that man . . . is alone an exception. . . . This is more difficult to believe, as the ape family which man (?) so closely resembles . . . . contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, *must there not have been special creations for the chimpanzee, the gorilla, the orang, and for at least 100 different species of ape and monkeys which are all built on the same lines?*" (p. 182, "Modern Science, etc.")

There *was* a "special creation" for man, and a "special creation" for the ape, *his* progeny; only on other lines than ever

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\* A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung — offshoots of the Atlanteans, in short.

bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the Dryopithecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very manlike Gibbon is *still in the same low grade of development, as it was when it co-existed with Man at the close of the Glacial Period*. It has not appreciably altered since the Pliocene times. Now there is little to choose between the Dryopithecus and the existing anthropoids — gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to "explain" the evolution of this ape into Man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable — more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding *Eocene*, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous

*pithecanthropus* of Hæckel. Is an exit out of this *cul de sac* to be found by an appeal to the "unknown," and a reference with Darwin to the "imperfection of the geological record"? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian *man-ape* is conceived to have roamed through the primeval forests, and Mr. Grant Allen's putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean giants, "*blurred copies*" of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Hæckel, however, advances gaily to the charge. Starting from his "prosimiæ" . . . "the ancestor common to all other catarrhini, including man" — a "link" now, however, disposed of for good by recent anatomical discoveries! — he endeavours to find a habitat for the primeval Pithecanthropus alalus. "In all probability it (the

transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, *a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean.* (*Vide infra*, "Scientific and geological proofs of the former existence of several submerged continents.") "The period during which the evolution of the anthropoid apes into apelike men took place was probably the last part of the tertiary period, the Pliocene Age, and perhaps the Miocene, its forerunner." (Pedigree of Man, p. 73.)

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind — of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved that *Easter Island* is an actual relic of Lemuria, we must believe that according to Hæckel the "*dumb ape-men*," just removed from a brutal mammalian monster, built the gigantic portrait-statues, some of which are now in the British Museum. Critics are mistaken in terming Hæckelian doctrines "abominable, revolutionary, immoral" — though materialism is the legitimate outcome of the ape-ancestor myth — they are simply too absurd to demand disproof.

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## B

### WESTERN EVOLUTIONISM: THE COMPARATIVE ANATOMY OF MAN AND THE ANTHROPOID IN NO WAY A CONFIRMATION OF DARWINISM

We are told that while every other heresy against modern science may be disregarded, this, our denial of the Darwinian theory as applied to Man, will be the one "unpardonable" sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone*, and *muscle for muscle*, even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod; and the writers of the *Ramayana*, the poets who sang the prowess and valour of Hanuman, the monkey-God, "whose feats were great and Wisdom never rivalled," must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new whatever given to the world or to philosophy, in such volumes as Mivart's "Man and Apes," or Messrs. Fiske and Huxley's defence of Darwinism. But what are those *crucial* proofs of man's descent from a pithecoïd ancestor? If the Darwinian theory *is not the*

true one — we are told — if man and ape do not descend from a common ancestor, then we are called upon to explain the reason of: —

(I) The similarity of structure between the two; the fact that the higher animal world — man and beast — is physically of one type or pattern.

(II) The presence of *rudimentary organs* in man, *i.e.*, traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except for a semi-animal, semi-arboreal monster. Why, again, do we find in Man those "rudimentary" organs (as useless as its rudimentary wing is to the *Apteryx* of Australia), the vermiform appendix of the *cæcum*, the ear muscles,\* the "rudimentary tail" (with which children are still sometimes born), etc., etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter themselves — with their great leader Mr. Huxley, and such eminent zoologists as Mr. Romanes and others — while defending the Darwinian theory, are the first to confess the almost insuperable

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\* Professor Owen believes that these muscles — the *attollens*, *retrahens*, and *attrahens aurem* — were actively functioning in men of the Stone Age. This may or may not be the case. The question falls under the ordinary "occult" explanation, and involves no postulate of an "animal progenitor" to solve it.

difficulties in the way of its final demonstration. And there are as great men of science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, of Owen, Pruner-Bey, and finally, at the last great work of de Quatrefages, "*Introduction a l'Etude des Races humaines, Questions generales*," to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning such similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley found himself forced to protest against the too sanguine expectations. It was that great anatomist personally who called the "smaller fry" to order, by declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoïd, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: "each of the bones of the gorilla has its own specific impress on it that distinguishes it from a similar human bone." Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, "*was as uncalled-for as it was absurd.*"†

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† Quoted in the Review of the "*Introduction a l'Etude des Races Humaines*," by de Quatrefages. We have not Mr. Huxley's work at hand to quote from. Or to cite another good authority: — "We find one of the most man-like apes (gibbon), in the *tertiary period*, and this species is *still in the same low*

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence of the skull of the pithecoïd as compared to that of man, that even de Quatrefages resorted unconsciously to our esoteric theory by saying *that it is rather the apes that can claim descent from man than vice versa*. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids, in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes — the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought — the brain — recedes and diminishes,

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*grade, and side by side* with it at the end of the Ice-period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man . . . these facts contradict a theory of constant progressive development." (Pfaff.) When, according to Vogt, the the average Australian brain = 99.35 cub. inches; that of the gorilla 30.51 cub. in., and that of the chimpanzee only 25.45, the *giant gap* to be bridged by the advocate of "Natural" Selection becomes apparent.

entirely conquered and replaced by that of the wild beast — the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla would have a perfect right to address an Evolutionist, claiming its right of descent from himself. It would say to him, "We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could *you*, men, descend from us — how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own."

### The Argument of "Rudimentary Organs"

This is where the Occult Sciences agree entirely with de Quatrefages. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man" — the Dhyān Chohans, or the *Pitris* so-called, as shown in the first Part of this volume.

On the other hand, the pithecooids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal — whose *remote* ancestors were themselves the product of Lemurian bestiality — which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period.

When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the "rudimentary" organs discovered by anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the

derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the "tail" problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "Evolution" or "Unfolding" — a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin's inference from "rudiments," an able writer remarks: "Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated?" ("Creation or Evolution?" Geo. T. Curtis, p. 76.)

### "Epitomized History" in the Foetus

Read for "into which Man degenerated," "the prototypes which man *shed* in the course of his astral developments," and an aspect of the true esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round,

astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief. "But how to account for the presence of the gill-clefts in the human foetus, which represent the stage through which the branchiæ of the fish are developed;\* for the pulsating vessel corresponding to the

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\* "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former (?) position."

heart of the lower fishes, which constitutes the foetal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the 'gastrula' stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth?" "How comes it to pass that stages in the life of fishes, whose ancestors swam" — æons before the epoch of the First Root-Race, — "in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the 'epitomized history' of human foetal development?"

This plausible objection is met by the reply that the *Third Round* terrestrial animal forms were just as much referable to types thrown off by Third Round man, as that new importation into our planet's area — the mammalian stock — is to the Fourth Round Humanity of the Second Root-race. The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human foetus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to

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It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the foetal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.



animal life is locked up in Man — the microcosm of the Macrocosm — and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as "reversion to ancestral features."\* Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

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C

### DARWINISM AND THE ANTIQUITY OF MAN: THE ANTHROPOIDS AND THEIR ANCESTRY

The public has been notified by more than one eminent modern geologist and man of science, that "all estimate of geological duration is not merely *impossible*, but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits."† And now another man of Science, as

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\* Those who with Hæckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (Vide his XII. and XIII. stages), ought to explain why the "*Vegetable with leaflets*" (Lefevre) represented in foetal growth, does not appear in his 22 stages through which the monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

† "Physiology," Lefevre, p. 480.

well known (Croll), calculating that the tertiary age began either 15 or 2 ½ million of years ago — the former being a more correct calculation, according to Esoteric doctrine, than the latter there — seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man "a special creation" (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races — *the Spiritual, the semi-astral, and the semi-human* — of our teachings. But it can hardly do the same in the case of the Third at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man.‡ The geologists of France place man in the

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‡ We confess to not being able to see any good reasons for Mr. E. Clodd's certain statement in *Knowledge*. Speaking of the men of Neolithic times, "concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch," and who are "the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded," he adds to this: "but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their 'grave knoweth no man to this day.' "

Besides the possibility that there may be men who *know* whence they came and how they perished — it is not true to say that the Palæolithic men, or their fossils, are all found with "small brains." The oldest skull of all those hitherto found, the "Neanderthal skull," is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the "missing link." There are

mid-miocene age (Gabriel de Mortillet), and some even in the *Secondary* period, as de Quatrefages suggests; while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For "If we consider," says Sir Charles Lyell in "Antiquity of Man," p. 246—

"the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, Pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small."

## The Evidence of Skulls

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they hardly could, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the

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aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

period of the *post-glacial* drift, or what is called the Quaternary period, those of them who, as *Evolutionists*, trace man to a common origin with that of the monkey, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question — Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, *ipso facto* hold very tenaciously to an antiquity of man so very great, indeed, that it falls not so far short of the Occultist's estimate.\* The modest thousands of years of the *Encyclopædia Britannica* and the 100,000 years, to which Anthropology in general limits the age of Humanity, seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-

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\* The *actual* time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you (the Evolutionists) accept between the rise of palæolithic man and our own day, a greater distance of man from the brute is not demonstrable, (*the most ancient man was just as far removed from the brute as the now living man*), what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations." . . . "The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated." Huxley states ("Man's Place in Nature," p. 159) that the *most liberal* estimates for the antiquity of Man *must be still further* extended.

dwellers. The great English biologist, in his desire to prove man's pithecoïd origin, insists that the transformation of the primordial ape into a human being must have occurred *millions of years back*. For in criticising the excellent average cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with "pithecoïd bony walls," coupled with Mr. Grant Allen's assurances that this skull "possesses large bosses on the forehead, strikingly (?) suggestive of those which give the gorilla its peculiarly fierce appearance,"\* (*Fortnightly Review*, 1882,) still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the "completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull." In consequence of all this we are notified that those skulls, "clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they *may be looked for in an epoch more distant from the age of the ELEPHAS PRIMIGENIUS than that is from us*"† (Huxley).

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\* The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Allen, was ably exposed by the eminent anatomist, Professor R. Owen, in "Longman's Magazine," No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to a very large number of existing races?

† It thus stands to reason that science would never dream of a *pre-tertiary* man, and that de Quatrefages' *secondary* man makes every Academician and "F.R.S." faint with horror because, TO PRESERVE THE APE-THEORY, SCIENCE MUST MAKE MAN POST-SECONDARY.

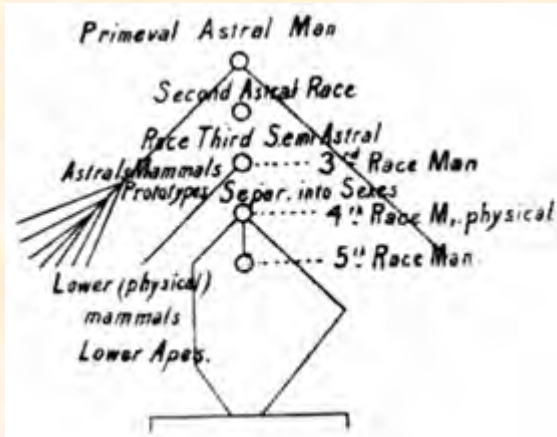
An *untold* antiquity for man is thus, then, the scientific *sine qua non* in the question of Darwinian Evolution, since the oldest Palæolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that modern Science began to widen with every year the abyss that now separates her from old Science, that of the Plinies and Hippocrateses, none of whom would have derided the archaic teachings with respect to the evolution of the human races and animal species, as the present day Scientist — geologist or anthropologist — is sure to do.

Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram — as

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This is just what de Quatrefages has twitted the Darwinists with, adding, that on the whole there were more scientific reasons to trace the ape from man than man from the anthropoid. With this exception science has not one single valid argument to offer against the antiquity of man. But in this case modern Evolution demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (a) No anthropoid ape has been found before the Miocene period: (b) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the "missing link" in such case? And how could even a Palæolithic Savage, a "Man of Canstadt," evolve into *thinking* men from the brute Dryopithecus of the Miocene *in so short a time*. One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. "He judges from the small amount of organic changes since the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period." (Ch. Gould.)

the writer understands the teaching — may make the process clear: —



The unnatural union was *invariably* fertile, because the then mammalian types *were not remote enough* from their Root-type\* — Primeval Astral Man — to develop the necessary barrier. Medical science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one of *degree*, not of fact. Thus it is that Occultism solves one of the strangest problems presented to the consideration of the anthropologist.

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\* Let us remember in this connection the esoteric teaching which tells us of Man having had in the Third Round a GIGANTIC APE-LIKE FORM on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids — apart from the fact that these latter preserve by *Heredity* a resemblance to their Atlanto-Lemurian sires.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages — the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that — as a scientist of repute puts it — "All hypotheses and theories with respect to the rise of man can be reduced to *two* (the Evolutionist and the Biblical exoteric account) . . . There is no other hypothesis conceivable . . ." !! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoïd stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters — the offspring of human and animal parents. As time rolled on, and the still

semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless" — this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

It may be useful to compare this very simple theory — and we are willing to offer it even as a hypothesis to the unbelievers — with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of these overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

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## § IV

### DURATION OF THE GEOLOGICAL PERIODS, RACE CYCLES, AND THE ANTIQUITY OF MAN

MILLIONS of years have dropped into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then science may be right (*argumenti causâ*) in basing its present anthropology — as to the date and mode of origin of "Homo sapiens" — on the Darwinian theory.\* But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid — then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens,

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\* It may here be remarked that those Darwinians, who with Mr. Grant Allen, place our "hairy arboreal" ancestors so far back as the *Eocene Age*, are landed in rather an awkward dilemma. No fossil anthropoid ape — much less the fabulous common ancestor assigned to Man and the Pithecoïd — appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

when such undeniable proof of Man's priority will be forthcoming.

Even now evidence is brought forward that the dates for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to Biblical chronology. "No date," writes the well-known Palæontologist, Ed. Lartet, "is to be found in Genesis, which assigns a time for the birth of primitive humanity"; but chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of "Creation"; "and between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ.\* Within the last few years, archaeologists have had to throw back by nearly 3,000 years also the beginnings of Babylonian civilization. On the foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus — are found the records of the former, in which he speaks of his discovery of the foundation stone that belonged to the original temple built by Naram-Sin, son of Sargon, of Accadia, the conqueror of Babylonia, who, says Nabonidus, lived 3,200 years before his own time."

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\* Ed. Lartet, "Nouvelles Recherches sur la co-existence de l'homme et des Grands Mammifères Fossils de la dernière période Géologique." *Annales des Soc. Nat.*, t. **XV.**, p. 256.

## Sayce's Sketch of Chronology

We have shown in *Isis* that those who based history on the Jewish Chronology (a race which had none of its own and rejected the Western till the XIIIth century) would lose themselves, for the Jewish account could only be followed through Kabalistic computation, and with a key to it in the hand. . . We had characterised the late George Smith's chronology of the Chaldeans and Assyrians, made by him to fit in with that of Moses, as quite fantastic. And now, in this respect at least, later Assyriologists have corroborated our denial. For, whereas G. Smith makes Sargon I. (the prototype of Moses in his legend) reign in the city of Akkad about 1600 B.C. — probably out of a latent respect for Moses, whom the Bible makes to flourish 1571 B.C. — we now learn from the first of the six Hibbert lectures delivered by Professor A. H. Sayce, of Oxford, in 1887, that: "Old views of the early annals of Babylonia and its religions have been much modified by recent discovery. The first Semitic Empire, it is now agreed, was that of Sargon of Accad, who established a great library, patronized literature, and extended his conquests across the sea into Cyprus. It is now known that he reigned as early as B.C. 3750." "The Accadian monuments found by the French at Tel-loh must be even older, reaching back to about B.C. 4,000," in other words, to the fourth year of the World's creation agreeably with Bible chronology, and when Adam was in his swaddling clothes. Perchance, in a few years more, the 4,000 years may be further extended. The well-known Oxford

lecturer remarked during his disquisitions upon "*The origin and Growth of Religion as illustrated by the Babylonian Religion*" that: "The difficulties of systematically tracing the origin and history of the Babylonian Religion were considerable. The sources of our knowledge of the subject were almost wholly monumental, very little help being obtainable from classical or Oriental writers. Indeed, it was an undeniable fact that the Babylonian priesthood intentionally swaddled up the study of the religious texts in coils of almost insuperable difficulty." That they have confused the dates, and especially the order of events "intentionally," is undeniable, and for a very good reason: their writings and records were all esoteric. The Babylonian priests did no more than the Priests of other ancient nations. Their records were meant only for the Initiates and their disciples, and it is only the latter who were furnished with the keys to the true meaning. But Professor Sayce's remarks are promising. For he explains the difficulty by saying that as — "the Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties — namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history." Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4,000 B.C., as to make them *pre-Kosmic* in the judgment of every Bible worshipper.

How much more would palæontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed, namely, by Julius Cæsar B.C. 48, in A.D. 390, and lastly in the year 640, A.D., by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of the countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 B.C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could have never contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

But even with the extremely meagre data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in Lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt. Unfortunately, dynasties and Pyramids have the fate of geological periods; their dates are arbitrary, and depend on the respective whims of the men of science. Archæologists know now, it is said, that the afore-mentioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and "they accord in the style of art, and in the standard of measurement employed, with the similar

diorite statues of the pyramid builders of the third and fourth Egyptian dynasties. . . . Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god." This is very logical, but what is the date fixed for these "dynasties"? Sanchoniathon's and Manetho's Synchronistic tables and their figures have been rejected, or whatever remained of these after holy Eusebius' handling of them; and still we have to remain satisfied with the four or five thousand years B.C. so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on the face of the earth which is allowed, at least, 6,000 years, and it is Eridu. Geology has found it out. According to Professor Sayce again, —

"They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5,000 and 6,000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called 'The Observations of Bel'; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the Earliest Babylonian astronomers. When the Accadian calendar

was arranged and the Accadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we learn that at the vernal equinox the sun was in Taurus from about 4,700 years B.C., and we thus obtain astronomical limits of date which cannot be impugned."\*

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods — this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, 2 ½ and 15 million years being assigned at different times to one and the same age (the Tertiary) — and since no two geologists and naturalists seem to agree on this point — Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age. If the latter age may be allowed even so much as 15 million years' duration — well and good; for the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race — gives clear information upon one point only — the age of "Vaivasvata Manu's humanity." (*Vide Part I., Vol. II., "Chronology of the Brahmins."*)

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\* From a Report of the "Hibbert Lectures, 1887. Lectures on the Origin and Growth of Religion, and Illustrated by the Religion of the Ancient Babylonians." By A. H. Sayce. (London: Williams and Norgate.)



Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed — save the little island mentioned by Plato. It is these points that have to be checked by the scientific data.

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### Modern Scientific Speculations about the Ages of the Globe, Animal Evolution, and Man

May we not be permitted to throw a glance at the works of Specialists? The work on "Comparative Geology: the World-Life," by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the Nebular theory, a reverend gentleman, smiting with all the force of the hammer of his *odium theologicum* on the *rather* contradictory hypothesis of the great stars of Science, in the matter of sidereal and cosmical phenomena based on their respective relations to terrestrial durations. The "too imaginative physicists and naturalists" do not fare very easily under this shower of their own speculative figures when placed side by side, and cut rather a sorry figure. Thus he shows: —

"Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million

years (elsewhere he makes it 100,000,000) can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life.\* Helmholtz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten millions to attain a temperature of 212°Fahr.† Croll estimates *seventy* million years for the diffusion of the heat, etc.‡ Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe. § Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand a 1,000 millions" (!!).

To this Prof. Winchell observes that "some biologists . . . . seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity."§ Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

According to Sir W. Thomson "the whole incrustated age of

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\* *Nat. Philos.* App. D., Trans. Royal Soc., Edin.

† "Popular Astronomy," p. 509.

‡ "Climate and Time," p. 335.§ Read. Address, "Liverpool Geolog. Society, 1876."

§ "World-Life," p. 180.

the world is 80,000,000 years"; and agreeably with Prof. Houghton's calculations of a minimum limit for the time since the elevation of Europe and Asia, three hypothetical ages for three *possible* and different modes of upheaval are given: varying from the modest figures of 640,730 years, through 4,170,000 years to the tremendous figures of 27,491,000 years!!

This *is enough*, as one can see, to cover our claims for the four continents and even the figures of the Brahmins.

Further calculations, the details of which the reader may find in Prof. Winchell's work,\* bring Houghton to an approximation of the sedimentary age of the globe — 11,700,000 years. These figures are found too small by the author, who forthwith extends them to 37,000,000 years.

Again, according to Croll, † 2,500,000 years "represents the time since the beginning of the Tertiary age" in one work; and according to another modification of his view, 15,000,000 only have elapsed since the beginning of the Eocene period; ‡ which, being the first of the three Tertiary periods, leaves the student suspended between 2 ½ and 15 millions. But if one has to hold to the former moderate figures, then the whole incrustated age of the world would be 131,600,000 years.§

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\* "World-Life," pp. 367-8.

† "Climate and Time."

‡ Quoted in Mr. Ch. Gould's "Mythical Monsters," p. 84.

§ According to Bischof, 1,004,177 years — according to Chevandier's calculations 672,788 years — were required for the so-called coal formation. "The *tertiary* strata, about 1,000 feet in thickness, required for

As the last glacial period extended from 240,000 to 80,000 years ago (Prof. Croll's view), therefore, man must have appeared on earth from 100 to 120,000 years ago. But, as says Prof. Winchell, with reference to the antiquity of the Mediterranean race, "it is generally believed to have made its appearance during the later decline of the continental glaciers." Yet, he adds, this "does not concern, however, the antiquity of the *Black and Brown races*, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial" (p. 379).

As a specimen of geological *certainty and agreement*, these figures also may be added. Three authorities — Messrs. T. Belt, F.G.S.; J. Croll, F.R.S.; and Robert Hunt, F.R.S., — in estimating the time that has elapsed since the Glacial epoch, give absolutely different figures, namely: —

Mr. Belt ..... 20,000 years.

Mr. J. Croll ... 240,000 "

Mr. R. Hunt ... 80,000 "

(But see "The Ice-Age Climate and Time," *Popular Science Review*, Vol. xiv., p. 242.)

No wonder if Mr. Pengelly confesses that "it is at present and *perhaps always will be IMPOSSIBLE* to reduce, even approximately, geological time into years *or even into millenniums*" (*Vide supra*, foot-note). A wise word of advice from the Occultists to the gentlemen geologists: they ought to

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their development about 350,000 years." See "Force and Matter," Buchner, J. F. Collingwood's edition.

imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their "Antient and Primitive Rite" uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on all other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many *anti*-Darwinists in the British Association, and "Natural Selection" begins to lose ground. Though at one time the saviour, which seemed to rescue the learned theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy to "Selection," and thinks "natural selection *not the sole factor*": —

"We greatly suspect that she (Nature) does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms" (*Review of Kolliker's Criticisms*).

Again, in "Fallacies of Darwinism," (p. 160), C. R. Bree, M.D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory: —

"It must be again called to mind that the intermediate forms must have been vast in numbers. . . . Mr. St. George Mivart believes that *change in evolution may occur more quickly than is generally believed*; but Mr. Darwin sticks manfully to his

belief, and again tells us '*natura non facit saltum*' " — wherein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of nature's slowness and dignified progression. "Planetary impulses" are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his "Contributions to the Theory of Natural Selection," shows pretty conclusively that something *more* than "natural selection" was requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that —

. . . . " . . . it will be a moderate computation to allow 25,000,000 for the deposition of the strata down to and including the Upper Silurian. If, then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 years for the complete development of the whole *animal* Kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of this process. Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata — if life was then as abundant and varied, as on the Darwinian theory it must have been. Mr. Darwin himself admits 'the case at present must remain inexplicable'; and this may be truly urged as a valid argument

against the views entertained in his own work. . . .

"Thus, then, we find a wonderful (and on *Darwinian principles all but inexplicable*) absence of minutely transitional forms. All the most marked groups . . . . *appear at once upon the scene*. Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by infinitesimal fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal* — similar to the way in which crystals (and perhaps from recent researches the lowest forms of life) build themselves up according to the internal laws of their component substance and in harmony and correspondence with all environing influences and conditions." ("*Genesis of Species*," p. 142.)

"The internal laws of their component substance." These are wise words, and the admission of the possibility, a prudent one. But how can these *internal laws* be ever recognized, if Occult teaching is discarded? As a friend writes, while drawing our attention to the above speculations: "In other words, the doctrine of Planetary *Life-Impulses* must be admitted. Otherwise, why are species now *stereotyped*, and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to

themselves?" But the teaching about planetary life-impulses has to be clearly defined and as clearly understood if present confusion would not be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following esoteric axioms were admitted: (a) the enormous antiquity (and the existence) of our planetary chain; (b) the actuality of the Seven Rounds; (c) the separation of human races (outside the purely anthropological division) into Seven distinct Root-Races, of which our present European Humanity is the *fifth*; (d) the antiquity of Man in this (*Fourth*) Round; and finally (e) that as these Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals with vegetation included, changes with every new Root-Race. Were this admitted, if even only along with other, and surely, on maturer consideration, *no less absurd*, suppositions, if Occult theories have to be considered "absurd" at present, then every difficulty would be made away with. Surely, Science ought to try and be *more logical* than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to that man! Once Mr. Huxley talks of "the vast intellectual chasm between the man and ape," and "the present enormous gulf between the two,"\* and if he admits the necessity of extending Scientific allowances for the age of man on earth for such slow and progressive development, then all those men of Science,

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\* "Man's Place in Nature," p. 102, *note*.

who are of his way of thinking, at any rate, ought to come to some approximate figures, at least, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known — if they dare not venture *beyond*. But no two scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the geologists; and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

## The Adept-Astronomer

That which is said may be strengthened by the confessions made by themselves and the synopsis of it, found in that "Circle of Sciences," the *Encyclopædia Britannica*, which shows the *mean* accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off; nevertheless, we find in it the refusal to assign any definite chronological date, even to such, comparatively speaking, late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate of some few, the duration of which could hardly be shortened any more, without an immediate conflict with facts.

Thus, it is surmised in the great *Encyclopædia* (Vol. X., art.

"Geology," p. 227), that "100 million years have passed . . . . since the solidification of our Earth, when the earliest form of life appeared upon it.\*"

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists as it is to make Darwinian Naturalists perceive their mistakes. About the Aryan Root-Race and its origins, Science knows as little as of the men from other planets. With the exception of Flammarion and a few mystics among astronomers, even the habitableness of other planets is mostly denied. Yet such great adept astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave modern Science aside for a moment and turn to ancient knowledge. As we are assured by Archaic Scientists that all such geological cataclysms — from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists — are due to, and depend on the moon and planets; aye, that even modest and neglected

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\*"100,000,000 of years is probably amply sufficient for all the requirements of Geology," says the text. In France, some *savants* do not find it nearly "sufficient." Le Couturier claims for the same 350 million years; Buffon was satisfied with 34 millions — but there are those in the more modern schools who will not be content under 500 million years.

constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. We may see what both say with regard to this question.

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**B**

**ON CHAINS OF PLANETS AND THEIR PLURALITY**

Did the Ancients know of worlds besides their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds — of which only one member is visible — and that these are, were, or will be, "man-bearing," just as every visible star or planet is? What do they mean by "a moral and physical influence" of the sidereal worlds on our globes?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is: — We believe it because the first law in nature is uniformity in diversity, and the second — analogy. "As above, so below." That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as a blasphemy the supposition that any other planet could be inhabited. Adam

and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Except inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject from its general aspect, and see whether belief in it is so very absurd, as some scientists along with other Nicodemuses would have it. Unconsciously, perhaps, in thinking of a plurality of inhabited "*Worlds*," we imagine them to be like the globe we inhabit and peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the enquiry is confined to the life-history of this globe we can speculate on this question with some profit, and ask ourselves what were the "*Worlds*" spoken of in all the ancient scriptures of Humanity, with some hope of at least asking an intelligible *question*. But how do we know (*a*) what kind of Beings inhabit the globes in general; and (*b*) whether *those* who rule planets superior to our own, do not exercise the same influence on our

earth *consciously*, that we may exercise *unconsciously* — say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth to pieces, opening canals, and thereby entirely changing our climates. Of course, like Cæsar's wife, the *planetoids* cannot be affected by our suspicion. They are too far, etc., etc. Believing in esoteric astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our planetary chain, we try to cross the limits of the solar system, then indeed we act as do presumptuous fools. For — while accepting the old Hermetic axiom: "As above, so below" — we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal *never* repeating herself — we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and containment.\*

## States of Consciousness

And indeed we find in the romances as in all the so-called

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\* We are taught that the highest Dhyan Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible planetary systems, since their essence cannot assimilate itself to that of worlds beyond our solar system. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within and beneath the limits of our solar system.

scientific fictions and spiritistic *revelations* from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief.

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

And this is true to the letter. For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to — even in spirit — only those of our system; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe; *i.e.*, on the three planes of the chain of spheres beyond our earth. Such

knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them.

Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, a fact which has been admitted by the men of science themselves. Laplace and Herschell believed it, though they wisely abstained from imprudent speculation; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and such as to appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous physicist, who writes: —

"Those 'barren spirits' or 'base souls,' as the poet calls them, who might be led to believe that the Earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the protozoic formations there

existed neither plant nor animal in all the infinity of space!"\*

Flammarion shows, in addition, that all the conditions of life — even as *we* know it — are present on some at least of the planets, and points to the fact that these conditions must be much more favourable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life — intelligent, conscious life — *must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness

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\* Since no single atom in the entire Kosmos is without life and consciousness, how much more then its mighty globes? — though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves*, then how can we, if we have never been trained to it and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?



Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.

Commenting on this tendency, Flammarion in his work "*Sur la Pluralite des Mondes habites*," says: — "It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the Man of Earth, the type of the inhabitants of the heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes.

## Worlds Mentioned in the Bible

Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and fell therefore into error." ("*Pluralite des Mondes*," p. 439.)

But Flammarion himself falls into the very error which he here condemns, for he tacitly takes the conditions of life on earth as the standard by which to determine the degree to which other planets are adapted for habitation by "other Humanities."

Let us, however, leave these profitless and empty

speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves.

When, therefore, we find in the Bibles of Humanity "other worlds" spoken of, we may safely conclude that they not only refer to other states of our planetary chain and Earth, but also to other inhabited globes — stars and planets; withal, that the latter were never speculated upon. The whole of antiquity believed in the Universality of life. But no really initiated seer of any civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life. That which is generally meant by "earths" and worlds, relates (*a*) to the "rebirths" of our globe after each manvantara and a long period of "obscuration"; and (*b*) to the periodical and entire changes of the Earth's surface, when Continents disappear, to make room for Oceans, and Oceans and Seas are violently displaced and sent rolling to the poles, to cede their emplacements to new Continents.

We may begin with the Bible — the youngest of the World-Scriptures. In *Ecclesiastes*, chap. i., we read these words of the King-Initiate: — "*One generation passeth away and another generation cometh, but the earth abideth for ever*," and again, "*The thing that hath been, it is that which shall be; and that which is done, is that which shall be done, and there is no new thing under the sun.*" Under these words it is not easy to see

the reference to the successive cataclysms by which the Races of mankind are swept away, or, going further back, to the various transitions of the globe during the process of its formation. But if we are told that this refers only to *our* world as we now see it, — then we shall refer the reader to the New Testament, where St. Paul speaks (in *Hebrews i.*) of the Son (the manifested Power) whom (God) hath appointed heir of all things, by *whom also he made the worlds* (plural).\*

This "Power" is Hokhmah or (Chochmah) the Wisdom and the Word. We shall probably be told that by this term "worlds," the stars, heavenly bodies, etc., were meant. But apart from the fact that "stars" were not known as "worlds" to the ignorant editors of the Epistles, if even they must have been known to Paul, who was an Initiate ("a Master-Builder"), we can quote on this point an eminent theologian, Cardinal Wiseman. In Vol. I, p. 309, of his work treating of the indefinite period of the six days — or shall we say "too definite" — period of the six days of creation and the 6,000 years, he confesses that we are in total darkness upon the meaning of that statement of St. Paul, unless we are permitted to suppose that allusion is made in it, *i.e.*, the period which

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\* This relates to the *Logos* of every Cosmogony. The *unknown* Light — with which he is said to be co-eternal and coeval — is reflected in the "First-Born," the *Protogonos*; and the Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor gods will be divided into the seven oceans — *Sapta samudras*. It is Purusha, Ahura Mazda, Osiris, etc., and finally the gnostic Christos, who is in the Kabala, *Hokhmah* or Wisdom the "Word."

elapsed between the *first* and *second* verses of chapter i. of *Genesis* — to those primitive revolutions, *i.e.*, the destructions and the re-productions (of the world) indicated in chapter i. of *Ecclesiastes*; or, to accept, with so many others, and in its *literal sense*, the passage (*Hebrews i. 1.*) that speaks of the creation of *worlds* — in plural. . . . It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the *Zohar* his doubts would have changed to certitude. Thus saith *Idra Suta* (in the "Zohar," iii., 292, c.): "There were old worlds which perished as soon as they came into existence; worlds with and without form called *Scintillas* — for they were like the sparks under the Smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the 'aged' — his name be sanctified — had not as yet assumed his form,† the workman was not yet the 'Heavenly man.' ‡ Again in the *Midrash*, written long before the *Kabala* of Simeon Ben Iochai, Rabbi Abahu explains: — "The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one§ . . . Now this refers both to the first races (the "Kings

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† The *form* of *Tikkun* or the *Protogonos*, the "first-born," *i.e.*, the universal form and idea, had not yet been mirrored in *Chaos*.

‡ The "Heavenly man" is Adam Kadmon — the synthesis of the Sephiroth, as "Manu Swayambhûva" is the synthesis of the Prajâpatis.

§ Bereshith Rabba, Parsha IX.

of Edom") and to the worlds *destroyed*.\* "Destroyed" means here what we call "obscurations." This becomes evident when one reads further on the explanation given: — "Still when it is said that they (the worlds) *perished*, it is only meant thereby that they (their humanities) lacked the true form, till the human (our) form came into being, in which all things are comprised and *which contains all forms*. . . † — it does not mean *death*, but only denotes a *sinking down from their status* . . ." (that of worlds in activity).‡

When, therefore, we read of the destruction of the worlds, this word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and Kabbalistic treatises. As said elsewhere, it means not only the destruction of many worlds which have ended their life-career, but also that of the several continents which have disappeared, as also their decline and geographical change of place.

The mysterious "Kings of Edom" are sometimes referred to as the "Worlds" that had been destroyed; but it is a "cloak." The Kings who reigned in Edom before there reigned a King in Israel, or the "Edomite Kings," could never symbolize the "prior worlds," but only the "attempts at men" on this globe:

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\* This refers to the *three Rounds* that preceded our *fourth Round*.

† This sentence contains a dual sense and a profound mystery in the occult sciences the secret of which *if*, and *when*, known — confers tremendous powers on the Adept to *change his visible form*.

‡ *Idra Suta*, *Zohar*, iii. 136, c. "A sinking down from their status" — is plain; from active worlds they have fallen into a temporary obscuration — they rest, and hence are entirely changed.

the "pre-Adamite races," of which the *Zohar* speaks, and which we explain as the *First Root-Race*. For, as speaking of the six Earths (the six "limbs" of *Microprosopus*) it is said that the Seventh (our Earth) came not into the computation when the Six were created (the six spheres above our globe in the terrestrial chain), so the first seven Kings of Edom are left out of calculation in *Genesis*. By the law of analogy and permutation, in the "Chaldean Book of Numbers," as also in the "Books of Knowledge" and of "Wisdom," the "seven primordial worlds" mean also the "seven primordial" races (sub-races of the First Root-Race of the *Shadows*); and, again, the Kings of Edom are the sons of "Esau the father of the Edomites" (Gen. xxxvi. 43); *i.e.*, Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan. "Two *nations* are in thy womb," saith the Lord to Rebekah; and Esau was *red* and *hairy*. From verse 24 to 34, ch. xxv. of *Genesis* contains the allegorical history of the birth of the Fifth Race.

"And the Kings of ancient days died and their chiefs (crowns) were found no more," says *Siphrah Dzenioutha* (3). . . . "The Head of a nation that has not been formed at the beginning in the likeness of the White Head: its people is not from this Form," states the *Zohar* (iii). . . . "Before it (the White Head, the Fifth Race or Ancient of the Ancients) arranged itself in its (own, or present) Form . . . all *worlds* have been destroyed; therefore it is written: And Bela, the Son of Beor, reigned in Edom" (Gen. xxxvi.). Here the "worlds" stand for races. "And he (such or another King of Edom) died, and

another reigned in his stead" (*ibid* 31 *et seq.*).

No Kabalist who has hitherto treated of the symbolism and allegory hidden under these "Kings of Edom" seems to have perceived more than one aspect of it. They are neither the "worlds that were destroyed," nor the "Kings that died" — alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the *Zohar*, we will return to the hard facts of materialistic science; first, however, citing a few from the long list of great thinkers who have believed in the plurality of inhabited worlds in general, and in worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Isaac Newton himself, as can be read in his "Optics"; Buffon, the naturalist; Condillac, the sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named — suspected at least of mysticism — Diderot and most of the writers of the Encyclopædia. Following these come Kant, the founder of modern philosophy; the poet philosophers, Goethe, Krause, Schelling; and many astronomers, from Bode, Fergusson and Herschell to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honoured names indeed; but the facts of physical astronomy speak even more strongly in favour of the presence of life, even organised life, on other planets. Thus in four meteorites which fell respectively at Alais in France, the Cape of Good Hope, in Hungary, and again in France, there was found, on analysis, graphite, a form of carbon known to be invariably associated with organic life on this earth of ours.

And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very centre of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other planets, it is easy to show that several are far better adapted for the development of life and intelligence — even under the conditions with which men are acquainted — than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible on Jupiter, as it is in an incandescent state. But not all astronomers agree with this. For instance what we say, is said by M. Flammarion: and *he* ought to know.

On the other hand Venus would be less adapted for human life such as exists on earth, since its seasons are more extreme and its changes of temperature more sudden; though it is curious that the duration of the *day* is nearly the same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and astronomy teaches that it is enveloped in a very dense atmosphere. And as we see that life appears more active on earth in proportion to the light and

heat of the sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

Venus, like Mercury, has a very dense atmosphere, as also has Mars and the snows which cover their poles, the clouds which hide their surface, the geographical configuration of their seas and continents, the variations of seasons and climates, are all closely analogous — at least to the eye of the physical astronomer. But such facts and the considerations to which they give rise, have reference only to the possibility of the existence on these planets of human life as known on earth. That some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. It is better to rest content with the three conclusions which M. C. Flammarion, whom we have so largely quoted, formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.

Finally the reader who may be disposed to question the validity of these conclusions as being opposed to the Bible, may be referred to an Appendix in M. Flammarion's work dealing in detail with this question; since in a work like the present it seems unnecessary to point out the logical absurdity of those churchmen, who deny the plurality of worlds on such grounds.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again how long it took for a nascent science to break down the idea of a solid firmament, in whose grooves the stars moved for the special edification of terrestrial humanity.

The theory of the earth's rotation was met by a like opposition — even to the martyrdom of its discoverers — because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension — the terms "up" and "down" being proved to be merely relative, thus complicating not a little the question of the precise locality of heaven.\*

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\* In that learned and witty work, "God and his Book," by the redoubtable "Saladin" of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not have reached even Sirius yet, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations, as the men of the middle ages were absurd and materialistic in their religious affirmations.

According to the best modern calculations, there are no less than 500,000,000 of stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth — a "grain of sand on an infinite sea-shore" — the only centre of intelligent life? Our own Sun, itself 1,300 times larger than our planet, sinks into insignificance beside that giant Sun — Sirius, — and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical globe. The primary reasons were without doubt: (1) Astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance — a crude form of selfishness; and (2) the dread that, if the hypothesis of millions of other inhabited globes was accepted, the crushing rejoinder would ensue — "Was there then a Revelation to each world?" involving the idea of the Son of God eternally "going the rounds" as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited worlds besides our own with humanities entirely different from each other as from our own — as maintained in the Occult Sciences — then the evolution of the preceding races is half proved. For where is that physicist or geologist

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who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and changing its "skin," as it is called in Occultism, that the Earth has not had each time her special humanities adapted to such atmospheric and climatic conditions as were entailed. And if so, why should not our preceding four and entirely different mankind have existed and thrived before our Adamic (Fifth Root) Race?

Before closing our debates, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree up to a certain point with those of Science.

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SUPPLEMENTARY REMARKS ON ESOTERIC GEOLOGICAL CHRONOLOGY

It seems, however, possible to calculate the *approximate* duration of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine almost with certainty one thing — the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of erosion of land and the sorting out of matter on to ocean beds has varied from age to age, and cataclysmic changes of various kinds break the "uniformity" of ordinary geological processes. *Provided, however, we have some definite numerical basis on which to work,* our task is rendered less difficult than it might at first sight appear to be. Making due allowance for variations in the rate of deposit, Professor Lefevre gives us the *relative* figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as = X, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000 ft., the Primary 42,000 ft., the Secondary 15,000 ft., the Tertiary 5,000 ft., and the Quaternary some 500 ft. in thickness: —

"Dividing into an hundred parts the time, *whatever its actual length,* that has passed since the dawn of life on this earth (lower Laurentian strata), we shall be led to attribute to the primordial age more than half of the whole duration, say 53.5; to the Primary 32.2; to the Secondary 11.5; to the Tertiary 2.3; to the Quaternary 0.5 or one-half per cent." ("Philosophy," p. 481.)

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years, we are able to infer that the:

ROUGH APPROXIMATIONS

Primordial	{ Laurentian Cambrian Silurian }	lasted 171,200,000 yrs.
Primary	{ Devonian Coal Permian }	lasted 103,040,000 yrs.
Secondary	{ Triassic Jurassic Cretaceous }	lasted 36,800,000 yrs.
Tertiary	{ Eocene Miocene Pliocene }	lasted 7,360,000 yrs. (probably in excess).
Quaternary		lasted 1,600,000 yrs. (probably in excess).

Such estimates harmonise with the statements of Esoteric Ethnology in almost every particular. The Tertiary Atlantean part-cycle, from the “apex of glory” of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have lasted some 3½ to four million years. If the duration of the Quaternary is not rather (as seems likely) overestimated, the sinking of Ruta and Daitya would be post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the Third Race goes very far back into the Secondary Age. Nevertheless, the figures are most suggestive.

But the argument from *geological evidence* being only in favour of 100,000,000 years, let us compare our claims and teachings with those of exact science.

Mr. Edward Clodd,\* in reviewing M. de Mortillet’s work “*Materiaux pour l’Histoire de l’Homme*,” which places man in the mid-Miocene period,† remarks that “it would be in defiance of all that the doctrine of evolution teaches, and moreover, win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the

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\* *Knowledge*, March 31, 1882.

† And who yet, in another work, “*La Préhistorique Antiquité de l’Homme*,” some twenty years ago, generously allowed only 230,000 years to our mankind. Since we learn now that he places man “in the mid-Miocene period,” we must say that the much respected Professor of Prehistoric Anthropology (in Paris) is somewhat contradictory and inconsistent, if not *naïf* in his views.

globe.” To this, one could answer: (a) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of *infallible*, but it is repudiated by several great men of science, e.g. de Quatrefages, in France, and Dr. Weismann, an *ex*-evolutionist in Germany, and many others, the ranks of the *anti*-Darwinists growing stronger with every year;‡ and (b) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to *win support* from believers in special creation, it would never gain the favour of the evolutionists, and *vice versa*. Truth must rest upon its own firm foundations of facts, and take its chances for recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspects, it is, nevertheless, advisable to combat every so-called “*scientific*” objection as we go along, when making what are regarded as heretical and “*anti-scientific*” statements.

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‡ The root and basic idea of the origin and transformation of species—the *heredity* (of acquired faculties) seems to have found lately very serious opponents in Germany. Du Bois Raymond and Dr. Pflüger, the physiologists, besides other men of science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.



## DIVERGENCES BETWEEN ORTHODOX AND ESOTERIC SCIENCE ON THE QUESTION OF THE AGE OF THE GLOBE AND OF MAN

Let us briefly glance at the divergences between orthodox and esoteric science on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergences and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth.

### PARALLELISM OF LIFE

#### SCIENTIFIC HYPOTHESES

Science divides the period of the globe's history, since the beginning of life on earth (or the Azoic age), into five main divisions or periods, according to Hæckel.<sup>810</sup>

PRIMORDIAL	}	Laurentian
Epoch		Cambrian
		Silurian

The Primordial Epoch is, science tells us, by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eozoon Canadense*—a chambered shell. In the

#### ESOTERIC THEORY

Leaving the classification of the geological periods to Western Science, esoteric philosophy divides only the life-periods on the globe. In the present *Manvantara*, the actual period is separated into seven Kalpas and seven great human races. Its first Kalpa, answering to the "Primordial Epoch," is the age of the

"PRIMEVAL" <sup>811</sup>	}	<i>Deva</i> or Divine men, the
		"Creators" and
		Progenitors. <sup>812</sup>

The Esoteric Philosophy agrees with the statement made by science (see parallel column), demurring, however, in one particular. The 300,000,000 years of vegetable life (see

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<sup>810</sup> "History of Creation," p. 20.

<sup>811</sup> The same names are retained as those given by science, to make the parallels clearer. Our terms are quite different.

<sup>812</sup> Let the student remember that the Doctrine teaches that there are seven degrees of *Devas* or "Progenitors," or seven classes, from the most perfect to the less exalted.

Silurian are discovered sea-weeds (*algæ*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The primordial Epoch shows *algæ*, molluscs, crustacea, polyps, and marine organisms, etc., etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to how life appeared on earth. If it rejects the Biblical "Creation" (as we do), why does it not give us another, approximately plausible hypothesis?

"Brahminical Chronology") preceded the "Divine Men," or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth besides the *Eozoon Canadense* in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, *are the relics of the Third Round*. At first *astral* like the rest, they consolidated and materialized *pari passu* with the NEW vegetation.

PRIMARY { Devonian<sup>813</sup>  
Coal  
Permian

PRIMARY { Divine Progenitors, SECONDARY GROUPS, and the 2 1/2 races. "Fern-forests, Sigillaria, Coniferæ, fishes, first trace of reptiles." Thus saith modern science; the esoteric doctrine repeats that which was said above. These are all relics of the preceding Round.<sup>814</sup> Once, however, the prototypes are projected out of the astral envelope of the earth, an indefinite amount of modification ensues.

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<sup>813</sup> It may be said that we are inconsistent in not introducing into this table a *Primary-Age Man*. The parallelism of Races and geological periods here adopted, is, so far as the origin of *1st* and *2nd* are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible Race in the *Carboniferous Age*, it is needless to renew the debate.

<sup>814</sup> During the *interim* from one Round to another, the globe and everything on it remains *in statu quo*. Remember, vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

SECONDARY {  
 Triassic  
 Jurassic  
 Chalk or Cretaceous.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first (marsupial) mammals<sup>815</sup>—insectivorous, carnivorous, phytophagous, and (as Prof. Owen thinks) an

SECONDARY {  
 According to every calculation, the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated.

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates. The analogy is but a poor one; still it may be argued that, as the early Mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative

<sup>815</sup> Geologists tell us that “in the Secondary epoch, the only mammals which have been (hitherto) discovered in *Europe* are the fossil remains of a small marsupial or pouch-bearer.” (“*Knowledge*,” March 31, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those who were on earth during the presence on it of androgyne man) cannot be the only animal that was then on earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of “mammalian age” given only to the Tertiary period to be misleading and erroneous, as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

<sup>816</sup> Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Man in the *Secondary Age*, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: “There is nothing impossible in the supposition that he (Man) may have appeared on the globe *with the first representatives of the type to which he belongs in virtue of his organism.*” This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the “labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, de Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts and clearly established the progressive development of the human organism and industries from the *Miocene epoch of the Tertiary age.*” (“*Philosophy*,” p. 499, chapter on Organic Evolution.) Why does he reject the possibility of a Secondary-Age man? Simply because he is involved in the meshes of the Darwinian Anthropology!! “The origin of man is bound up with that of the higher mammals;” he appeared “only with the last types of his class”!! This is not argument, but dogmatism. *Theory* can never excommunicate *fact*! Must everything give place to the mere working-hypotheses of Western Evolutionists? Surely not.

herbivorous hoofed mammal.

Science does not admit the appearance of man before *the close* of the Tertiary period.<sup>816</sup> Why? Because man has to be shown younger than the higher mammals. But Esoteric philosophy teaches us the reverse. And as science is quite unable to come to anything like an approximate conclusion as to the age of man, or even the geological periods, therefore, even accepted only as a hypothesis, the occult teaching is more logical and reasonable.

processes. A parallel might certainly be found among the Monotremata, the Didelphia (or Marsupialia), and the placental Mammals, divided in their turn into three orders<sup>817</sup> like the First, Second, and Third Root-Races of men.<sup>818</sup> But this would require more space than can be now allotted to the subject.

No man is yet allowed to have lived during this period:--

<sup>822</sup>Tertiary { Eocene  
Miocene  
Pliocene

Tertiary { The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races. The Fourth, born millions of years before<sup>819</sup> the said cataclysm took place, perishes during the Miocene period,<sup>820</sup> when the Fifth (our

<sup>817</sup> These *Placentalia* of the third sub-class are divided, it appears, into Villiplacentalia (placenta composed of many separate scattered tufts), the Zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the Marsupialia *Didelphia*, one of the connecting links *genealogically* between man and the Moneron!!

<sup>818</sup> This inclusion of the First Race in the Secondary is necessarily only a provisional working-hypothesis—the actual chronology of the First, Second, and Early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught. (*Vide supra*.)

<sup>819</sup> Though we apply the term “*truly human*,” only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind *separated* sexually, and that the *first man was born* according to the now normal process. This “first man” answers in the Bible (*Genesis*) to Enos or Henoah, son of Seth (Ch. IV).

<sup>820</sup> Geology records the former existence of a universal ocean, sheets of marine sediments uniformly present everywhere testifying to it, but, it is not even the epoch referred to in the allegory of Vaivasvata Manu. The latter is a *Deva-Man* (or Manu) saving in an ark (the *female* principle) the germs of humanity, and also the seven Rishis—who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The “Universal Deluge” is the watery abyss of the Primordial Principle of Berossus. (See Stanzas from 2 to 8 in Part I). How, if Croll allowed fifteen million years to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould), only 60 millions are assigned by him

Says Mr. E. Clodd, in *Knowledge*: "Although the placenta mammals and the order of Primates to which man is related, appear in Tertiary times and the climate, tropical in the Eocene age, warm in the Miocene and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in Europe before the close of the Tertiary epoch . . . are not generally accepted here."

Aryan race) had one million years of independent existence. (See "Esoteric Buddhism," 4th Ed., pp. 53–55) How much older it is from its origin -- who knows? As the "Historical" Period has begun, with the Indian Aryans, with their Vedas, for their multitudes,<sup>821</sup> and far earlier in the Esoteric Records, it is useless to establish here any parallels.

Geology has now divided the periods and placed man in the

Quaternary { Palaeolithic man,  
Neolithic man, and  
Historical Period.

{ If the Quaternary period is allowed 1,500,000 years,  
then only does our Fifth Race belong to it.

Yet, *mirabile dictu!*—while the *non-cannibal* Palaeolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years<sup>823</sup>, is shown to be a remarkable artist, Neolithic man is made out almost an abject savage, his lake dwellings notwithstanding.<sup>824</sup> For see what a learned geologist, Mr. Charles Gould, tells the reader in his "Mythical Monsters":

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"since the beginning of the Cambrian period, in the *Primordial Age*", passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

<sup>821</sup> We hope that we have furnished all the Scientific data for it elsewhere.

<sup>822</sup> The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, 15,000,000 years since the beginning of the Eocene period (see Charles Gould's "Mythical Monsters," p. 84), not those in his "Climate and Time," which allow only 2½ million years', or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrustated age of the world only 131,600,000 years according to Professor Winchell, whereas in the Esoteric doctrine, sedimentation began in *this Round* approximately over 320 million years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our Esoteric books the age of the "Pigmies." With regard to the 320 millions of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*.

<sup>823</sup> It is conceded by Geology to be "beyond doubt that a considerable period must have supervened after the departure of Palaeolithic man and before the arrival of his Neolithic successor." (See James Geikie's "Prehistoric Europe," and Ch. Gould's "Mythical Monsters," p. 98.)

<sup>824</sup> Resembling in a manner the *pile-villages* of Northern Borneo.

“Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation, but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses,” etc., etc. Yet, though “Implements of horn, bone, and wood were in common use among both races . . . those of the older are frequently distinguished by their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period, whereas there appears to have been a marked absence of any similar artistic ability\* on the part of “Neolithic man.” Let us give the reasons for it.

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\* “The most clever sculptor of modern times would probably not succeed very much better, if his graver were a splinter of flint and stone and bone were the materials to be engraved”!! (Prof. Boyd Dawkins’ “Cave-Hunting,” p. 344.) It is needless after such a concession to further insist on Huxley’s, Schmid’s, Laing’s, and others’ statements to the effect that Palæolithic man cannot be considered to lead us back in any way to a pithecoïd human race, thus demolishing the fantasies of many superficial evolutionists. The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palæolithic Man, it is a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not. Human

(1) The oldest fossil man, the primitive cave-men of the old Palæolithic period, and of the Pre-glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him “what the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms” (“Modern Science,” p. 181).

(2) As to the so-called Palæolithic *hâches* . . . “when placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference” (*Ibid*, p. 112) . This goes to prove that there have been savages *at all times*, and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palæolithic period, could not possibly have had the actual time to get transformed from the “missing link” into what he is known to have been even during that remote geological time, *i.e.* even a finer specimen than many of the now existing races.

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manners and customs do not seem to improve with time, then? Not in this instance at any rate.

## SOME OF THE PRESENT DIFFICULTIES OF SCIENCE MIGHT BE EASILY MADE TO DISAPPEAR

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now; (2) The earliest monkey known, the *lemur*, was *less* anthropoid than the modern pithecoïd species; (3) *Conclusion*: even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man* made dumb by some fortuitous circumstances,\* than tending to show that man descends from a pithecoïd ancestor. The theory cuts both way.

On the other hand, if the existence of Atlantis is accepted, and the statement is believed that in the Eocene Age “even in its very first part, the great cycle of the Fourth Race men, the Atlanteans had already reached its highest point . . . .” (“Esoteric Buddhism,” p. 64), then some of the present difficulties of science might be easily made to disappear. The rude workmanship of the Palæolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that “only a very

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\* On the data furnished by modern science, physiology, and natural selection, and without resorting to any miraculous creation, two negro human specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb *Pastrana* species, which would start a new modified race, and thus produce in the course of geological time the regular anthropoid ape.

small portion of the earth’s surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life,” . . . and that “even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected” (Ibid, p. 98). It is very suggestive also that along with the rude hâches of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The “portrait” of the “Reindeer feeding,” from the Thayngin grotto in Switzerland, and those of the man running, with two horse’s heads sketched close to him—a work of the Reindeer period, i.e. at least 50,000 years ago—are pronounced by Mr. Laing not only exceedingly well done, but, especially the reindeer feeding, as one that “would do credit to any modern animal painter”—by no means exaggerated praise, as anyone may see (vide infra). Now, since side by side with the modern Esquimaux, who also have a tendency, like their Palæolithic ancestors of the Reindeer period, the rude and savage human species, to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., we have our greatest painters of Europe, why could not the same have happened in those days? Compared with the specimens of Egyptian

drawing and sketching—"7,000 years ago"—the "earliest portraits" of men, horses' heads, and reindeer, made 50,000 years ago, are certainly superior. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called savages of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. Yes, Mr. Huxley is right in saying, "Time will show." It will, and must vindicate Occultism.

Meanwhile, the most uncompromising materialists are driven by necessity into the most *occult-like* admissions. Strange to say, it is the most materialistic — those of the German school — who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgartner, who believes that "the germs for the higher animals could only be the eggs of the lower animals"; who thinks that "besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs*," which formed the basis of new metamorphoses, etc. — thinks also that "the first men who proceeded from the germs of animals beneath them, lived first in a *larva* state."

Just so, in a *larva* state, we say, too; only from no "animal" germ, and that "larva" was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races "have not descended from one pair, but

appeared immediately in numerous races"; (*Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen und Thierwelt*, 1885). Therefore, when we read "Force and Matter," and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that "the plant passes imperceptibly into the animal, and the animal into man" (p. 85), we need only add "and man into a spirit," to complete the Kabalistic axiom. The more so, since on page 82 of the same work we read the following admission: . . . "Produced in the way of spontaneous generation . . . it is by the aid of intense natural forces and *endless periods of time* (that) there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded." . . . And (page 84) "Spontaneous generation played, no doubt, a *more important part in the primeval epoch than at present; nor can it be denied that in this way beings of a higher organization* were produced than now,"\* for this is the claim of Occultism.

The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on earth, and the *last germ of life* on this globe, of man, and everything else, between *two voids*. Whence the *first germ*, if both spontaneous generation and the interference of external forces, are absolutely rejected now? Germs of organic life, we are told, by Sir W. Thomson, *came to our earth in some meteor*? This helps in no way and only shifts the difficulty from this earth to the supposed meteor.

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\* "Force and Matter," by Dr. Louis Buchner, translated and edited by J. Frederick Collingwood, F.R.S., F.G.S., 1864.



These are our agreements and disagreements with Science. About the *endless periods* we are, of course, at one even with materialistic speculation; for we believe in Evolution, though on different lines. Professor Huxley very wisely says: "If *any form* of progressive development *is* correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man." But when we are told that this man is a product of the natural forces inherent *in matter, force*, according to modern views, being but a quality of matter, a "mode of motion," etc.; and when we find Sir W. Thomson repeating in 1885 what was asserted by Büchner and *his* school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that materialism is, in certain cases, a *disease*. For when men of Science, in the face of the magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that "When people have not a niche in their minds in which to shoot facts, so much the worse for the facts."

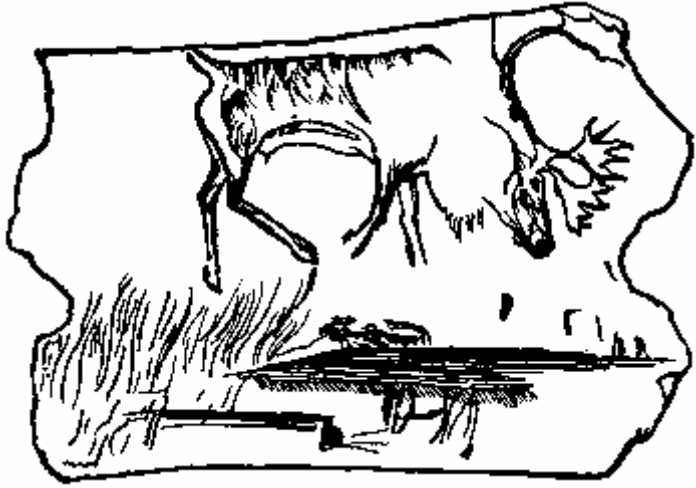
As present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced

to admit, as Büchner did, and Messrs. Tyndall and Huxley still do — that spontaneous generation *must have occurred once*, under "special thermal conditions." Virchow refuses even to argue the question; it *must* have taken place sometime in the history of our planet: and there's an end of it. This seems to look more natural than Sir W. Thomson's hypothesis just quoted, that the germs of organic life fell on our earth in some meteor; or that other *scientific* hypothesis coupled to the recently adopted belief that there exists *no* "Vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem — the origin and *the descent* of Man, for here is a still worse plaint and lamentation.

"While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines." ("Origin of the World," p. 39, by Sir W. Dawson, LL.D., F.R.S.)

The secret could be soon told, not only from the esoteric but even from the standpoint of every religion the world over, without mentioning the Occultists. The "specialized skeleton" is sought for in the wrong place, where it can never be found. It is expected to be discovered in the physical remains of man, in some pithecoïd "missing link," with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, *instead* of looking for that *specialization* in

the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata! Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.



REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN. (After Geikie.)

Meanwhile, this is a specimen of an engraving made by a *Palæolithic* "savage": Palæolithic meaning the "earlier Stone-age" man, one supposed to have been as savage and brutal as the brutes he lived with.

## The Paleolithic Landseer

Leaving the modern South Sea Islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even

a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive "semi-animal" savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical "pithecoïd man"!

This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and — if we can call his Divine ancestor "Man" — far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern archæologists, when he writes: — "The prehistoric is a new science, *far, very far*, from having said its last word." (*Prehist. Antiq. of Man*, 1883.) According to Lyell, one of the highest authorities on the subject, and the "Father" of Geology: — "The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development*, and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological*

order that of the higher races." ("Antiq. of Man," p. 25.) Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Muller, whose attack on the Darwinian Anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered: —

"What do we know of savage tribes beyond the *last chapter of their history?*" (Cf. this with the esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which thrived when the parent Root-Race was in its prime.) "Do we ever get an insight into their antecedents. . . . *How have they come to be what they are? . . . .* Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans (far older). . . . They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a RELAPSE INTO SAVAGERY* or a corruption of something that was more rational and intelligible in former stages." ("India," 1883, F. Max Müller.)

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no

evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" ("Antiq. of Man Historically Considered.") In his "Origin of Nations," pp. 10-11, he rightly adds: "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "Isis Unveiled": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?"

Another strange inconsistency in scientific knowledge is that *Neolithic* man is shown as being far more of a primitive savage than the Palæolithic one. Either Lubbock's "Pre-historic Man," or Evans' "Ancient Stone Implements" must be at fault, or — both. For this is what we learn from these works and others: —

(1) As we pass from Neolithic to Palæolithic Man, the stone implements become, from gracefully shaped and polished instruments, rude lumbering makeshifts. Pottery, etc., disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) Palæolithic Man lived in caves which he shared with hyænas and lions also,\* whereas Neolithic man dwelt in lake-villages and buildings.

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palæolithic *haches*, to the relatively graceful stone celts of that part of the Neolithic period immediately preceding the use of metals. But this *is in Europe*, a few portions only of which were barely rising from the waters in the days of the highest Atlantean civilizations. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason to maintain that in our age all men and all elephants were pigmies? Or if the weapons of the Vedddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even

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\* In such a case Palæolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe next that it is that lion or hyæna which has engraved the deer on the antler, as be told that this bit of workmanship was done by a savage of such a kind.

above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only *toward the close of the Reindeer period* — for this explanation would be a very lame one indeed, in view of the geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the *dogma* of the risings and falls of civilization; and now we learn that: "It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in *Neolithic* times they . . . altogether disappear in the age of the mammoth and the reindeer." (*Mod. Science and Mod. Thought*, p. 164.)

Another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African negroes, &c.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindu writings do.

"In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures, or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found . . . the only ones which may be said with some certainty to have been idols are one or two discovered by M. de Braye in some artificial caves of the Neolithic period . . . which appear to be

intended for female figures of life size" . . . . (p. 199 *Ibid.*)

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond post-tertiary or "Quaternary" times — though Abbé Bourgeois' flints may serve as a warning\* — seems to point to the truth of another esoteric statement, which runs thus: "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas." . . . Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared* while their predecessors formed the floors of new Oceans — deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since "retreated" and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the earth. Under the

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\* More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens). If man was not then, the period is too short for him to have been *transformed* — stretch it as you may. And if he was, and if no monkey is found earlier, what follows?

blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery — possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement fit to bear comparison with the finely-chipped weapons found in the overlying stratum is to be seen*; only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism — *in Europe again*. We are made also to face the "mammoth age" — the extreme or earliest division of the Palæolithic age — in which the great rudeness of implements reaches its maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal,

point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity.

As said by an anthropologist in "*Modern Thought*" (art. "The *Genesis of Man*"): "The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognised that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart*. The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo Afer* on the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system of architecture or a religion of its own*" (Dr. C. Carter Blake). It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth nor the age of his earliest civilizations.

It is time the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof,

while their theories can stand the test better than the hypotheses of the Scientists at any rate. As to the proof for the antiquity which they claim for man, they have, moreover, Darwin himself and Lyell. The latter confesses that they (the naturalists) "have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest historical records*."\* This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by the students of Occultism, for with all others he says: "In spite of the long lapse of prehistoric ages during which he (Man) must have flourished on Earth, *there is no proof of any perceptible change in his bodily structure*. If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged beneath the Ocean*."

Thus lost continents are officially suspected. That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a

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\* "*Antiquity of Man*," p. 530.

change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-poooh the idea of a periodical change in the behaviour of the globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the *Popular Science Review* (New Series in Vol. I. p. 115), Art.: "Evidences of the Age of Ice." . . . . "If it be necessary to call in extramundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit in the great solar system."

The following, quoted from a Lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "The extinct Lake of Bovey Tracey" shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact. It is a quotation in the body of the Lecture: —

"Evergreen Figs, Laurels, Palms, and Ferns having gigantic

rhizomes have their existing congeners *in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times*, and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.

"When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69°20' and 70°30' N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia couttsiæ*, *Quercus Lyelli*) ; when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia Inglefieldi*) 'ripened its fruits so far north as on the parallel of 70° ' " (*Phil. Trans.* clix., 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that the *time for its solution has not yet arrived*.

"It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question; How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis? — a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, 'the Alps have acquired 4,000, and even in some places more than 10,000 feet of their present altitude since the

commencement of the Eocene period' (Lyell's *Principles*, 11th ed., p. 256, 1872), a Post-Miocene (?) depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, 'A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and Recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and through China. . . . We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America. . . . We note further that the present Atlantic Islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World. . . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-western America, perhaps by the line where the Aleutian chain of islands now extends.' " (*Nat. Hist. Rev.* ii. 164, 1862.) See, however, "Scientific and Geological Proofs of the Reality of

Several Submerged Continents."

But nothing short of a pithecoïd man, will ever satisfy the luckless searchers after the thrice hypothetical "missing link." Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks ("*Fallacies of Darwinism*"), no missing links between man and ape having been discovered in various gravels and formations above the tertiaries, if they had gone down with the continents now covered with the sea, they might still be found "in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea." Yet they are as fatally absent from the latter as from the former. Were not preconceptions to fasten vampire-like on man's mind, the author of "*Antiquity of Man*" would have found a clue to the difficulty in that same work of his, by going ten pages back (530) and reading over a quotation of his own from Professor G. Rolleston's work. This physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme.*



## Astral Man — the Solution

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection"*; but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner man*, that descends on Earth first, the *psychic astral*, the mould on which physical man is gradually built — his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

In his "Antiquity of Man," Sir C. Lyell quotes — perhaps in rather a mocking spirit — what Hallam says (in Vol. iv., p. 162) in his "Introduction to the Literature of Europe": —

"If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him

who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forest of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?"

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force*, or Dhyan Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom*: this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find: —

"It is significant," says Sir W. Dawson, F.R.S., "that Professor Huxley in his lectures in New York, while resting his case as to the lower animals, mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, *avoided altogether the discussion of the origin of men from the apes*, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures ('Nature,' 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and that Hæckel has to admit

that the penultimate link in his phylogeny, the ape-like man, *is absolutely unknown* (*History of Creation.*) . . . . The so-called 'tallies' found with the bones of Palæocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the *rudiments even of writings were already in possession* of the oldest race of men known to archæology or geology." (See Wilson's "*Prehistoric Man,*" *op. cit.*, vol. ii., p. 54. "*Origin of the World,*" p. 393.)

Again in Dr. C. R. Bree's "*Fallacies of Darwinism,*" on page 160, we read: —

"Mr. Darwin justly says that the difference physically and, more especially mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time* — which in Darwinian evolution must be almost inconceivably slow — must have been *enormous* also during man's development from the monkey.\* The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet *not one single variation, not one single specimen of a being* between a monkey and a man has ever been found. Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone

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\* And how much more "enormous" if we reverse the subjects and say during the monkey's development from the Third Race Man.

down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not, also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean bed like the remains of the mammoth and the rhinoceros which are also found in fresh-water beds and gravels and drift! . . . . . the celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote epoch (bronze and stone ages), and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape."

## The Kabalists and Science

Our globe being convulsed each time that it *reawakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it — it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms — vegetable, animal and human — changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of

previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic Ape-Man of the former Round has been reproduced in this one by human bestiality and transfigured into the *parent* form in the modern Anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable than many "scientific" theories; that, for instance, of the first organic germ descending on a meteor to our Earth — like Ain Soph on his Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ on the meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with modern Science. What the next theory necessitated by the materialistic premises will be — no one can tell. Meanwhile, the *present* theories, as any one can see, clash together far more discordantly among themselves than even those of the Occultists outside the *sacred* precincts of learning. For what is there, next in order, now that exact Science has made even of the Life-principle an empty word, a meaningless term; and now insists that life is an effect *due to the molecular action of the primordial protoplasm!* The new doctrine of the Darwinists may

be defined and summarized in a few words, in which Mr. Herbert Spencer has defined "special creation" . . . "it is worthless. Worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings." (*Principles of Biology, Vol. I., p. 345.*)

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## § V

### ORGANIC EVOLUTION AND CREATIVE CENTRES

IT is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that "development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction." It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation* — the evolution of worlds from primordial atoms, and the *pre-primordial ATOM*, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does esoteric philosophy admit *design* or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and

immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which the vegetable and the animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science — physiology and anthropology especially — seems to be little aware. Its votaries speak of that "primitive germ," and maintain that it is shown beyond any doubt that the "design" and the "*designer*," if there be any, in the case of man, with the wonderful structure of his limbs, and his hand especially, "must be placed very much farther back, and (the design) is, in fact, involved in the primitive germ," from which not only all vertebrate life, but, "probably all life, animal and vegetable, have been slowly developed" (p. 94 of "*Modern Science and Modern Thought*").

### Dhyan Chohans and these Centres

This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance (*in time*, though not in space) from the origin even of our Solar system. As the Hindu philosophy very justly teaches, the "*Aniyâmsam Aniyâsam*," can be known only through false notions. It is the

"many" that proceed from the ONE — the living spiritual germs or *centres of forces* — each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyān-Chohanīc *centres of Force*, so there are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason — the ONE LIFE and Law. Belonging to this sphere, they have no hand in, or possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis* — like the lynx, the tiger, the cat, etc. — it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or

becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*.

Were there no such thing as evolutionary cycles, an eternal spiral progress into matter with a proportionate *obscuration* of spirit — though the two are one — followed by an inverse ascent into spirit and the defeat of matter — active and passive by turn — how explain the discoveries of zoology and geology? How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up to the great Sea Dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary Period; and that the latter were once crossed is shown by the fact of all those species *decreasing, dwindling down and being dwarfed*. If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great Cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the Plesiosaurs and the Ichthyosaurs that we ought to find developing from the present sea and river reptiles, instead of giving place to

their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the *menagerie*; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of moss and present trees — dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic Ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The Dryopithecus, for instance, is found more perfect anatomically, more fit for a greater development of brain power, than the modern gorilla or gibbon? How is this, then? Are we to believe that the constitution of all those colossal land and sea-dragons, of the gigantic flying reptiles, was not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales — in short, all those animals we are acquainted with?

Let us admit, however, for argument's sake, that all those cycles, races, septenary forms of evolution and the *tutti quanti* of esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man, instead of being an imprisoned "Spirit," and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists — is

simply a more developed animal, whose primal form emerged from one and the same primitive germ on this earth, as the flying dragon and the gnat, the whale and the amœba, the crocodile and the frog, etc., etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals? If man is an animal, *and nothing more*, a highly intellectual *ex-brute*, he should be privileged, at least, and allowed to have been a gigantic mammal of his kind, a *meganthropos* in his day. It is just this, that esoteric science shows as having taken place in the first three rounds, and in this, as in most other things, it is more logical and consistent than modern science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while science leaves man a parentless orphan born of sires unknown, an "unspecialized skeleton" truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

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THE ORIGIN AND EVOLUTION OF THE MAMMALIA  
SCIENCE AND THE ESOTERIC PHYLOGENY

Having dealt almost exclusively with the question of the origin of Man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The *pre-human* fauna and flora have been already generally dealt with in the Commentary on the Stanzas, and the truth of much of modern biological speculation admitted, *e.g.*, the derivation of birds from reptiles, the *partial* truth of "natural selection," and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian fauna which M. de Quatrefages so brilliantly endeavours to prove as contemporary with the Homo primigenius of the Secondary Age.

The somewhat complicated problem relating to the "Origin of Species," — more especially of the varied groups of fossil or existing mammalian fauna — will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the "Factors of Organic Evolution," relied upon by Western biologists,\* are to be considered as adequate to

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\* The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into "fanaticism." Oscar Schmidt presents a good instance of a thinker who

meet the facts. The line of demarcation between etherospiritual, astral and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that "we are referred to conjecture and inference for the origin of the Mammals"!! (*The Doctrine of Descent and Darwinism*, p. 268, by Professor O. Schmidt.) At present the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia, constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

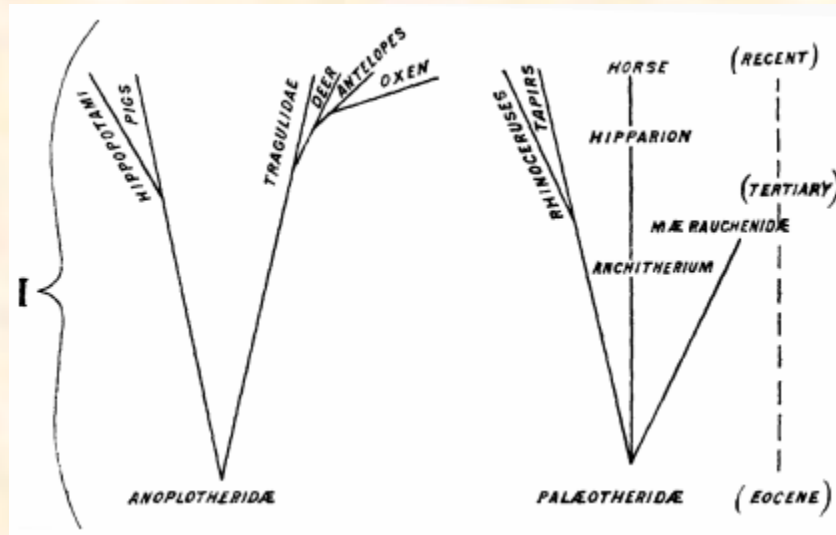
Let us take — *exempli gratia* — the case of the ungulate mammals. "In no other division," it is said, "do we possess such abundant fossil material." So much progress has been made in this direction, that in some instances the

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unconsciously exaggerates the worth of an hypothesis. He admits ("The Doctrine of Descent and Darwinism," p. 158), that "natural selection" "is in some cases . . . inadequate, . . . in others . . . not requisite, as the solution of the formation of species is found in other natural conditions." He also asserts the "*intermediate grades are . . . wanting*, which would entitle us to infer with certainty the direct transition from uniplacental to placentals mammals" (p. 271); that "we are referred *entirely to conjecture and inference* for the origin of the mammals" (p. 268); and the repeated failures of the framers of "*hypothetical pedigrees*," more especially of Hæckel. Nevertheless he asserts on p. 194, that "what we have gained by the Doctrine of Descent based on the theory of selection is the KNOWLEDGE of the connection of organisms as 'consanguineous beings.'" Knowledge in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

intermediate links between the modern and Eocene ungulates have been unearthed; a notable example being that of the complete proof of the derivation of the present one-toed horse from the three-toed Anchitherium of the old Tertiary. This standard of comparison between Western Biology and the Eastern doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the views of scientists in general, is that of Schmidt based on the exhaustive researches of Rutimeyer. Its *approximate* accuracy — from the standpoint of evolutionism — leaves little to be desired: —

### UNGULATE MAMMALS



The midway point of evolution. Science comes to a standstill. "The root to which these two families lead back IS UNKNOWN" (Schmidt).



## THE "ROOT" ACCORDING TO OCCULTISM

ANOPLOTHERIDAE

PALAETHERIDAE

- II. { One of the Seven primeval physico-astral and bisexual Root-types of the Mammalian Kingdom (animal). These were Contemporaries of the early Lemurian races – the "unknown roots" of Science.

No. I. represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. Biology and palæontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer and others, to the *segregation of species*. But even in this domain the sub-conscious workings of the *Dhyan-Chohan*ic wisdom are at the root of all the "ceaseless striving towards perfection," though its influence is vastly modified by those purely material causes which de Quatrefages terms the "*milieux*" and Spencer the "Environment."

The "midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of "coats of skin" — *i.e.*, the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes\* are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral — during the "midway halt" between the two planes of existence. Hardly had the "ground-plan" of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

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\* Bear in mind, please, that though the animals — mammals included — have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

No. II. represents the domain of the purely astral prototypes previous to their descent into (gross) matter. Astral matter, it must be noted, is fourth state matter, having, like our gross matter, its own "protyle." There are several "protyles" in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth state matter), as also that of Buddhi (sixth state matter), are each and all evolved from one of the six "protyles" which constitute the basis of the Object- Universe. The three "states," so-called of our terrestrial matter, known as the "solid," "liquid," and "gaseous," are only, in strict accuracy, SUB-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* Man out of the astral races of *early* Lemurian age — the Jurassic age of Geology — is exactly paralleled by the "materialization" of "spirits" (?) in the seance-room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism — heart, lungs, etc. — was indubitably demonstrated!!

This, in a way, is the ARCHETYPE of Goethe. Listen to his words: "Thus much we should have gained . . . all the nine perfect organic beings . . . (are) formed *according to an archetype* which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and

transforms itself by means of reproduction." This is a seemingly imperfect foreshadowing of the occult fact of the differentiation of species from the primal *astral root-types*. Whatever the whole posse comitatus of "natural selection," etc., etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The "Unity of Type" common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguinity of *all* organic forms, but a witness to the essential unity of the "ground-plan" Nature has followed in fashioning her creatures.

To sum up the case, we may again avail ourselves of a tabulation of the actual *factors* concerned in the differentiation of species. The stages of the process itself need no further comment here, being the basic principles underlying organic development, than to enter on the domain of the biological specialist.

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE

BASIC ASTRAL PROTOTYPES PASS INTO THE PHYSICAL

The Dhyān Chohanīc Impulse constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.

- 1. Variation transmitted by heredity.
- 2. Natural Selection.
- 3. Sexual Selection.
- 4. Physiological Selection.
- 5. Isolation.
- 6. Correlation of Growth.
- 7. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)



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B

The European, Palæolithic Races — Whence, and How Distributed

IS Science against those who maintain that down to the Quaternary period the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe — although having almost reached a plane of sameness and unity from the fundamental physiological and anthropological aspects which continues till this day — still differ, sometimes greatly, from the type of the now existing populations. The late Littre confesses it in an article published by him on the Memoir called *Antiquités Celtiques et Antediluviennes* by Boucher de Perthes (1849) — in the *Revue des Deux Mondes* (March 1, 1859). He says in it (a) that in these periods when the Mammoths, exhumed with the hatchets in Picardy, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe\*; nature

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\* Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later *Tertiary*, a temperate climate. Littre's contention as to the balmy spring of the *Quaternary* — to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet) — must be accepted with much reservation. The Somme-valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

was the contrary of what it is now — thus leaving an enormous margin for the antiquity of those "periods" and then adds: (b) "Spring, professor of the Faculty of Medicine at Liege, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones 'of a race quite distinct from ours.'"

Skulls exhumed in Austria offered a great analogy with those of African negro races, according to Littre, while others, discovered on the shores of the Danube and the Rhine, resembled the skulls of the Caribs and those of the ancient inhabitants of Peru and Chili. Still, the *Deluge*, whether Biblical or Atlantean, was denied. But further geological discoveries having made Gaudry write conclusively: "Our forefathers were positively contemporaneous with the *rhinoceros tichorhinus*, the *hippopotamus major*"; and add that the soil called *diluvial* in geology "was formed *partially* at least after man's apparition on earth" — Littre pronounced himself finally. He then showed the necessity, before "the resurrection of so many old witnesses," of *rehandling* all the origins, all the durations, and added that there was AN AGE hitherto unknown to study "either at the dawn of the actual epoch or, as I believe, at the beginning of the epoch *which preceded it*."

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the negro types; such as are now found only in the African and the lower savage tribes. Professor Heer — who argues that the facts of Botany necessitate the hypothesis of an Atlantis — has shown that the plants of the

Neolithic lake-villagers are mainly of *African* origin. How did the latter come to be in Europe if there was no former point of union between Africa and Europe? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the Department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the bear *spelæus*, the *Elephas primigenius*, the *aurochs* (regarded by Cuvier as a distinct species), the *Megaceros hibernicus* — all antediluvian mammals? Certainly at a most distant epoch, but not one which carries us further back than the Quaternary. A much greater antiquity for Man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, makes it 9,000,000 years. This man of science, at any rate, makes some approach to our esoteric computation, if we leave the first two semi-human, ethereal races, and the early Third Race out of the computation.

The question, however, arises — who were these Palæolithic men of the European quaternary epoch? Were they aboriginal, or the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all scientists agree in eliminating Europe from the category of possible "cradles of mankind." Whence, then, radiated the various successive streams of "primitive" men?

The earliest Palæolithic men in Europe — about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Allen — were of pure

Atlantean and "Africo"-Atlantean stocks.\* (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to N. Africa — or rather what is now N. Africa — by a neck of land running across the present Straits of Gibraltar — N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers† of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type — a mystery indeed to all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge the ocean (Cf. "Scientific and geological proofs of the reality of several submerged continents"). What are we also to make of the fact that while

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\* "Whence they (the old cave-men) came, we cannot tell" (Grant Allen).

*"The palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region — (Dr. Southall "Epoch of the Mammoth" p. 315).*

† The *pure* Atlantean stocks — of which the tall quaternary cave-men were, in part, the direct descendants — immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale.

de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type — Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes — themselves diverging offshoots of Atlanteans modified by climate and conditions — they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age.‡ *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted — the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor — and disappears almost entirely from the scene. Professor Lefevre asks in this connection: —

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"Has the Polished succeeded the Chipped Stone-Age by an

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‡ The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the "pithecanthropus alalus" — that very mythical Hæckelian monster — an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a gleam of Atlantean culture *atavistically* re-appearing. It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. ("Atlantis," pp. 237-264.)

imperceptible transition, or was it due to an invasion of brachycephalous Celts? But whether, again, the deterioration produced in the populations of La Vezere was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us." He continues:—

"Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. *We enter on those polished stone and bronze periods*, which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical fusions and migrations. . . . The primitive European populations are interrupted in their special evolution and, without perishing, become absorbed in other races, engulfed . . . by successive waves of migration overflowing from Africa, *possibly from a lost Atlantis* [?? far too late by æons of years] and from prolific Asia . . . all FORERUNNERS OF THE GREAT ARYAN INVASION" (Fifth Race).

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## § VI

### GIANTS, CIVILIZATIONS, AND SUBMERGED CONTINENTS TRACED IN HISTORY

WHEN statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes; for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show landmarks: let the wayfarer follow them. *What is given here is amply sufficient for THIS Century.*

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the "grand old invalid of Ferney" should be attracted to the "representatives of knowledge and wisdom, the Brahmans of India." He then adds a curious statement. "But," he says, "your Brahmans are very young in comparison with their ancient instructors." \*

Bailly, who knew nought of the esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations

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\* *Lettres sur l'Atlantide.*

which had disappeared without leaving any undeniable trace. He had studied the ancient classics and *traditions* extensively, and he saw that the arts and sciences known to those we now call the "ancients," were "not the achievements of any of *the now or even then existing* nations, nor of any of the historical peoples of Asia." And that, notwithstanding the learning of the Hindoos, their undeniable priority in the antiquity of their race had to be referred to a people or a race still more ancient and more learned than were even the Brahmans themselves.\*

Voltaire, the greatest sceptic of his day, the materialist *par excellence*, shared Bailly's belief. He thought it quite *likely* "that long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature." ("Lettres sur l'Atlantide," p. 15).†

## A Mysterious Nation

That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly "a question of historical facts." For "I make *great case of ancient traditions* preserved through a

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\* *Histoire de l'Astronomie Ancienne*, p. 25, *et seq.*

† This conjecture is but a half-guess. There were such "deluges of barbarians" in the Fifth Race. With regard to the Fourth, it was a *bond fide* deluge of water which swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

long series of generations," he wrote. (*Ibid.*) It was possible, he thought, that a *foreign* nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollection in the human mind, he answered that Time was a pitiless devourer of facts and events. But, the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and "it is so preserved to this day elsewhere." "You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato. "Only a weak seed of it, of which you (Greeks) are the descendants,‡ is all that remains." "Their books," they added, "preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (*Timæus*). The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."§

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan

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‡ For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, cf. "Five Years of Theosophy."

§ The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his "*Timæus and Critias*." Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas' friend — Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe.

stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races — the remnants of the Atlanteans — "yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time — owing to new geological convulsions — islands. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium (*Vide* Dr. Carter Blake's paper "*On the Naudette Jaw*,"

*Anthrop. Review*, Sept., 1867), is an example. "The caves on the banks of the Lesse, in South-Eastern Belgium," says this Anthropologist, "afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde."

Thus Belgian man was extremely ancient. That man who was antecedent to the great flood of waters — which covered the highlands of Belgium with a deposit of *lehm* or upland gravel 30 metres above the level of the present rivers — must have combined the characters of the Turanian and the negro. The Canstadt, or La Naulette, man, may have been black, and had nothing to do with the Aryan type whose remains are contemporary with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may not be as ancient as the former.

If the statement is objected to on the ground that Science does not deny the presence of man on earth from an enormous antiquity, though that antiquity cannot be determined, since that presence is conditioned by the duration of geological periods, the age of which is not ascertained; if it is argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period, or, again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc., then the objectors are asked in their turn, "How do you



know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?" And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists was in complexion, he was in no respect *apish*. The Canstadt man, the Engis man alike possessed essentially human attributes. (*Vide de Quatrefages and Hamy. "Cranes des Races Humaines."*) People have looked for the missing link at the wrong end of the chain; and the Neander valley man has long since been dismissed to the "limbo of all hasty blunders" (*Ibid.*). Disraeli divided man into the associates of the apes and the angels. Reasons are given in the text in favour of an "angelic theory," — as Christians would say — at least as applicable to some of the races of men. At all events, if man exists only since the Miocene period, even then, humanity as a whole could not be composed of the abject savages of the Palæolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to and fit in with their own fanciful theories.

We speak of events hundreds of thousands years old, nay, even millions — if man dates from the geological periods\* —

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\* Hæckel's "Man-ape" of the *Miocene* period is the dream of a monomaniac, which de Quatrefages (see his "*Human Species*," pp. 105-113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psychophobic materialist, (to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature — like the Sozura, for instance, that amphibian

not of any of those events which happened during the few thousand years of the pre-historic margin allowed by timid and ever-cautious history. Yet there are men of science who are almost of our way of thinking. From the brave confession of the Abbè Brasseur de Bourbourg, who says that: — "Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it" — down to the latest palæontologists and anthropologists, the majority of scientific men is in favour of just such an antiquity. *Apropos* of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those *Cyclopean* erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting "of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells." (*Cf.*, the mass of evidence collected by Donnelly to prove the *Peruvian colony* an offshoot of the Atlanteans.) A most suggestive fact is the *startling resemblance between the architecture of these colossal buildings and that of the archaic European nations*. Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the

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which has never existed anywhere outside Hæckel's imagination), rather than the traditions of antiquity.

Cyclopean remains of the Pelasgians in Italy and Greece as a coincidence "the most remarkable in the history of architecture." "It is difficult to resist the conclusion that there may be some relation between them." The "relation" is simply explained by the derivation of the stocks, who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of modern science.

Dr. Lartet, treating upon the subject, settles the question by declaring that: — "The truth, so long contested, of the co-existence of man with the great extinct species (*Elephas primigenius*, *Rhinoceros tichorrhinus*, *Hyæna spelæa*, *Ursus spelæus*, etc., etc.), appears to me to be henceforth unassailable and definitely conquered by science." ("*Cavernes de Périgord*," p. 35.)

It is shown elsewhere that such is also de Quatrefages' opinion. "Man has in all probability seen Miocene times\* and consequently the entire Pliocene epoch," he says, and there are reasons for believing that "his traces will be found further back still, . . ." he adds ("*The Human Species*," p. 152.)

Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British

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\* The ingenious author of "Atlantis, the Ante-diluvian World," in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "the roots of the institutions of to-day reach back to the Miocene Age." Ay, and further yet, as already stated.

Islands† and France were not even in existence. It is well known that "the tongue of the Ægyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in Secret works. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached these inhospitable shores, that was, till within a few thousand of years B.C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vina in the day of Visvamitra. (See in "*Isis Unveiled*," vol. 1, p. 627, what Kulluka Bhatta says.)

## The Seven Sabbaths

So evident does the antiquity of man become with every day that even the Church is preparing an *honourable*

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† As we know them, however. For not only does Geology prove that the British islands have been *four times submerged and re-elevated*, but that the straits between them and Europe were dry land at a remote former epoch.

surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared that pre-historic palæontology and archæology may, without any harm to the Scriptures, discover in the tertiary beds . . . . the traces of *pre-adamite* man as much as they like. "Since it disregards all creations *anterior to the last deluge* but one, (that which produced the diluvium, according to the Abbé), Bible revelation leaves us free to admit the existence of man in the grey diluvium, in Pliocene, and even Eocene strata. On the other hand, however, geologists *are not all agreed in regarding the men who inhabited the globe in these primitive ages as our ancestors.*"\*

The day when the Church will find that its only salvation lies in the *occult* interpretation of the Bible, may not be so far off as some imagine. Already many an abbé and ecclesiastic has become an ardent Kabbalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, from the wrong end. They are advised, before they begin to speculate

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\* "*Les origines de la terre et de l'homme*," p. 454. To this, Professor N. Joly, of Toulouse, who quotes the Abbé in his "*Man before Metals*," expresses the hope that M. Fabre will permit him "to differ from him on this last point," p. 186. So do the Occultists; for though they claim a vast difference in the physiology and outward appearance of the five races so far evolved, still they maintain that the present human species has descended from one and the same primitive stock, evolved from the "divine men" — our common ancestors and progenitors.

upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical* — *e.g.*, its geological and ethnological hints. For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testaments, and are as visible as the sun in the heavens to him who reads both symbolically. What do the laws in chapter xxiii., v. 15, of *Leviticus* apply to? What is the philosophy of reason for all such *hebdomadic* offerings and symbolical calculations as: "ye shall count . . . from the morrow after the Sabbath . . . that ye brought the sheaf of the wave offering; *seven Sabbaths shall be completed*" (15), "And ye shall offer with the bread seven lambs without blemish" (18), etc. etc. We shall be contradicted, no doubt, when we say that all these "wave" and "peace" offerings were in commemoration of the *Seven Sabbaths* of the mysteries, which Sabbaths are seven *pralayas*, between seven *manvantaras*, or what we call *Rounds* — for "Sabbath" is an elastic word, meaning a period of Rest of whatever nature, as explained elsewhere (Part II, "*Sections on the Septenary*.") And if this is not sufficiently conclusive, then we may turn to the verse which follows (16), and which adds, "even unto the morrow after the seventh Sabbath shall ye number fifty days" (forty-nine,  $7 \times 7$ , stages of activity, and forty-nine stages of *rest*, on the seven globes of the chain, and then comes the *rest* of Sabbath, the *fiftieth*); after which "ye shall offer a *new meat offering* unto the Lord," *i.e.*, ye shall make an offering of your flesh or "coats of skin," and, divesting yourselves of your bodies, ye shall remain pure

spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *via* the "Chaldees," who were the "wise men" of a *caste*, not of a nation, a community of great adepts come from their "Serpent-holes," and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too far-fetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter xvii., with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric Churchianity*, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. "The beast that was, and is not, and yet is." "And here is the Mind which hath wisdom. The seven heads are seven mountains (seven continents and seven races) on which the woman sitteth," the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol "with the blood of the saints and the blood of the martyrs" who protested and do protest. "And there are *seven Kings* (seven races); five are fallen (our fifth

race included), and one is (the fifth continues), and the other (the *sixth* and the *seventh* races) is not yet come. . . . And when he (the race "King") cometh, he must continue a short space" (v. 10). There are many such Apocalyptic allusions, but the student has to find them out for himself. These five Kings were mentioned before.

## "Revelation" and the "Secret Doctrine"

If the Bible combines with archæology and geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs — why should not the statements of the Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific too, to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints\* "were carved by the *Dryopithecus monkey*"; or, with the Occultist, that the anthropomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that "there was not in the middle of the Miocene epoch a single species of mammal identical with species now extant" (Albert Gaudry "*Les Enchainements du monde animal dans les temps géologiques*" p. 240); and that man was then just as he is now; only taller, and

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\* "The flints of Thenay bear unmistakable trace of the work of human hands." (G. de Mortillet, "*Promenades au Musée de St. Germain*," p. 76.)

more athletic than we are,\* — then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,† is, on the other hand, testified to by several eminent naturalists.

"Thus, in the savage of quaternary ages who had to fight against the mammoth with stone weapons, we find all those craniological characters generally considered as the sign of great intellectual development" (*de Quatrefages*, "The Human Species", p. 312.)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois (*Vide infra*, footnote †).

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6 ft. 8 in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that "in a tomb of the neolithic age . . . a skeleton of extraordinary size was found in 1807," and that it

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\* Speaking of the reindeer hunters of Perigord, Joly says of them that "they were of great height, athletic, with a strongly built skeleton . . ." etc. ("*Man before Metals*," p. 353).

† "On the shores of the lake of Beauce," says the Abbé Bourgeois, "man lived in the midst of a fauna which completely disappeared (*Aceratherium*, *Tapir*, *Mastodon*). With the fluvial sands of *Orleanais* came the anthropomorphous monkey (*pliopithecus antiquus*); therefore, later than man." (*See Comptes Rendus of the "Prehistoric Congress" of 1867 at Paris.*)

was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7 ft. to even 9 ft. and 11 ft. high, this only proves — on the law of atavism, or the reappearance of ancestral features of character — that there was a time when 9 ft. and 10 ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject was sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns know now.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palæolithic *savages*. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,‡ but their Initiates had preserved *all the*

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‡ "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of

records. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (*Vide* about the latter "*Esoteric Buddhism*," p. 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archæologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests — Initiates — journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.\*

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analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("*Man before Metals*," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (*See further.*) Note well also that Burmeister speaks only of the Delta population.

\* Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma*.

It was —

"When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when "Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenque were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with *certainty is that European man was contemporaneous with the extinct species of the quaternary epoch . . . that he witnessed the upheaval of the Alps† and the extension of the*

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Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("*Man before Metals*," p. 184.)

† He witnessed and remembered it too, as "the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes (*See Esoteric Buddhism* p. 70). *Pari*

glaciers, in a word that he lived for thousands of years before the dawn of the remotest *historical* traditions . . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient . . . . of the *Elephas meridionalis* of the sands of St. Prest . . . and the *Elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *Rhinoceros hemitæchus* and even of the *Machairodus latidens*, which is of still earlier date . . . . M. E. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period.\*

If "there is nothing impossible" scientifically in the idea, and it may be admitted that man lived already as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back (See Croll's "*Climate and Time*"); but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European man*, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Aryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary

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*passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "Deluges" are built, the Jews building their version on an event which took place later in "Poseidonis."

\* The Antiquity of the Human Race in "Men before Metals," by M. Joly, Professor at the Science Faculty of Toulouse, p. 184.

period are received. The calumnies that were poured on Desnoyers in 1863, when he made known to the Institute of France that he had made a discovery "in the undisturbed pliocene sands of St. Prest near Chartres, proving the co-existence of man and the *Elephas meridionalis*" — were equal to the occasion. The later discovery (in 1867) by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Congress held at Brussels in 1872, proves that the average man of Science will never see *but that which he wants to see.*†

## Druidic Stones

The modern archæologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones — which consist generally of four or seven gigantic blocks placed together — are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the

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† The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

Morbihan, Brittany — nearly a mile in length and numbering 11,000 ranged in eleven rows — are twin sisters of those at Stonehenge. The Conical *menhir* of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local *tumuli* from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called *ganggriften* (or tombs with corridors); in Germany, where they are known as the giant tombs (Hunengraben); in Spain (see the dolmen of *Antiguera* near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the *Nuraghi* and *Sepulture dei giganti*, or tombs of giants); in Malabar, in India, where they are called the tombs of the *Daiyyas* (giants) and of the *Râkshasas*, the men-demons of *Lanka*; in Russia and Siberia, where they are known as the *Koorgan*; in Peru and Bolivia, where they are termed the *chulpas* or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "palæolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*. But surely the two famous

mounds — one in the Mississippi valley and the other in Ohio — known respectively as "the Alligator Mound" and "the Great Serpent Mound," were never meant for tombs\* (*Vide infra*). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelagic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "no race of Dolmen Builders," which *never existed* (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archæological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom: — "The tombs alone are gigantic, and not the bones they contain" — says that German biologist; and archæology has but to bow and submit to the decision.†

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\* We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent — the cycle of Time — swallowing Kosmos, the egg.

† It might be better, perhaps, for FACT had we more *Specialists* in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of *polypi*, or the nature of an excrescence.



That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period — some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,\* and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race — born and developed in Europe and Asia Minor under new climates and conditions — had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,† or rather the ashes of generations of giants.

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as

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\* 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

† Murray says of the Mediterranean barbarians that they marvelled at the prowess of the *Atlanteans*. "Their *physical strength was extraordinary* (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They *were wise* and communicated their wisdom to men" (*Mythology* p. 4).

Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and — "magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology — which after all *is* ancient history — the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The *Nyam-Nyam* of Africa are regular dwarfs, while their next neighbours

(several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6 ½ feet high. (*Vide* Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "*Los campos de los gigantes*" — "the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the *bogaterey* (mighty giants) of old; and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have

wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

## Races of Giants

"Not twice ten men the mighty bulk could raise,  
Such men as live in these degenerate days."

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of geology, and even the traveller's tales of Sir John Mandeville, who says that *he saw giants 56 feet high*, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the journal of the Anthropological Institute (Vol. 1871, art. by Dr. C. Carter Blake) such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed neolithic flints in the Jordan valley and preserved an ancient Semitic language quite distinct from the square

Hebrew character — was of a very large stature. The English translations of the Bible can never be relied upon, even in their modern *revised* forms. They tell us of the *Nephilim* translating the word by "giants," and further adding that they were "hairy" men, probably the large and powerful prototypes of the later satyrs so eloquently described by the patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these "Satyrs" — some alive, others pickled and preserved. The word "giants" being once adopted as a synonym of *Nephilim*, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land, found a pre-existing population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. This tall people existed in Canaan, and even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier *they must have been* in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs — namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kala). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "*Indian Antiquities*" finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia\*; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and

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\* But the Magi of Persia were never Persians — not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

transformations of the face of the earth, and in a seven-fold night and day for each earth or globe (See "*Esoteric Buddhism*"). Wherever the Serpent with the egg is found, there this tenet was surely present. Their *Dracontia* are a proof of it. This belief was so universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly comprehend now that which they read in their Scriptures. See what Seneca says in *Epistle 9*, and *Quaest. Nat. III., c., ult.*: "The world being melted and having re-entered the bosom of Jupiter, this god continues for some time to remain absorbed in himself and *concealed*, wholly immersed in contemplation. After which a new world springs from him. . . . An innocent race of men and animals are produced anew . . . etc." Then again when speaking of periodical mundane dissolution involving universal death, he (Seneca) says that "when the laws of nature shall be buried in ruin, and the last day of the world shall come, *the southern pole shall crush*, as it falls, all the regions of Africa, and the North pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven falling to decay *shall produce at once both life and death*, and some kind of dissolution shall equally seize upon all deities, who thus shall return into their original chaos" (Quoted in "*Book of God*," p. 160.)

One might imagine oneself reading the Purânic account by Parasâra of the great Pralaya. It is nearly the same thing, idea

for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read chapter iii. of the *Second Epistle of Peter*, from verse iii. till the xivth, and he will find there the same ideas. . . . "There shall come in the last days scoffers . . . saying, 'where is the promise of his coming? . . . . Since the fathers fell asleep all things continue as they were from the beginning of creation.' For, they are ignorant . . . that by the word of God the heavens were of old, and *the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished*. But the heavens and the earth *that are now*, are reserved unto the fire . . . wherein the heavens . . . shall be dissolved, and the elements shall melt with fervent heat . . . . we nevertheless look for *new heavens and new earth, etc., etc.*" If the interpreters chose to see in this a reference to creation, the deluge, and the promised coming of Christ, when they will live in a new Jerusalem in heaven, this is no fault of "Peter." What the writer of the Epistles meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of these Epistles were all learned in symbology if not in the sciences.

It was mentioned elsewhere that the belief in the septenary constitution of our "chain" was the oldest tenet of the early Iranians, who got it from the first Zarathustra. It is time to prove it to those Parsis who have lost the key to the meaning of their Scriptures. In the Avesta the earth is considered septempartite and tripartite at one and the same time. This is

regarded by Dr. Geiger, as an *incongruity*, for the following reasons, which he calls discrepancies: the Avesta speaks of the three-thirds of the earth because the Rig-Veda mentions "three earths." . . . "Three strata or layers, one lying above the other, are said to be meant by this."\* But he is quite mistaken, as are all exoteric profane translators. The Avesta has not borrowed the idea from the *Rig-Veda*, but simply repeats the esoteric teaching. The "three strata or layers" do not refer to our globe alone, but to three layers of the globes of our terrestrial chain — two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it is *septempartite*, while with regard to the planes over our plane — it is *tripartite*. This meaning is carried out and corroborated by the text in the Avesta and Vendidad, and even by the speculations — a most laborious and unsatisfactory guess-work — of the translators and commentators. It thus follows that the division of the "earth," or rather the earth's chain, into seven *Karshvars* is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old — the oldest of all — since the Gathas already speak of the "septempartite earth." (*Bûmi haptâiti, Yasna, xxxii., 3.*) For, "according to the Parsee Scriptures, the *seven Karshvars are to be considered as completely disconnected parts of the earth,*" which they surely are. For, "between them *there flows the Ocean,* so that it is impossible, as stated in several passages, to pass

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\* p. 129, "Civilization of the Eastern Iranians in Ancient Times."

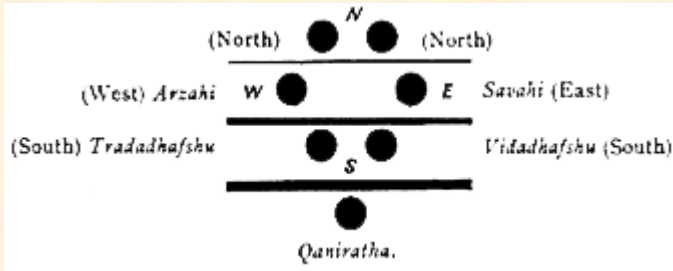
from one *Karshvar* to another."† The "Ocean" is *space*, of course, for the latter was called "Waters of Space" before it was known as Ether. Moreover, the word *Karshvar* is consistently rendered by *Dwipa*, and especially *Qaniratha* by *Jambudwipa* ("Neriosengh, the translator of the *Yasna.*")‡ But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsi by birth as the translator of Dr. Geiger's work passing unnoticed and without a word of comment sundry remarks of the former on the "incongruities" of this kind abounding in the Mazdean Scriptures. One of such "incongruities" and "coincidences" concerns the similarity of the Zoroastrian with the Indian tenet with regard to the seven *Dwipas* (islands, or continents, rather) as met with in the *Purânas*, namely: "The *Dwipas* form concentric rings, which, separated by the ocean, surround *Jambu Dwipa*, which is situated in the centre" (p. 130, vol. I.), and, "according to the Iranian view, the *Karshvar Qaniratha* is likewise situated in the centre of the rest . . . each of them (the other six *Karshvars*) is a peculiar individual space, and so they group themselves round (*above*) *Qaniratha*" (*Ibid.* p. 131). Now *Qaniratha* is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and the other names do not mean "the adjacent territories of foreign nations in the North, South, West, and East" (p. 132), but our globe or Earth. For that which is meant by the

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† Cf., e.g., Vol. I., 4, of the Pahlavi Translation; Bdh. xxi., 2-3.

‡ Footnote by Dârâb Dastur Peshotan Sanjana, B.A., the translator of Dr. Wilhelm Geiger's work on the "Civilization of the Eastern Iranians."

sentence which follows the last quoted, namely, that "two *Vorubarshiti* and *Voru-Zarshiti* lie in the North; two, *Vidadhafshu* and *Tradadhafshu*, in the South; *Savahi* and *Arzahi* in the East and West," is simply the very graphic and accurate description of the "chain" of our planet, the Earth, represented in the book of Dzyan (11) thus:



## Mazdean "Seven Earths"

The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to become an orthodox tenet. The "Earth" (our World), therefore, is "tripartite," because the chain of the worlds is situated on three different planes above our globe; and it is *septempartite* because of the seven globes or spheres which compose the chain. Hence the further meaning given in Vendidad XIX. 39, showing that "*Qaniratha* alone is combined with *imat*, 'this' (earth), while all other *Karshvares* are combined with the word '*avat*,' 'that' or *those* — upper earths." Nothing could be plainer.

The same may be said of the modern comprehension of all other ancient beliefs.

The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, the Greeks, and again like the Christians, who do the same to this day, without suspecting the real meaning, they greeted the Morning Star — the beautiful Venus-Lucifer.\*

Strabo speaks of an island near to Britannia, "where Ceres and Persephone were worshipped with the same rites as in Samothrace (lib. iv.) and this island was Sacred Ierna," where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains: "that the same *spirit* shall animate a new body, not here, but in a different world," but in a series of re-incarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies.†

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\* Dr. Kenealy quotes, in his "Book of God," Vallancey, who says "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to boor standing by her "*Teach an Maddin Nag*" (Behold the morning star), pointing to the planet Venus, the *Maddena Nag* of the Chaldeans."

† There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from *one* centre," says Faber very truly.

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce* animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance. . . .

Grote's suggestion that Atlantis was but a myth arisen from a mirage — clouds on a dazzling sky taking the appearance of islands on a golden sea — is too disingenuous to be even noticed.

## A

### SOME STATEMENTS ABOUT THE SACRED ISLANDS AND CONTINENTS IN THE CLASSICS, EXPLAINED ESOTERICALLY

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.\* It was not he

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\* Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the "story of Atlantis" is discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position: —

"If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that *in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist.* It

who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history. Both Sanchoniathon and Diodorus have preserved the histories of those heroes and heroines, however much these accounts may have become mixed up with the mythical element.

In our own day we witness the stupendous fact that such comparatively recent personages as Shakespeare and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful races — the Lemurians and the Atlanteans — have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic?

Herodotus speaks of the *Atlantes* — a people of Western Africa which gave its name to Mount Atlas; who were vegetarians, and "whose sleep was never disturbed by dreams"; and who, moreover, "daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them."

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existed in *architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals*; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, "Atlantis," p. 194.)

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas (*Vide supra*) gives the key to it. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to that other statement — namely, that they daily "cursed the Sun" — this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. "They (the sixth sub-race of the Atlanteans) used magic incantations even against the Sun" — failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian giants and the Tower of Babel, found also in the "Book of Enoch."

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them astronomy. Very little more than this has come down to us from Antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and



personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso — "the watery deep," (See *Hesiod's Theogony*, 507-509, and *Odyssey* 1, 51): Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth (1, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,\* Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas "standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the *disc* of the earth and the celestial vault — the solid envelope of the superior hemisphere" . . . (*Memoires de l'Academie des*

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\* Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the earth "standing out of the water, and in the water, which earth, being overflowed, perished, but is now reserved unto fire"; (See also the "*Lives of Alchemistical Philosophers*," p. 4, London, 1815).

*Inscriptions*, p. 176). For Atlas is Atlantis which supports the new continents and their horizons on its "shoulders."

## The Heirloom of Atlantis

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron's translation of the Homeric word *e[cei* by *sustinet*, as it is not possible to see "how Atlas can support or bear at once several pillars situated in various localities." If Atlas were an individual it would be an awkward translation. But, as he personifies a continent in the west said to support heaven and earth at once (*Æschylus*, "*Prometheus Vincitus*," 351, 429, etc.) — *i.e.*, the feet of the giant tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents — the epithet "supporter" becomes very correct. The term "conservator" for the Greek word *e[cei*, which Decharme, following Sir Theodore Martin, understands as meaning *fulavsseian* *ejpimelei'tai*, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border (or disc). These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria

and twice as high in that of Atlantis. Thus, the Lybians called Mount Atlas "the pillar of Heaven," according to Herodotus (*IV.*, 184), and Pindar qualified the later Ætna as "the celestial pillar" (*Pyth.* 1, 20; *Decharme*, 315). Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*,\* for Australia is now part of the Eastern continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.† So secret was the knowledge of the last islands of Atlantis, indeed, — on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought — that to divulge its whereabouts and existence was

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\* This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent.

† Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy — "peri; cumeivaß aryuvrou kai; crusou' "; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (*viiiith cent.*); and the Mahomedans all they could lay their sacrilegious hands on — the world might know to-day more of Atlantis than it does. For Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phœnicians as being the only navigators in the seas which wash the Western coast of Africa; and who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.

There are those Orientalists and historians — and they form the majority — who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the *immorality* in the pantheons of India and Greece.‡ We may be told that before

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‡ Professor Max Müller's Lectures — "on the Philosophy of Mythology" — are before us. We read his citations of Herakleitos (460 B.C.), declaring that Homer deserved "to be ejected from public assemblies and flogged;" and of Xenophanes "holding Homer and Hesiod responsible for the popular superstitions of Greece. . . ." and for ascribing "to the gods whatever is disgraceful and scandalous among men . . . unlawful acts, such as theft, adultery, and fraud." Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adaimantos (Republic) that "the young man (in the State) should not be told that in committing the worst of crimes, he is far from doing anything outrageous, and that he may chastise his father (as Zeus did with Kronos) . . . in any manner that he likes, and in this will only be following the example of the first and greatest of the gods. . . . In my opinion, these stories are *not fit to be repeated*." To this Dr. Max Müller observes that "the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages of *this form of religious belief*"; while the Christian religion is "an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorised codex and of a settled system

them Euripides, Pindar, and even Plato, express the same; that they too felt irritated with the tales invented — "those miserable stories of the poets," as Euripides expresses *itajoidw'n ovide dusthvoioi lovgoi*, *Hercules furens*, 1346, *Dindorf's Edition*).

But there may have been another reason for this, perhaps. To those who knew that there was more than one key to theogonic symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things — not so with the uninitiated profane. For him the dead letter was *religion*; the interpretation — sacrilege. And this dead letter could neither edify nor make him more perfect, seeing that such an example was given him by his gods. But to the philosopher — especially the Initiate — Hesiod's theogony is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.

## The God-Bearing Land

The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the

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of faith" (p. 349). So much the worse if it is "historical," for surely Lot's incident with his daughters would only gain, were it "allegorical."

division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (*i.e.*, the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son *Atlas* who receives for his part the mountain and the continent which was called by his name.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the *noumena* of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune\* and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth

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\* Neptune or Poseidon is the Hindu Idaspati, identical with Narâyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon *in three* steps. Idaspati means also "the master of the waters."

Race. Poseidonis, or the (last) island of Atlantis "the third step of Idaspati" (or Vishnu) in the mystic language of the secret books — lasted till about 12,000 years ago.\* The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the gods were born" — *i.e.*, "incarnated." But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Diodorus speaks of Uranos as the first king of Atlantis, confusing, either consciously or otherwise, the continents; but, as shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race. Thus also in the second Manvantara (that of Swarochisha), among the seven sons of the Manu, the presiding gods or Rishis of that race, we find *Jyotis*,† the teacher of astronomy (Jyotisha), one of the names of Brahmâ. And thus also the Chinese revere *Tien* (or the sky, Ouranos), and name him as their first teacher of astronomy. Uranos gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when "creation *by will* was superseded by physical procreation," they needed Uranos no

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\* Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent "solar years" is groundless. Bailly knew nothing of geology and its calculations; otherwise he would have spoken differently.

† See *Matsya Purâna*, which places him among the seven Prajâpatis of the period.

more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos," the ideas of the general public about Greek Mythology have been still further perverted and biased. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as "the true key to the Homeric conception," whereas this "key" was merely a *blind*. Poseidon "is indeed essentially of the earth earthy . . . strong and self-asserting, sensual and intensely jealous and vindictive," — but this is because he symbolises the Spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas (*livmnh*, II. xxiv., 79), which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human* races. Poseidon and Nereus *are one*: the former the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race: and this is what the great Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nereus, at whose designation we arrive . . . only through the patronymic of the Nereids!

## The Power of Names

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of mythology and to lose sight of their inner meaning; and it is remarkably illustrated in the case of the Right Hon. W. E. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars England has given birth to. Grecian literature has been the loving study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship which will make his name famous through coming generations. At the same time, as his sincere admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of symbolism and mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticised from the dogmatic Christian standpoint. In that future day it will be perceived that the esoteric key to the mysteries of the Christian as well as of the Grecian theogonies and Sciences, is the *Secret Doctrine* of the pre-historic nations, which, along with others, he has denied. It is that Doctrine alone which can trace the kinship of all human religious speculations or even so-called *Revelations*, and it is this teaching which infuses the Spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or

Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of *ignorant* LITERALISM. These two great controversialists are equally blind to the true esoteric meaning of the texts which they hurl at each other's head like iron bullets, while the world alone suffers by such controversies: since the one helps to strengthen the ranks of materialism, and the other those of blind Sectarianism and of the dead letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and was known since the first men were instructed by the *divine* masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the *Timæus* and *Critias*, Plato says, that the plain surrounding the city was itself surrounded by mountain

chains. . . . And the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the "*plain* around the city" alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant — Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

The Greek allegories give to Atlas, or Atlantis, seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?). In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis): and

these were the Egyptians, the Phœnicians (*Vide* Sanchoniathon), and the old Greeks (*Vide* Diodorus, after Plato). But the oldest civilized country of Asia — India — can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmins have come — when invading India with its dark-coloured Dravidians — from the North, so the Aryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajâpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find: —

*"He who understands the age of Dhruva\* who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo."*

Moreover there must have been a good reason why an Asiatic nation should locate its great progenitors and saints in the *Ursa Major*, a northern constellation. It is 70,000 YEARS, HOWEVER, SINCE THE POLE OF THE EARTH POINTED TO THE FURTHER END OF URSA MINOR'S TAIL; and many more thousand years since the seven Rishis could have been identified with the constellation of Ursa Major.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son

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\* The equivalent of this name is given in the original.

of Asia, and Deukalion, his son, the Greek Noah — he who created men out of the stones of mother earth — is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.\*

## The Sons of Coelus and Terra

Greece had her *Hyperborean* as well as her *Southern Apollo*. Thus nearly all the gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physiological evolution had been completed.† All the "fables" of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The "one-eyed" Cyclopes, the giants fabled as the

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\* Deukalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now the worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole where the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that continent of which Asia was a kind of broken prolongation, and which stretched up to the Polar regions. This is well shown by de Gebelin's "*Allegories d'Orient*," p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

† The Hyperboreans, now regarded as mythical, were described (*Herod*, IV., 33-35; *Pausanias*, 1, 31, 2; V., 7, 8; *ad X.*, 5, 7, 8) as the beloved priests and servants of the gods, and of Apollo chiefly.

sons of *Cœus* and *Terra* — three in number, according to Hesiod — were the last three sub-races of the Lemurians, the "one-eye" referring to the Wisdom eye‡; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the "third" eye. Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a "sage" in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.§ His adventure with the latter — a savage gigantic race, the antithesis of cultured civilization in the *Odyssey* — is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-

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‡ The Cyclopes are not the only "one-eyed" representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Geographie ancienne*, Vol. II, p. 321.) It is they whom Apollo destroyed with his shafts. (*See supra*.)

§ Ulysses was wrecked on the isle of *Ææa*, where Circe changed all his companions into pigs for *their voluptuousness*; and after that he was thrown into Ogygia, the island of Calypso, where for some seven years he lived with the nymph in illicit connection (*Odyssey and elsewhere*). Now Calypso was a daughter of *Atlas* (*Odys. Book XII.*), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with Atlantis.

penetrating *spiritual* eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asclepios, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspians Cyclopes, the last of the race endowed with the "Wisdom-eye." The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely. Thus Apollo — pre-eminently the god of the Seers, whose duty it is to punish desecration — killed them — his shafts representing human passions, fiery and lethal — and hid his shaft behind a mountain in the Hyperborean regions. (*Hygin. "Astron. Poétique," Book ii. c. 15*). Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 y.) changes the climates on the earth's surface, making of tropical, frigid regions, and *vice versa*. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympos," "the qualities of Apollo (jointly with Athene) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology" (*Nineteenth Century*, July, 1887.)

## Southern and Northern Atlantis

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the

polar region and the night, giving birth to the Sun, Apollo, Phœbus, etc. She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle (*Diod. Sic. II. 307*). Latona is the Hyperborean Continent, and its race — geologically.\*

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\* To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the southern. Thus Apollodorus says (*Mythology, Book II*): "The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis." The Greeks naturalised all the gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the mythologists have tried to make of Eridan the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridan and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phaeton, being hurled into the Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where "the magnolia blossomed" became the desolate forbidding land of the farthest north and eternal ices. This allegory covers then the events of two *pralayas*; and if well understood ought to be a demonstration of the enormous antiquity of the human races.



## Niobe and Her Children

When the astronomical meaning cedes its place to the spiritual and divine — Apollo and Athene transforming themselves into the form of *birds*, the symbol and glyph of the higher divinities and angels — then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Æneas to the battle field (II. 431-53), and has the gift of appearing to his Seers without being visible to other persons present — (Iliad, xvii., 322-36) — a gift, however, shared by every high Adept.

The King of the Hyperboreans, was, therefore, the son of Boreas, the north-wind, and the High Priest of Apollo. The quarrel of Latona with Niobe (the Atlantean race) — the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number) — allegorizes the history of the two continents. The wrath of "the sons of god," or of "Will and Yoga," at seeing the steady degradation of the Atlanteans was great (See "*The Sons of God and the Sacred Island*"); and the destruction of the "children of Niobe" by the children of Latona — Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth's axis, deluges and other cosmic cataclysms — is thus very clear.\* The fable

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\* So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation* (xii.) as the woman clothed with the Sun

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(Apollo) and the Moon (Diana) under her feet, who being with child "cries, travailing in birth, pained to be delivered." A great red Dragon, etc., stands before the woman ready to devour the child. She brings forth the man child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, etc. (See xii., 1, 17.) Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognise the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for "the man-child, who was to rule all nations with a rod of iron" of *Revelation*, is surely not the meek "Son of God," Jesus, but the physical Sun, "who rules all nations"; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona "to bring forth" — (the Sun to appear). "She is driven from heaven, and finds no place where she can bring forth," until Neptune (the ocean), moved with pity, makes immovable the floating isle of Delos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god Dhvlio" is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns — with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive

about the never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain — Atlantis covered with water — is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the *grand-daughter* of Atlas therefore, (See "*Metamorphoses of Ovid*," Book VI.), because she represents the last generations of the doomed continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. "If these names," he adds, "are mere allegories, then all that those fables contain of truth comes from Atlantis; if the fable is a real tradition — however altered — then the whole of the ancient history is still in it." (*Lettres sur l'Atlantide*, p. 137.)

So much so, that all ancient writings — prose and poetry — are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* races, though the Third and the Fourth in number. Hesiod records the tradition about the men of the age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet (*Hesiod*,

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worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Myorica swim seven times around Delos singing that event; he is given seven chords to his Lyre — the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

*in oper. and dieb.* v. 143). Such were the giants of the first physical races. The Iranians have a reference to the later Atlanteans in Yasna ix. 15. Tradition maintains that the "Sons of God," or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the "Sons of God." — It says: "Thou, O Zarathustra, didst make all demons (*i.e.*, Sorcerers), who before roamed the world in human forms, conceal themselves in the earth" (*i.e.*, helped them to get submerged).

## The Cycles of Time

The Lemurians, as also the early Atlanteans, were divided into two distinct classes — the "Sons of Night" or Darkness, and the "Sons of the Sun," or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, from whence the Sun departed for long months, descended from their inhospitable regions and "tried to wrench the lord of light" from their better favoured brothers of the equatorial regions. We may be told that the ancients knew nothing of the long night of six months' duration in the Polar regions. Even Herodotus, more learned than the rest, only mentions a people who *slept* for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the north where the year was divided into a day and night of six months' duration each, for Pliny says so in his Fourth Book, c. 12.

They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the *Palus Mæotis* (between 45° and 50° latitude). Plutarch explains that they were *but a small portion of a great nation* driven away by the Scythians, which nation stopped near Tanais, *having crossed Asia*. "These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky*. There the pole is almost touching the head, there *long nights and days divide the year*" (in *Mario*). As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor (c. 16), "sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves."

Even the writers of the *Zohar* knew of the fact (as shown in iii., fol. 10a), as it is written: "In the Book of Hammannunah, the Old, we learn . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and *there are countries in which* it is constantly day, or in which at least the night continues only some instants." (Isaac Myer's "Qabbalah," p. 139).

The island of *Delos*, the *Asteria* of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern seas. One calls it *Basilea* or "royal" (*Vol. II., p. 225 of Diod.*); the other, Pliny, names it *Osericta* (*Book xxxvii, c. 2*), a word, according to

Rudbeck (*Vol. I., p. 462-464*), having had "a significance in the northern languages, equivalent to the Island of the *divine Kings* or god-Kings," or again the "royal island of the gods," because the gods were born there, *i.e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among that group of islands discovered by Nordenskiöld on his *Vega* voyage in the arctic regions.\* The secret books inform us that *the climate has changed in those regions more than once* since the first men inhabited those now almost inaccessible latitudes. They were a paradise before they became hell; the dark Hades of the Greeks and the cold realm of Shades where the Scandinavian Hel, the goddess-Queen of the country of the dead, "holds sway deep down in Helheim and Niflheim." Yet, it was the birth-place of Apollo, who was the brightest of gods, in heaven — astronomically — as he was the most enlightened of the divine kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the *Iliad IV., 239-62, Vide "The Greater gods"* — wherein Apollo is said to have appeared four times in his own form (as the god of the four races) and six times in human form, *i.e.*, as connected with the divine Dynasties of the earlier unseparated Lemurians.

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\* These islands were "found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses," etc. If there was no man on earth at that period "how came horses and sheep to be found in company with the huge antediluvians?" asks a master in a letter. ("*Esoteric Buddhism*," 67). The reply is given above in the text.

It is those early mysterious peoples, their countries (which have now become uninhabitable), as well as the name given to man both dead and alive, which have furnished an opportunity to the ignorant Church fathers for inventing a hell, which they have transformed into a burning instead of a freezing locality.\*

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths — known to and communicating with the Greeks — who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from *pelagus*, the great sea. Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men — or rather of nations — which were saved during the

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\* A good proof that all the gods, and religious beliefs, and myths have come from the north, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but although there was a time when all the nations were "of one lip," these words have received a different meaning with the Greeks and Latins. One such word is *Mann*, *Man*, a living being, and *Manes*, dead men. The Laplanders call their corpses to this day *manee*, (*Voyage de Renard en Laponie* I., 184). Mannus is the ancestor of the German race; the Hindu Manu, the thinking being, from man; the Egyptian *Menes*; and *Minos*, the King of Crete, judge of the infernal regions after his death — all proceed from the same root or word.

cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldean Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun — the "beloved of the gods," who rescued him from the flood in a canoe — or the Swedish Belgamer, for whom the gods did the same in the north, are all identical as a personage. But their legends have all sprung from the catastrophe which involved both the continent and the island of Atlantis.

The allegory about the antediluvian giants and their achievements in Sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition *via* pagan sources. It was not surely the Pentateuch that Diodorus was repeating when he wrote upon the Titans — the giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from Genesis when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, which race descended from the earliest giants, and that it was that Hyperborean region which was the birth-place of the first giants. The Commentaries on the sacred books explain that the said region was the far north, the polar lands now, the pre-Lemurian earliest continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the *Nephilim* of Genesis vi. 4? There were

Palæolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc., etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word *Nephilim* and explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing *dumb* men, "monsters," as the Stanzas have it.

Now mythology, built upon Hesiod's Theogony, which is but a poetised record of actual traditions, or oral history, speaks of three giants, called Briareus, Kottos, and Gyges, living in a dark country where they were imprisoned by Kronos for their rebellion against him. All the three are endowed by myth with an hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in mythology every personage almost is a god or demi-god, and also a king or simple mortal in his

second aspect;\* and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters.

## The Titans in Prison

From the first appearance of the great continent of Lemuria, the three polar giants had been imprisoned in their circle by Kronos. Their gaol is surrounded by a wall of

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\* Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a demi-god in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

bronze, and the exit is through gates fabricated by Poseidon (or Neptune, hence by the seas), which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The Iliad (viii., 13) makes of it the Tartaros. When the gods and Titans rebelled in their turn against Zeus — the deity of the Fourth Race — the father of the gods bethought himself of the imprisoned giants in order to conquer the gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.\* The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Râkshasas of Lanka and the Bharateans, the melee of the Atlanteans and Aryans in their supreme struggle, or the conflict between the Devs and Izeds (or Peris), became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the angels of God and the angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born

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\* The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning.

but yesterday, and one of the latest issues of the Aryan stock, took upon themselves to overturn the religious thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar — as it was that of Bailly and Voltaire — that Hesiod's theogony was based upon historical facts (*see Decharme's Mythol. de la Grèce Antique*), it becomes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore are these passages from mythology brought forward in our discussion upon modern learning in this *Addendum*.

Such symbolisms as are found in all the exoteric creeds, are so many landmarks of prehistoric truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then hyperborean and Saturnine† ; thus showing the Golden Age and reign of

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† Denis, the geographer, tells us that the great sea North of Asia was called glacial, or *Saturnine* (v. 35). Orpheus (v. 1077) and Pliny (*Book IV.*, c. 16) corroborate the statement by showing that it is its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinamen, Japanese, etc. Compare the tall Sikhs and

Saturn from multiform aspects. It was many-sided in its character indeed — climatically, ethnologically and morally. For, the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bi-sexual race; and the climate of its dwelling places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The Cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations we may seek for some more corroborations of the latter in the scientific and geological proofs.

§ VII

SCIENTIFIC AND GEOLOGICAL PROOFS OF THE  
EXISTENCE OF SEVERAL SUBMERGED  
CONTINENTS

IT may not be amiss — for the benefit of those who resolve

Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and the English, with the inhabitants of central India and the average European on the continent. Thus also the giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

the tradition of a lost Miocene Atlantis into an "antiquated myth," to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than *a priori* denial, or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as "confirming" certain passages in the letter of a Master, published in "Esoteric Buddhism." The eminence of the authorities will not be questioned: —

Extract from p. 61 of "Esoteric Buddhism."

No. 1.

"The sinking of the Atlantis (the group of continents and islands (began during the Eocene period... and it culminated in the Miocene, first in the *final disappearance of the largest, an event coincident with the elevation of the Alps*, and second in the sinking of the last of the fair island mentioned by Plato."

Extract from a Lecture by W. Pengelly, F.R.S., F.G.S.

No. 1.

"Was there, as some have believed, an Atlantis — a continent or Archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, *'The Alps have acquired 4,000 and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene*

*epoch'* (Lyell's Principles 2<sup>nd</sup> Ed. P. 256.) – a *post-Miocene depression might have carried the hypothetical Atlantis into almost abyssal depths.*"\*

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\* Having already given several instances of the vagaries of Science, it is delightful to find such *agreement* in this particular case. Read in connection with the scientific admission (cited elsewhere) of the geologists' ignorance of even the approximate duration of periods, the following passage is highly instructive: "We are not yet able to assign an *approximate* date for the most recent epoch at which our Northern Hemisphere was covered with glaciers. According to Mr. Wallace, this epoch may have occurred *seventy thousand years* ago, while others would assign to it an antiquity of at least *two hundred thousand* years, and there are yet others who urge strong arguments on behalf of the opinion that a *million of years* is barely enough to have produced the changes which have taken place since that event." (Fiske, "*Cosmic Philosophy*," Vol. II., p. 304). Prof. Lefevre, again, gives us as *his* estimate 100,000 years. Clearly, then, if modern Science is unable to estimate the date of so comparatively recent an era as the Glacial Epoch, it can hardly impeach the Esoteric Chronology of Race-Periods and Geological Ages.

## Corroborations of Occultism by Geology

No. 2.

"Lemuria cannot any more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned with all their 'gods', yet, between the two catastrophes a short period of about some 700,000 years elapsed; Lemuria flourishing and ending her career just about that trifling lapse of time before the early *Eocene* Age, since its Race was the Third. Behold *the relics of that once great race in some of the flat-headed aborigines of your AUSTRALIA.*" ("Esoteric Buddhism," p. 55.)

No. 2.

"It would be premature to say, because no evidence has yet been adduced, *that men may not have existed in the Eocene Age*, especially as it can be shown that *a race of men, the lowest we know of, co-exists with that remnant of the Eocene flora which still survives on the continent and islands of Australia.*" (Extract from an article in "Popular Science Review," Vol. V. p. 18, by Professor Seemann, Ph. D., F.L.S., P.A.S.). Hæckel, who fully accepts the reality of a former Lemuria, also regards the *Australians as direct descendants of the Lemurians.* "Persistent forms (of both his Lemurian stems) are in all probability still surviving. . . Papuans and Hottentots. . . *Australians.* . . one division of the Malays.:

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of Gerland is strongly suggestive. Commenting



upon the religion and mythology of the tribes, he writes, "The statement that the Australian civilization (?) indicates a *higher grade*, is nowhere more clearly proved than here, where *everything resounds like the expiring voices of a previous and richer age*. The idea that the Australians have no religion or mythology is thoroughly false. But this religion is certainly *quite deteriorated*." (Cited in Schmidt's "Doctrine of Descent of Darwinism," pp. 301-2.) As to his other statement, namely, that the Australians are a "division of the Malays" (*Vide* his ethnological theories in the "Pedigree of Man"), Hæckel is in error, if he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock, resulting from the intermarriages of the low Atlantean sub-races with the Seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect *Lemuro-Atlantean* descent. It is a most suggestive fact — to those concrete thinkers who demand a *physical* proof of Karma — that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking place all over the globe, among those races, whose "time is up" — among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient

explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. "Nothing," says even the materialist Lefevre, "can save *those that have run their course*. . . . It would be necessary to extend their *destined cycle*. . . . *The peoples that have been most spared . . . Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion*." ("Philosophy," p. 508.)

True; but is not the phenomenon here confirmed of the operation of CYCLIC LAW difficult to account for on materialist lines? Whence the "destined cycle" and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their "appointed hour"? The answer that it is due to a "mental disproportion" between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden "*checks to fertility*" which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize with Occultists that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefevre remarks, "the time is drawing near when there will remain nothing but three great human types" (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro — with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc., etc. — all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand

the "why." The tide-wave of incarnating EGOS has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to Race extinction are given in de Quatrefages' "*Human Species*," p. 428 *et seq.* No solution, except on the occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.

He writes in "NATURE," Nov. 4th, 1880: "There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the mid-Atlantic or Pacific sea-bed as big as Europe*, should have been uplifted as high as Mont Blanc, and have subsided again, any time since the Palæozoic epoch, if there were any grounds for entertaining it."

## Evidence of the Flora

That is to say, then, that there is nothing which can militate against *positive* evidence to the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Seemann assures us in the "Popular Science Review" (Vol. V., p. 18), article "*Australia and Europe formerly*

*one Continent*,"\* that: —

"The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of large tracts of solid land in parts now occupied by the great oceans. The many striking points of contact between the present flora of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connection between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, *in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests on a solid historical basis.* . .

. Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks (from Asia generally), neither exclusively from the South nor from the East. The west also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which, at a late

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\* Undoubtedly a fact and a confirmation of the esoteric conception of the Lemuria which originally not only embraced great areas in the Indian and Pacific oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the *island of Atlantis*, then probably just rising (?) above the ocean."

And in another number of the same review (Vol. I., p. 143) Mr. Duppa Crotch, M.A., F.L.S., in an article entitled "*The Norwegian Lemming and its Migrations*," alludes to the same subject.

"Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface prove that, no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the 'Challenger' has proved the existence of *three long ridges\* in the Atlantic Ocean,† one*

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\* Cf. the published reports of the "Challenger" expedition; also Donnelly's "Atlantis," p. 468 and pp. 46-56, chap. "*The Testimony of the Sea*."

† Even the cautious Lefevre speaks of the existence of *Tertiary* men on "upheaved lands, islands and continents then flourishing, but since submerged beneath the waters," and elsewhere introduces a "*possible Atlantis*" to explain ethnological facts. Cf. his "*Philosophy*," *Eng. Ed.*, pp. 478 and 504. Mr. Donnelly remarks with rare intuition that "modern civilization is *Atlantean* . . . the '*inventive*' faculty of the present age is taking up the delegated work of Creation where Atlantis left it thousands of years ago" (Atlantis, p. 133). He also refers the origin of culture to the

*extending for more than three thousand miles, and lateral spurs may, by connecting these ridges, account for the marvellous similarity of the fauna of the Atlantic islands.‡ . . .* The submerged continent of LEMURIA, in what is now the Indian Ocean, is considered to afford an explanation of many difficulties in the distribution of organic life, and, I think, the existence of a MIOCENE ATLANTIS will be found to have a *strong elucidative bearing on subjects of greater interest* [Truly So!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences."

(At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.)

In an article containing a criticism of Mr. A. R. Wallace's "Island Life" — a work devoted largely to the question of the distribution of animals, etc. — Mr. Starkie Gardiner writes ("Subsidence and Elevation," *Geological Magazine*, June, 1881): —

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*Miocene* times. It is, however, to be sought for in the teachings given to the *Third Race*-men by their Divine Rulers — at a vastly earlier period.

‡ An equally "curious" similarity is traced between some of the West Indian and West African fauna.

## Atlantis Necessary to Ethnology

"By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it, has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1,000 fathoms have been bridged over; but we must treat as utterly gratuitous and entirely opposed to all the evidences at our command (!!), the supposition that temperate Europe and temperate America, Australia, and South America, have ever been connected except by way of the Arctic or Antarctic circles and that lands now separated by seas of more than 1,000 fathoms depth have ever been united. Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life-distribution, without bridging the Atlantic or Pacific, except towards the Poles, yet I cannot help thinking that some of the facts *might perhaps be more easily explained by admitting the former existence of the connection between the coast of Chile and Polynesia\* and Great Britain and Florida*, shadowed by the submarine banks which stretch between them. Nothing is urged that renders the more direct connection impossible,

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\* The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the anthropologist, "Pacifcus."

and no *physical reason is advanced why the floor of the ocean should not be upheaved from any depth*. The route by which (according to the anti-Atlantean and Lemurian hypotheses of Wallace) the *floras* of South America and Australia are supposed to have mingled, is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of sub-tropical American plants in our Eocene flora, necessitates a connection more to the south than the present 1,000 fathom line . . . forces are unceasingly acting, and there is *no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed*. They have acted and lifted out from the sea, in comparatively recent geological times, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1,000 fathoms and islands have risen up from the depths of 3,000 fathoms; and to suppose that the upheaving forces are limited in power, is, it seems to me, 'utterly gratuitous and entirely opposed to all the evidences at our command.' "

The "Father" of English Geology — Sir Charles Lyell — was an Uniformitarian in his views of continental formation. On page 492 of his "Antiquity of Man" we find him saying: —

"Professor Unger (Die versunkene Insel Atlantis) and Heer (Flora Tertiaria Helvetiæ) have admitted on botanical grounds the *former existence of an Atlantic Continent during some part of the Tertiary Period*, as affording the only plausible explanation that can be imagined of the analogy between the Miocene flora of central Europe, and the existing flora of Eastern America. Professor Oliver, on the other hand, after

showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa Gray, that the migration of species, to which the community of types in the Eastern States of North America, and the Miocene flora of Europe is due, took place when there was an overland communication from America to central Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring Straits, following the direction of the Aleutian islands. By this course they *may* have made their way, at any epoch, Miocene, Pliocene, or Pleistocene, antecedently to the Glacial Epoch, to Amoorland, on the East coast of North Asia."

The unnecessary difficulties and complications here incurred in order to avoid the hypothesis of an Atlantic Continent, are really too apparent to escape notice. *If the botanical evidences stood alone*, scepticism would be half legitimate; but in this case all branches of science converge to one point. Science has made blunders, and has exposed itself to greater errors than the admission of our two now invisible continents, would lay it open to. It has denied even the undeniable, from the days of the mathematician Laplace down to our own, and that only a few years ago\* We have

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\* When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great astronomer, who cried: "Stop! we have had enough of such *fables*, and know all about them,"

Professor Huxley's authority for saying that there is no *a priori* improbability whatever against possible evidences supporting the belief. (*Vide supra.*) But now that the POSITIVE EVIDENCE *is brought forward*, will that eminent scientist admit the corollary?

Touching on the problem in another place ("*Principles of Geology*," pp. 12-13), Sir Charles Lyell tells us: "Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. (*Continental*, not cosmic, catastrophes.) We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive World. The returns of great catastrophes were determined by the present period of the Magnus Annus, or great year — a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch to set out.

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thus making Pictet feel very small. Globular-shaped lightnings or thunderbolts have been admitted by Science only since Arago demonstrated their existence, says de Rochat ("*Forces non-definies*," p. 4): "Every one remembers Dr. Bouilland's misadventure at the Academy of Medicine when he had declared Edison's phonograph '*a trick of ventriloquism!*'"

We learn particularly from the *Timæus* of Plato that the Egyptians believed the world to be subject to occasional conflagrations and deluges. The sect of the Stoics adopted most fully the system of catastrophes destined at intervals to destroy the world. These, they taught, were of two kinds — the cataclysm, or *destruction by water*, and the *Ecpyrosis*, or *destruction by fire* (submarine volcanoes). From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence" (nascent simplicity of the first sub-races of each Root-Race). "Towards the termination of each era the gods could no longer bear with the wickedness of man, and a shock of the elements, or a deluge, overwhelmed them; (vide degeneracy into magical practices and gross animality of the Atlanteans) after which calamity, Astræa again descended on the earth to renew the golden age." (Dawn of a new Root-Race.)

## Astræa Falls on Her Head

*Astræa*, the goddess of justice, is the last of the deities to forsake the earth, when the gods are said to abandon it and *be taken up into heaven by Jupiter again*. But, no sooner does Zeus carry away from earth Ganymedes (the object of *lust*, personified) than the father of the gods throws down Astræa back on the earth again, on which she *falls upon her head*. Astræa is *Virgo*, the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the Key to the occult meaning. But it is

inseparable from *Leo*, the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All of these are connected with the periodical renovations of the earth, with regard to its continents — even Ganymedes, who in astronomy is Aquarius. It was already shown that while the South Pole is the *pit* (or the infernal regions figuratively and cosmologically), the North Pole is geographically the first continent; while astronomically and metaphorically the celestial pole, with its pole star in *heaven*, is Meru, or the seat of Brahmâ, the throne of Jupiter, etc. For in the age when the gods forsook the earth and were said to ascend into heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the north pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Magnus Annus, of which Plutarch was speaking. Since that year (40,000 years ago) there has been a retrograde motion of the equator, and about 31,000 years ago Aldebaran was in conjunction with the vernal equinoctial point. The part assigned to *Taurus*, even in Christian mysticism, is too well known to need repetition. The famous Orphic hymn on the great periodical cataclysm divulges the whole esotericism of the event. Pluto (in the pit) carries off Eurydice, bitten by the (polar) serpent. Then Leo, the *lion*, is vanquished. Now, when the Lion is *in the pit*, or below the south pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is *below* the

South horizon — she is *inverted*. On the other hand, the Hyades are the rain or *Deluge* constellations; and *Aldebaran* (he who follows, or *succeeds* the daughters of Atlas, or the Pleiades) looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes (*Aquarius*) is raised to heaven (or above the horizon of the North Pole) *Virgo* or *Astræa*, who is *Venus-Lucifer*, descends head downwards below the horizon of the South Pole, or the pit; which *pit*, or the pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said.

"The connection," comments Lyell, "between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*"

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories*? "Jupiter," is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the

zenith of its glory.\* Unless we hold with Prof. John Fiske's singularly dogmatic opinion† that *every* myth "is an explanation by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted (! !) which strives to detect in myths the remnants of a refined primeval science — but an explanation. Primitive men had no profound science to perpetuate by means of allegory [How does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose." We venture to say the language of the *Initiated* few was far more "plain," and their science-philosophy far more comprehensive and satisfying

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\* The Cyclic Law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says: — "Whatever there may be in these traditions (submerged continents, etc.), and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, *it is certain that this civilization did exist*, and it is highly important for Science to recover its traces, however feeble and fugitive they be." (*Histoire des Vierges; les peuples et les continents disparus*, p. 15.) Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A *Miocene* civilization upsets the "universal stone-age" theory, and that of a *continuous* ascent of man from animalism! And yet Egypt, at least, runs counter to current hypotheses. There is no stone-age visible there, but a more glorious culture is apparent, the further back we are enabled to carry our retrospect. (Verb. Sap.)  
† "Myths and Myth-Makers," p. 21.

alike to the physical and *spiritual* wants of man, than even the terminology and system respectively elaborated by Mr. Fiske's Master — Herbert Spencer. What, however, is Sir Charles Lyell's "explanation" of the "myth"? Certainly, he in no way countenances the idea of its "astronomical" origin, as asserted by some writers.

The two interpreters are entirely at variance with one another. Lyell's solution is as follows. A disbeliever in cataclysmal changes, from the absence (?) of any reliable historical data on the point, as well as from a strong bias to the Uniformitarian conceptions of geologic changes,\* he

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\* Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations — if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley has shown that the British islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himalayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries *surmounting* the shore now eroded by the hungry wave. The North of Europe is still rising from the sea and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. *Why may not a gradual change have given place to a violent cataclysm in remote epochs?* — such cataclysms occurring

attempts to trace the Atlantis "tradition" to the following sources: —

(1) Barbarous tribes connect catastrophes with an avenging God, who is assumed in this way to punish immoral races.

(2) Hence the commencement of a new race is logically a virtuous one.

(3) The primary source of the geologic basis of the tradition was Asia — a continent subject to violent earthquakes. Exaggerated accounts would thus be handed down the ages.

(4) Egypt, being herself free from earthquakes, nevertheless based her not inconsiderable geologic knowledge on these cataclysmal traditions.

An ingenious "explanation," as all such are. But proving a negative is proverbially a difficult task. Students of esoteric science, who know what the resources of the Egyptian priesthood really were, need no such laboured hypothesis. Moreover, while an imaginative theorist is always able to furnish a reasonable solution of problems which, in one branch of science, seem to necessitate the hypothesis of periodical cataclysmic changes on the surface of our planet, the impartial critic, who is not a specialist, will recognise the immense difficulty of explaining away the *cumulative*

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on a *minor scale* even now (e.g., the case of Sunda island with 80,000 Malays).



evidences, — namely, the archæological, ethnological, geological, traditional, botanical, and even biological — in favour of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence in its collectivity is almost invariably lost sight of.

## Communication between South-Sea Islands

In the "*Theosophist*" (August, 1880), we wrote: "We have as evidences the most ancient traditions of various and wide-separated peoples — legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages; and in the traditions of the richest literature in the world — the Sanskrit literature of India — there is an agreement in saying, that, ages ago, *there existed in the Pacific Ocean, a large Continent, which by a geological cataclysm was engulfed by the sea,\** (Lemuria). And it is our firm belief . . . that most, if not all, of the islands from the Malayan archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man never had, and never could have any intercourse with, or

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\* For the opinions of Jaccoliot, after long travels through the Polynesian Islands and his proofs of a former great geological cataclysm in the Pacific Ocean, see his "*Histoire des Vierges: Peuples et Continents disparus*," p. 308.

even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea: that there were in the world but two immense continents, one inhabited by yellow, the other by dark men; and that the Ocean, by command of the gods, and to punish them for their incessant quarrelling, swallowed them up. Notwithstanding the geographical proof that New Zealand, the Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language; and understand each other with little difficulty; have the same religious beliefs and superstitions; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, the Pacific Ocean itself being unknown to Europe till the days of Columbus, and as these islanders have never ceased repeating the same old traditions since the Europeans first set foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. "Chance would have to change its name and meaning, were all this due but to chance alone."

"A great series of animal-geographical facts," declares Professor Schmidt, writing in defence of the hypothesis of a former Lemuria, "is explicable only on the theory of the former existence of a *Southern Continent of which Australia is a remnant*. . . . " [the distribution of species] "points to the vanished land of the South where perhaps the *home of the progenitors of the Maki of Madagascar* may also be looked for."\*

Mr. A. R. Wallace, in his "Malay Archipelago," arrives at the following conclusion after a review of the mass of evidence at hand: — "The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Borneo and Sumatra do essentially form part of a former *Australian or Pacific Continent* . . . This continent must have been broken up before the extreme south-eastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation."

According to Hæckel: — "Southern Asia itself was not the earliest cradle of the human race, but *Lemuria, a continent that lay to the South of Asia, and sank later on beneath the surface of the Indian Ocean*." ("Pedigree of Man," Eng. Trans. p. 73.) In one sense Hæckel is right as to Lemuria — the "cradle of the Human race." That continent *was* the home of the first *physical* Human Stock — the later Third-Race Men. Previous to that epoch the Races were far less consolidated and

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\* "Doctrine of Descent and Darwinism," p. 236. (Cf. also his lengthy arguments on the subject, pp. 231-7.)

physiologically quite different. (Hæckel makes Lemuria extend from *Sunda Island to Africa and Madagascar* and eastwards to *Upper India*.)

Professor Rutimeyer, the eminent Palæontologist, asks: — "Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadilloes, ant-eaters and ostriches, once possessed an actual point of union in a *Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains* — need this conjecture raise difficulties at a moment when from their fossil remains, Heer restores to sight the ancient forests of Smith's Sound and Spitzbergen." (Cited in Schmidt's "Doctrine of Descent and Darwinism," p. 237.)

## Evidence of Language

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists — the reality of Atlantis. Lemuria is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that: —

(1) The Miocene flora of Europe have their most numerous and striking analogues in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., etc., etc., which correspond with European Tertiary flora term for term. How

was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear EAST of the Rocky Mountains*. This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear a striking similarity to those of the Caribs and Old Peruvians (Littre). Monuments have been exhumed in Central America, which bear representations of undoubted negro heads and faces. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N. W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

(3) According to Farrar ("*Families of Speech*") the "isolated language" of the Basques has no affinities with the other languages\* of Europe, but with "*the aboriginal languages of the*

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\* For further facts as to the *isolation* of the Basques in Europe and their ethnological relations, cf. Joly, "*Man before Metals*," p. 316. B. Davis is disposed to concede, from an examination of the skulls of the *Guanches of the Canary Islands and modern Basques*, that both belong to a race proper to those ancient islands, of which the *Canaries are the remains!!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the Guanches to *one type* — a

*vast opposite continent (America) and those alone.*" Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The "mysterious" affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) *Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior.* Berthollet was induced by such evidence to postulate the unity of race of the early men of Canary Islands and America (Cf. Benjamin, the "*Atlantic Islands*," p. 130.)

The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palæolithic men.

(5) Any experienced mariner has but to navigate the fathomless ocean along the *Canary Islands* to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Such frequent questions led finally to the

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proposition which involves a certain corollary which both these writers may not care to father.

expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some geologists maintained that the volcanic islands had been raised right from the bottom of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups, including Madeira, the Azores, and the islands of Cape de Verdes — the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of science supported their hypothesis by a mass of evidence in its favour, drawn from ancient "myths." Hoary "superstitions," such as the fairy-like Atlantis of Plato, the *Garden of Hesperides*, Atlas supporting the world on his shoulders, all of them mythoi connected with the peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species — showing either a previous connection between America and the remaining groups of the islands — (the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long) — found more serious consideration. But it is only quite lately, and after Donnelly's book had been published several years, that the theory has greater chances than ever of becoming an accepted fact. *Fossils found on the Eastern Coast of South America have now been proved to belong to the Jurassic formations, and are nearly identical with the Jurassic fossils of Western Europe and Northern Africa. The geological structure of both coasts is also almost identical; the resemblance between the smaller marine animals dwelling in the more*

shallow waters of South America, the Western African, and the South European coasts, is also very great. All such facts are bound to bring naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France.

(6) The great resemblance between the Jurassic fossils of South America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so *marked a similarity between the fauna* (animal life) *of the — now — isolated Atlantic islands?* Why did the specimens of *Brazilian fauna* dredged up by Sir C. Wyville Thompson resemble those of *Western Europe*? Why does a resemblance exist between many of the *West African* and *West Indian* animal groups? Again:

"When the animals and plants of the Old and New World are compared, one *cannot but be struck with their identity*; all, nearly all belong to the same genera, while many, even of the species, are common to both continents . . . indicating that they radiated *from a common centre*" (*Atlantis*), (*Westminster Review*," Jan., 1872).

The horse, according to Science, originated in America. At least, a large proportion of the once "missing links" connecting it with inferior forms have been exhumed from American strata. *How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces? Or*

if it is asserted that the horse originated in the New World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again "Buffon had . . . remarked in the *repetition of the African in the American fauna*, how, for example, the *lama* is a juvenescent and feeble copy of the camel, and how the *puma* of the New represented the lion of the Old World" (*Schmidt, "Doctrine of Descent and Darwinism,"* p. 223).

(7) The following quotation runs with No. (2), but its significance is such and the writer cited so authoritative, that it deserves a place to itself: —

"With regard to the *primitive dolichocephalæ of America*, I entertain a hypothesis still more bold, namely, that they are nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidæ. We find one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa. The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown." (Professor Retzius, "Smithsonian Report," 1859, p. 266.)

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent investigations of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean*

*affinities* of these three types become patent.

(8) The sea-soundings undertaken by H.M.S. "Challenger" and the "Dolphin," have established the fact that a huge elevation some 3,000 miles in length, projecting upwards from the abysmal depths of the Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African Coast. This elevation averages some 9,000 feet in height, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a former massive piece of land have been discovered (*vide* investigations of United States Ship "Dolphin" and others). "The inequalities, the mountains and valleys of its surface could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation; but, on the contrary, must have been carved by agencies acting above the water-level." — (*Scientific American*, July 28th, 1877). It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon; to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (*Vide* his chart, "Atlantis," p. 47, Eng. Ed., 1884, though he deals with only a fragment of the *real* continent.) Whether the latter existed or not, is of no consequence, as the fact that (what is now) N. W. Africa was — before the elevation of the Sahara and the rupture of the Gibraltar connection — an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna (etc.) took place.

Enough has now been said from the *purely scientific standpoint*, and it is needless, in view of the manner in which the subject has now been developed on the lines of *esoteric knowledge*, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the occultist, who awaits in patience the dawn of the coming day: —

"We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day."\*

And now to conclude.

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\* Donnelly, "*Atlantis; the Ante-Diluvian World*," p. 480.

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic — *i.e.*, that which is found scattered hither and thither throughout ancient classical literature — is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the

educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, "Hear one side, and you will be in the dark; hear both sides, and all will be clear." The public has hitherto had access to, and heard but one side — or rather the two one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premises differ widely, but whose final conclusions are the same — Science and Theology. And now our readers have an opportunity to hear the other — the defendants' — justification on and learn the nature of our arguments.

## Ragon Explains Masonic Symbols

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old, etc., were

all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed — and by many will still be so proclaimed — a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with *no* foundation, as it would be alleged, to stand upon. Even "the ancient *superstitious* and *credulous* classics" have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint at the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality — then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key — is borne out by too many proofs to be easily dismissed. An

instance may be given as an illustration out of the history of Freemasonry.

In his "Franc-maçonnerie Occulte," rightly or wrongly, Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry *with the building* of Solomon's Temple, deriving its origin from it. He derides the idea, and says: . . . "The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Francmaçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason* after the manner of *Apollo* or *Amphion*. And do not we know that the ancient *initiated* poets, when speaking of the *foundation of a city*, meant thereby the *establishment of a doctrine*? Thus *Neptune*, the god of reasoning, and *Apollo*, the god of the *hidden things*, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy — that is to say, to establish the Trojan religion." (*Maçonnerie Orthodoxe*, p. 44.)

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e.g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound

material soul (the fourth principle), was personified in Menelaus' faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building a *city*, not an *esoteric worship* or MYSTERIES! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedged in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone — what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact Science*, have led the geologists and physicists to assign to the incrustated age of our Globe between 10 million and 1,000 million of years\* (a *trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man — between 25,000 and 500,000 of years — what can one who studies the Occult doctrine do, but come out and bravely

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\* *Vide* Sir W. Thomson and Mr. Huxley.



present the esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs was necessary, though all know the real value of the so-called "historical evidence." For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot — *whenever possible* — by references to historical names of a so-called *historical* period. This is the only guide that can be given to the beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive,

though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

## **The End a Fitting Prelude to Truth**

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially

accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for

Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

*Satyat Nasti paro dharmah.*

**THERE IS NO RELIGION HIGHER THAN TRUTH.**

End of Vol. II