EVIOLUTIO
As Outlined in the
Archaic Eastern Records

Compiled and Annotated
by
BASIL CRUMP
of the
Middle Temple, London, Barrister at-law

Illustrated

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1930.
EASTER ISLAND COLOSSUS WITH SYMBOLIC INSCRIPTIONS.

For particulars see Appendix, p. 179.
ADDENDA.

Under this heading, after the Appendix, will be found the following additional matter published since this book was printed:

Einstein on "Flashes of Insight" and Initiation.

An Appreciation by a Sinologue. Review of this book by Mr. Hardy Jowett, F.R.G.S., of Peking.

Dr. Osborn's Latest Estimate of Man's Antiquity.


Einstein on Space and Reality.

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The growing public interest in Evolution has rendered it desirable to summarise the comprehensive Oriental system outlined in *The Secret Doctrine* by Helena P. Blavatsky. The work itself, although in steadily increasing demand, is too bulky and abstruse for the general public. The remarkable evolutionary scheme, both cosmic and human, which it unfolds, however, is contained in a comparatively small number of Stanzas from the Archaic Records, translated by the author with full explanatory commentaries, and a great quantity of comparative and confirmatory material from both Eastern and Western sources.

In order to present as clear an idea as the nature of the subject permits, these explanations have been reduced to the simplest possible proportions, with the addition of notes and diagrams. Since this monumental work was first published in 1888, scientific discoveries have been made which confirm or approximate to many of its statements and teachings. I have therefore summarised these at their appropriate places for the reader’s information.

Moreover, the apparently unbridgeable gulf existing at that period between Science and Mysticism has grown steadily smaller, until to-day one of our most distinguished astronomers and physicists, Professor Eddington of Cambridge University, asks:

“Are we, in pursuing the mystical outlook, facing the hard facts of experience? Surely we are. I think that those who would wish to take cognisance
of nothing but the measurements of the scientific world, made by our sense organs, are shirking one of the most immediate facts of experience, namely, that consciousness is not wholly, nor even primarily, a device for receiving sense impressions. We may the more boldly insist that there is another outlook than the scientific one, because in practice a more transcendental outlook is almost universally admitted” (Swarthmore Lecture to the Society of Friends, London, 1929).

“Reduce everything to terms of consciousness” said H.P. Blavatsky to her pupils. “Use your key of analogy and correspondences. Everything in the Universe follows analogy. As above, so below.” It is in this spirit that we may look forward to a fairer and more impartial consideration of the Oriental Archaic System, which, as H. P. Blavatsky points out, is, after all, the result of observation and study by countless generations of seers or mystic philosophers, trained in the higher powers of consciousness which afford that “transcendental outlook” on which Professor Eddington insists in actual practice.

Another eminent astronomer, Sir James H. Jeans, asks the startling question: “Are the stars, perchance, a dream, while we are brain-cells in the mind of the dreamer?” And he estimates that “the human race has a future that must be measured by at least a million million years” (Astronomy and Cosmogony, 1929). To which the Secret Doctrine quite logically adds a past of like extent. Such ideas would have been laughed to scorn only a few years ago; yet they are quite in line with what will be found in the ensuing pages, and more, far more, in the work itself. “We have turned a corner in the path of progress,” says Eddington in The Nature of the Physical World, “and our ignorance stands revealed before us, appalling and insistent.”
Dr. Henry Fairfield Osborn, America's leading palaeontologist, testifies to the intense public interest in the question of Human Ancestry. His address on the Tertiary Dawn Man, as a substitute for what he calls "the outworn Ape-Man theory", brought him clippings from the religious and lay press of all countries. "In fact," he says, "we have all borne with the monkey and ape hypothesis long enough and are glad to welcome this new idea of the aristocracy of man going back to an even more remote period than the beginning of the Stone Age." (Broadcast on "Discovery of the Dawn Man", Feb., 1930). But Dr. Osborn went further than this, in concluding the address he refers to: "To my mind," he said, "the human brain is the most marvellous object in the whole universe and no geologic period seems too long to allow for its natural evolution" (Address of the retiring president of the American Association for the Advancement of Science, Des Moines, December 27, 1929).

This mystery, so strongly emphasised by Professor Drummond in his Ascent of Man (1897), is explained in the Secret Doctrine by a triple evolution, Spiritual-Mental-Physical, in man alone. The element of Mind is shown to be the product of previous cycles of evolution, which, entering the physical form of man in the Secondary Age of this cycle, made him a thinking and speaking self-conscious being before he begot in the Tertiary the ancestors of the apes as an accidental by-product which was not in the evolutionary scheme. The "brain" of man, then, which is still a mystery for the Western scientist, is, from the Oriental standpoint, only the instrument of a developed Ego. For, as the great Indian scientist Sir Jagadish Bose, says: "India's great thinkers, the Rishis, still have the Sannyasin spirit which utterly
controls the body and can meditate or inquire end­lessly while life remains, never for a moment losing sight of the object or letting it be obscured by any terrestrial temptation... .We often forget that the real laboratory is one's own mind. The room and the instruments only externalise that. Every experiment has first to be carried out in that inner region. To keep the mental vision clear great struggles have to be undergone” (“Discoveries and Writings”, pp. 39, 70).

The future, then, is full of promise. H. P. Blavatsky, “that great path-breaker in the wilderness of a Paradise debased,” has put the Master Key into our hands. It is our own fault if, through ignorance, prejudice, or indifference we fail to use it. “In the twentieth century,” she writes in her Introduction, “scholars will begin to recognise that the Secret Doctrine has neither been invented nor exaggerated, but, on the contrary simply outlined; and finally, that its teachings antedate the Vedas.”

BASIL CRUMP.

Peking, May, 1930.
INTRODUCTION.

The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible. This Infinite and Eternal Cause—dimly formulated in the "Unconscious" and "Unknowable" of current European philosophy—is the Rootless Root of "all that was, is, or ever shall be." It is "Be-ness" rather than Being (in Sanskrit, Sat), symbolised under two aspects: Abstract Space and Abstract Motion.

(b) The Eternity of the Universe in toto as a boundless plane, periodically "the playground of numberless Universes incessantly manifesting and disappearing."

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter itself being an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic Law during the whole term.

The history of Cosmic Evolution, as traced in the Stanzas of Dzyan, is, so to say, the abstract algebraical formula of the Evolution. It can be applied, mutatis mutandis, to all evolution: to that of our tiny Earth; to that of the Septenary chain of planets of which that Earth forms one; to the Solar
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Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels, and is exhausted in the effort.

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

The Twelve Stanzas given in Part II outline the development of Man, from his first appearance on this Earth in this Round to the state in which we now find him. A “Round” is one of seven circuits of the planetary chain.

In each case only the modern translated version is given, as it would be worse than useless to make the subject more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese, Tibetan and Sanskrit translations of the original Senzar Commentaries and glosses on the Book of Dzyan, these being rendered for the first time into a European language. Dzyan is the Tibetan form of the Sanskrit Dhyan or Jnána (Gnyána), and the Chinese Ch’an the wisdom or higher knowledge obtained by trained meditation in the esoteric schools of that name. It is also written Dzyn, Dzen, or Zen (as in Zen Buddhism).

Senzar is the mystic name for the secret sacerdotal language or the “Mystery-Speech” of the Initiated Adept all over the world. The forefathers of the Toltecs understood it as easily as the inhabitants of the lost Atlantis, who inherited it in their turn from the Sages of the Third Root Race (Lemurians), who learnt it direct from the Devas of the Second and First Races, the Divine Progenitors,
who are progressed Egos from previous cycles of evolution on other planets.

The dispassionate reader cannot fail to be struck with the fact that the Secret Doctrine presents the only attempt at a logical system of Human evolution in a septenary series of great Root Races and Continents, which are in strict correspondence with the whole septenary scheme of the Solar System and the Universe. Western Science, while it has now proved the truth of the Oriental doctrine that the atom is a microcosm of the macrocosm—a miniature solar system—and thereby has broken down the materialism of nineteenth century Physics, has got no further in Anthropology than a classification based on the fossil remains of some of the more primitive peoples. Even in this there is considerable disagreement and some prejudice, as the following extract from an article on the “Springbok” man of South Africa by Dr. Robert Broom, F. R. S., shows:

Sixty years ago the famous Collyer jaw was got in a very old deposit in Norfolk. It was examined by all the eminent scientists of the day, but, as it was not of a typical monkey type and had a pointed chin, Science threw it in the waste-paper basket. The Galley Hill skull seemed quite certainly of great antiquity; but, alas it had a large brain and a pointed chin. So to-day anthropologists regard it with suspicion.

In the past, anthropologists have not been entirely free from blame. They have assumed, without any satisfactory evidence, that a skull with a large brain and a pointed chin is not likely to be old, and almost invariably when such a skull has been found, even though its credentials seemed to be thoroughly satisfactory, the anthropologists would have none of it. In 1863 a pointed jaw was got at Moulin Quignon, in France. It was found associated with mammoth teeth and old stone axes, but, as it was of what is called the “modern type,” it was discarded, and is now forgotten.

That western science has hitherto declined to recognise the Oriental doctrines is scarcely surpris-
ing when we recall that the Royal Society refused recognition to the great Indian scientist Sir Jagadish Bose for twenty years. In 1901 he demonstrated before that body his discoveries of the universal sensitivity of matter, and that life reactions of plants were similar to those of animals. At p. 113 of his “Life, Discoveries, and Writings” (Natesan and Co., Madras) he says:

My physicist friends were puzzled by my incursion into the field with which they were less familiar, and the physiologists present resented my intrusion into their preserve. I had evidently offended the etiquette of an unfamiliar caste system, and I was roundly told to keep to my trade. The result was that my communication was for the first time refused publication by the Royal Society.

It should be pointed out that the Stanzas, as printed by themselves at the beginning of each volume of The Secret Doctrine, contain a few errors. These were corrected when H.P.B. came to deal with each verse separately in her commentaries; moreover, she added missing or elucidatory words in parentheses which help the sense in the more obscure passages.

Regarding this, she says in a footnote to Stanza I, Vol. II, which applies equally to Vol. I:

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 metaphysic 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 oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archaeologists; then, passing over a number of religions [dealt with in the S.D.], comes the Jewish; esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment of a highly philosophical page in the World's Cosmogony.

The days of Constantine were the last turning-point in history, the period of the supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the “Deluge” and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now Secret Wisdom was once the one fountain head, the ever-flowing source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, with Buddha and Pythagoras at the one end and
the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the aeons of time gone by, unobscured by the hand of bigotry and fanaticism (xliv).
PART I

COSMOGENESIS.

STANZAS I TO VII
ABBREVIATIONS.


H.P.B. H.P. Blavatsky.


In order to avoid the complication of distinctive types, etc., editorial remarks and comments are indicated where necessary by square brackets. Actual citations from the S.D. are not always consecutive, as it is often necessary for clearness in a summary to bring together passages from different pages. Also the wording has been simplified in cases where it has been found in study classes to be difficult for the average mind. References to citations are given in most cases for the assistance of those who have the volumes, these being to the paging of the original edition or unaltered reprints. A photographic reproduction in one volume is now obtainable. In cases where the volume under discussion is not referred to, the number of the volume is added; thus, in Part I, a reference to S.D. vol. II would be (II, 98), whereas in Part II it would be simply (98).
STANZA I

THE NIGHT OF THE UNIVERSE.

This Stanza describes the state of the ONE ALL during Pralaya, before the first flutter of re-awakening manifestation. Such a state can only be symbolised in negatives; for, since it is the state of Absoluteness per se, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

The Seven Eternities.

1. “THE ETERNAL PARENT (SPACE), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.” (a).

The “Parent Space” is the eternal, ever present Cause of all—the incomprehensible DEITY, whose “invisible robes” are the mystic root of all matter, and of the Universe. Space is the one eternal thing that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent.

Spirit is the first differentiation from THAT, the Causeless Cause of both Spirit and Matter. Thus, the “Robes” stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense.
(a) By the "Seven Eternities," aeons or periods are meant. The word "Eternity" as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the ONE existence; nor is the term sempiternity, the eternal only in futurity, anything better than a misnomer. Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity.

The "Seven Eternities" meant are the seven periods—or a period answering in its duration to the seven periods—of a Manvantara [cycle of manifestation], extending throughout a Maha-Kalpa or the "Great Age"—100 "Years" of Brahmā—making a total of 311,040,000,000,000 of our years; each "Year" of Brahmā being composed of 360 "Days", and of the same number of "Nights" of Brahmā (reckoning by the Chandrayāna or lunar year); and a "Day of Brahmā consisting of 4,320,000,000 of mortal years. [These figures are taken from the "Chronology of the Brahmins" which follows the comments on Stanza II, v. 9. in S.D. II, 68.]

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION. (a).

(a) Time is only an illusion produced by the succession of our states of consciousness as we travel

*The male creator of the Hindu Pantheon, as distinguished from Brahma (neuter, with final a not accented) or Brahman, the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns. It is eternal, beginningless and endless, whereas Brahmā exists periodically in his manifestation only, and is annihilated when the Universe is in obscurcation (Pralaya).
through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep."

The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth.

Under "Relativity and The Secret Doctrine" in *Buddhism the Science of Life*, 2nd. Ed. p. 121, it is shown how closely the more advanced scientific thinkers approximate to these definitions.

In *Space, Time and Gravitation*, Professor Eddington says:

"The reality is in our own consciousness. There are mental aspects deep within the world of physics... Everything is relative to human perception."

"Time", writes the Initiate K.H. (M. L., 194) "is something created entirely by ourselves... Of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser."

The Secret Doctrine postulates abstract space, motion, and duration as the three aspects of the absolute; whereas Time is finite and can be divided.

3. **UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (CELESTIAL BEINGS) TO CONTAIN (HENCE TO MANIFEST) IT. (a).**

(a) "Mind" [Sk. *Manas*] is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time being "Mind is
not”, because the organ through which the Ego manifests ideation and memory on the material plane has temporarily ceased to function.

A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all existences are dissolved, the “UNIVERSAL MIND” remains as a permanent possibility of mental action, or as that abstract absolute thought, of which Mind is the concrete relative manifestation.

The AH-HI (Dhyân-Chohans, “Lords of Meditation”) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the intelligent forces that give to and enact in Nature her “laws”, while themselves acting according to laws imposed upon them in a similar manner by still higher powers; but they are not “the personifications” of the powers of Nature, as erroneously thought.

The Causes of Being.

4. THE SEVEN WAYS TO BLISS (MOKSHA OR NIRVANA) WERE NOT (a). THE GREAT CAUSES OF MISERY (NIDANA AND MAYA) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM. (b).

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

(b) The Twelve Nidânas, or Causes of Being. Each is the effect of its antecedent cause, and a
THE TIBETAN BUDDHIST WHEEL OF LIFE.
For explanation of the symbology see Appendix, p. 186.
cause, in its turn, to its successor. They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma [Law of Cause and Effect or Ethical Causation. Tib. Lé-dyum-dré], into full sway.

[The Nidánas (Tib. Ten-dré) are symbolically depicted in the twelve divisions of the Tibetan Buddhist Wheel of Life (Ten-dré-gyi-khor-lo), and the doctrine involved is fully dealt with in Tsong-Kha-pa’s great work, the Lam-rim chen-mo (C.D. 537). See The Voice of the Silence, Peking Ed. p, 114.]

Māyā (Illusion) is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Māyā is transcended when Absolute Consciousness is reached.

“'It is just because the five senses (normal to our present race—the Fifth) are delusive, that the conclusions and observation of Western science are liable to error; whereas those of the trained Seers and Initiates of the East are the result of developing the sixth and seventh senses which rise above Illusion” (B.S.L. 125).

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL (a), FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL AND HIS PILGRIMAGE THEREON. (b).
(a) "Darkness is Father-Mother: Light their Son", says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary māyāvīc [illusionary] character. Darkness, then, is the Eternal Matrix in which the sources of Light appear and disappear.

(b) The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son, whose "pilgrimage" is his cycle of re-births during the Maha-Kalpa.

They are "once more One" when in "The Night of Brahmā", during Pralaya, all in the objective Universe has returned to its one primal and eternal Cause, to re-appear at the following Dawn—as it does periodically.

"Wheel" is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The "Great Wheel" is the whole duration of our Cycle of being, or Maha Kalpa, i.e., the whole revolution of our special chain of seven planets or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also Seven. Cf. Tibetan Wheel of Life (ante).

[In The Buddhist Praying Wheel (London: 1896) Mr. William Simpson has collected valuable
information on the symbolism of the Wheel and circular movements in custom and religious ritual all over the world.]

6. **THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE** (a), **AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA** (b) **(ABSOLUTE PERFECTION, PARANIRVANA, (TIB. YONG-GRUB) TO BE OUT-BREATHE BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.** (c)

(a) The seven sublime lords are the Seven Creative Spirits, the Dhyan-Chohans, who correspond to the Hebrew Elohim.... They watch successively over one of the Rounds and the great Root Races of our planetary chain. [See diagram of Rounds, Races, etc.]

(b) "Paranishpanna" is the absolute perfection to which all existences attain at the close of a great period of activity, or *Maha-Manvantara*, and in which they rest during the succeeding period of repose. Up to the day of the *Yogâchârya* school the true nature of Paranirvâna was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. It is absolute only in a relative sense, since a higher standard is set in the next period of activity, each being an effect of its predecessor and cause of its successor.

(c) By "that which is and yet is not" is meant the Great Breath itself, which we can only speak of as Absolute Existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence.

7. **THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH** (a); **THE VISIBLE THAT WAS, AND**
THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING (b).

(a) "The Causes of Existence" mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidāna and Māyā. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions the mind can conceive... These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.

(b) The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of Being to our present consciousness of existence; making it a specific, instead of a generic term... In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognise at present....

[Noumenon. Gk. The thing perceived. Metaph. An object perceived by the mind as opposed to a phenomenon].

Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors,
directs the "Eye of Dangma" [see next verse, 8] toward the essence of things in which no Maya can have any influence. It is here that the teachings of Esoteric Philosophy in relation to the Nidânas and the Four Truths become of the greatest importance; but they are secret.

The Eye of Spiritual Vision.

8. ALONE, THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP (a); AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE "OPENED EYE" OF THE DANGMA. (b).

(a) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. . . The Secret Doctrine carries this idea into the region of metaphysics and postulates "One Form of Existence" as the basis and source of all things; but perhaps the phrase is not altogether correct. The Sanskrit word is Prabhavapyaya, "the place, or rather plane, whence emerges the origination, and into which is the resolution of all things," says a commentator. . . The Purânic Commentators explain it by Karâna—"Cause"—but the Esoteric Philosophy by the Ideal Spirit of that Cause. It is, in its secondary stage, the Svabhâvât of the Buddhist philosopher. [See Stanza II v. 1. (d)].

"Dreamless sleep" is one of the seven states of consciousness known in Oriental Esotericism. . . It is here applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank; just as the
sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

(b) In India it is called "The Eye of Siva", but beyond the great range [Himálayas] it is known as "Dangma's opened eye" in Esoteric phraseology.

_Dangma_ means a purified soul, one who has become _Jivanmukta_, the highest adept, or rather a _Mahátma_ (so-called). His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "Third Eye", which mythological tradition ascribes to certain races of men. [See Part II, Stanza X, v. 42.]

**The Universal Soul.**

9. _But where was the Dangma when the Alaya of the Universe (soul as the basis of all, Anima Mundi) was in Paramartha (a) Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness and the great wheel was Anupadaka? (b)._

(a) The two terms _Alaya_ and _Paramártha_ have been the cause of dividing schools and splitting the truth into more different aspects than any other mystic terms. _Alaya_ (Tib. _Nying-bo_) is literally the "Soul of the World or Anima Mundi", the "Over-Soul" of Emerson, and though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (_Dhyání-Buddhas_), it alters during the active life-period with respect to the lower planes, ours included.
In the Esoteric Schools of Mahāyāna Buddhism, Alaya has double and even a triple meaning. In the Yogāchārya system it is both the Universal Soul and the Self of a progressed Adept. "He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence," says Aryāśaṅga, founder of a Buddhist esoteric school.

[Yoga. The Science of Spiritual development].

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter.

(b) The term Anupādaka "Parentless," [i.e., Self-created] without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial Beings, the Dhyān-Chohans or Dhyāni-Buddhas, are generally meant. But as these correspond mystically to the Mānushi (Human) Buddhas and Bodhisattvas, the latter are also designated Anupādaka, once that their whole personality is merged in their compound sixth and seventh principles (Ātma-Buddhi), and that they have become the Diamond-Souled (Sk. Vajra-sattva; Tib. Dorje-sempa), the full Mahātmas.

The expression "The Great Wheel was Anupādaka" means that the Universe was in its formless, eternal, or absolute condition, before it was fashioned by the "Builders." [See next Stanza].
STANZA II.

THE IDEA OF DIFFERENTIATION.

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

The Architects of the Universe.


(a) The "Builders", the "Sons of Manvantaric Dawn", are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the Architects of the latter, are also called the "Watchers" of the Seven Spheres. . .

[The "Seven Spheres," or Planets, of our System correspond to the Seven Dhyâni-Buddhas emanating from Adi-Budha (Primeval Wisdom). Under each is born one of the human groups which is guided and influenced thereby. These Seven
Planets are in direct astral and psychic communication with the Earth, its Guides and “Watchers” (see above)—morally and physically. The visible orbs furnish our Humanity with its outward and inward characteristics, and their Regents of Rectors with our Monads and spiritual faculties. .. The Planetary origin of the Monad (Soul) and of its faculties, was taught by the Gnostics.—See I, 575-7.]

(b) Paranishpanna (q.v. ante) without Paramártha, the Self-analysing consciousness (Svasamvedana) is no bliss [Nirvána], but simply “extinction.”

(d) Devamátri “Mother of the Gods,” Aditi, or Cosmic Space. In the Zohar, she is called Sephira the Mother of the Sephiroth, and Shekinah in her primordial form, in absecondito.

[Zohar. Ancient treatise on Hebrew Esoteric doctrines].

Svabhávat. The Root of all things, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Málaprakiti... Chinese mystics have made of it a synonym of “Being”. [See v. 5.]

“Study the laws and the doctrines of the Nepalese Svábhávikas” (writes the Initiate K.H. to A. P. Sinnett.—M.L., 140) “the principal Buddhist philosophical school in India, and you will find them the most learned as the most scientifically logical wranglers in the world. Their plastic, invisible, eternal, omnipresent and unconscious Svabhávat is Force or Motion ever generating its electricity which is Life.” This is the “Cosmic Electricity” called Fohat, which is intelligent. [See Stanza III, v. 12.]

2. WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND (a). NAUGHT SAVE CEASELESS, ETERNAL BREATH (MOTION) WHICH KNOWS ITSELF NOT. (b).
(a) The idea that things can cease to exist and still be, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmā"—to awaken or re-appear when the dawn of the new Manvantara recalls it to what we term existence.

(b) The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic Esotericism; otherwise it is replaced by its equivalent on the material plane—Motion.

To know itself or oneself necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm) to be cognised. Hence the "Eternal Breath which knows itself not." Infinity cannot comprehend finiteness. The Boundless can have no relation to the bounded and conditioned.

In the Occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute Divine Essence. And thus being Absolute Consciousness and Absolute Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness.

Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cogniser, the thing cognised, and the cognition: all three in itself, and all three one.
3. **THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM;** (a) **THE MATRIPADMA (MOTHER LOTUS) HAD NOT YET SWOLLEN.** (b).

(a) The ray of the “Ever Darkness” becomes, as it is emitted, a ray of effulgent light or life, and flashes into the “Germ”—the point in the Mundane Egg, represented by matter in its abstract sense. But the term “point” must not be understood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form the “Germ”.

(b) One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or Ether). Fire stands in every philosophical and religious system as a representation of the Spirit of Deity, the active, male, generative principle; and Ether, or the Soul of Matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence Ether or Water is the Mother, and Fire is the Father.

The Lotus is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. Its root sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

4. **HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL AS THREE INTO FOUR IN THE LAP OF MAYA.** (a).

(a) The Primordial Substance had not yet passed out of its pre-cosmic latency into differentiated
objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic [see Stanza III, 12] impress of the Divine Thought (the Logos, or male aspect of the Anima Mundi, Alaya) its heart opens. It differentiates, and the THREE (Father, Mother, Son) are transformed into four.

Herein lies the origin of the double mystery of the Trinity and the Immaculate Conception. The first and fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three Aspects. This led to a possible conception of Deity, which as an Absolute Unity must remain forever incomprehensible to finite intellects.

Say the Kabalists: "The Deity is one, because it is infinite. It is triple, because it is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter. Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed on the Astral Light—the lowest plane and world of Anima Mundi.

The union of these three principles depends upon a fourth—the LIFE which radiates from the summits of the Unreachable, to become a universally diffused Essence on the manifested planes of Existence. And this QUATERNARY (Father, Mother, Son, as a UNITY, and a Quaternary as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond any common sense. For one has but to read the Kabala and study its numerical methods of interpretation to find the origin of that
dogma. It is purely astronomical, mathematical, and pre-eminently metaphysical.

The “Son” of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the ‘Son’ of the terrestrial ‘Eve’ (our mother Earth) and becomes Humanity as a total—past, present, and future—for Jehovah or Jod-he-vau-he is androgyne, or both male and female.

Above, the ‘Son’ is the whole Kosmos; below, he is Mankind. [This is the Key].

The Triad or Triangle becomes Tetraktys, the sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. It is now in the “Lap of Maya,” the great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man’s limited senses, unless Knowledge through Paramárthasatyā comes to the rescue.

The surface of the Cube is composed of six squares, and the Cube unfolded gives the Cross, or the vertical Four barred by the horizontal Three. The six thus make seven—the Seven Principles (Pythagorean seven properties) in Man. See Skinner’s Source of Measures.—T.B.L. II. 7.

Paramárthasatyā (Tib. Don-dam-den-pa. C.D. 644). Absolute Truth. From Paraṁa (above everything), artha (comprehension), and satya (absolute true being or Esse). Its opposite is Samvritisatyā Relative Truth only, the Tibetan equivalent meaning “Illusion-creating appearance.”

5. THE SEVEN (SONS) WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVABHĀVĀT, AND SVABHAVAT WAS IN DARKNESS. (a).

(a) The Secret Doctrine, in the Stanzas given here, occupies itself chiefly, if not entirely, with our
Solar System, and especially with our Planetary Chain. The "Seven Sons," therefore, are the creators of the latter.


(a) The "**DIVINE THOUGHT**" does not imply the idea of a Divine thinker. The Universe, as the Absolute Being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary and manifest cause. *Brahma* (neuter), as the Mysterium Magnum of Paracelsus, is an absolute mystery to the human mind. *Brahmā*, the male-female, its aspect and anthropomorphic reflection, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority.

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

THE AWAKENING OF KOSMOS.

This Stanza describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the “Monads” from their state of absorption within the ONE; the earliest and highest stage in the formation of “Worlds”, the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.


(a) The seemingly paradoxical use of the term “Seventh Eternity”, thus dividing the indivisible, is sanctified in Esoteric Philosophy. The latter divides boundless duration into unconditionally eternal and universal Time, and a conditioned one (Khandakāla). One is the abstraction or noumenon of infinite time (Kāla); the other its phenomenon appearing periodically, as the effect of Mahat (Universal Intelligence limited by Manvantaric duration).

(b) Therefore, the “last vibration of the Seventh Eternity” was “foreordained”—by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the “Days and Nights of Brahmā”.

The expansion “from within without” of the Mother, called elsewhere the “Waters of Space”,

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“Universal Matrix”, etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation of area, means the development of limitless subjectivity into as limitless objectivity.

[This may seem rather puzzling, but evidently it means that Kāla and Khandakāla are the noumenon and phenomenon of Duration.

Kāla (Sk.). Infinite Time or Eternity.

Khandakāla (Sk.). Finite or conditioned Time in contradistinction to Kāla.]

The Eternal Pilgrim.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (SIMULTANEOUSLY) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREAThes (MOVES) OVER THE SLUMBERING WATERS OF LIFE (a).

(a) The Pythagorean Monad is also said to dwell in solitude and darkness like the “germ”. The idea of the “breath” of Darkness moving over “the slumbering Waters of life”, which is primordial matter with the latent Spirit in it, recalls the first chapter of Genesis. In all Cosmogonies Water is the basis and source of material existence. It is used by Occultists in a generic sense, and in Cosmogony with a metaphysical and mystical meaning.

[H.P.B. distinguishes between the Monad of Leibnitz, Spinoza, Humboldt, etc., and that of Pythagoras, the great Greek Adept, who studied the Indian Esoteric systems, and taught Re-incarnation and other fundamental laws.]

“Eternal Pilgrim” is the appellation given to our Monad (the two in one; Sk. Atma-Buddhi)
during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates (to use an awkward and incorrect expression for lack of a better in English), and into which it is absorbed at the end of the cycle. See "The Eternity of the Pilgrim" (I, 16).


(a) The solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence impregnating Chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction is a reality.

The Virgin Egg, being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and for ever the same. It is the microcosmic symbol of the macrocosmic prototype—the "Virgin Mother"—Chaos or the Primeval Deep.

(b) The "World Egg" is, perhaps, one of the most universally adopted symbols, highly suggestive
as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom.


(a) In the Book of Dzyan, as in the Kabala, there are two kinds of numerals to be studied—the figures, often simple blinds; and the Sacred Numbers, the values of which are all known to the Occultists through Initiation. Number is, as Balzac the unconscious Occultist thought, an Entity, and, at the same time, a Breath emanating from what he called God and what we call the ALL.

(b) Astronomically the “milky way”, the world-stuff, or primordial matter in its first form. [See Stanza. IV v. 5 (d) on Comets].

In Occult Science and Symbolism it is the most complicated of glyphs, enshrining more than a dozen symbols.

In Hindu allegory, besides Amrita, the water of life or immortality, “Surabhi” the “cow of plenty”, called “the fountain of milk and curds”, was extracted from this “Sea of Milk”. Hence the universal
adoration of the cow and bull, one the productive, the other the generative power in Nature: symbols connected with both the Solar and the Cosmic deities.

The specific properties, for occult purposes, of the "fourteen precious things", being explained only at the fourth Initiation, cannot be given here. The Japanese Secret Science of the Buddhist Mystics, the Yamabushi, the ascetics of Kyoto (the Dzenodu), and the mystics of the Lao-Tze sect have "seven precious things" or "jewels" which are really "mysteries". Only, the Chinese and Japanese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "knowledge" than are the Hindus.—I, 710, 173.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO (a) IS ONE (b).

OEAOHOO. "Father-Mother of the Gods" or the six in one, or the septenary root from which all proceeds. A mystic name, the triple pronunciation of which has to be thoroughly mastered to make it effectual. This applies to all mantras such as the Tibetan AUM MANI PADME HUM which is either six or seven syllables according to whether it begins with OM (Pr. Ohm) or AUM. [pr. Ah-oom].

[AUM is the glyph of the "Triple Fire" in the Universe and Man, sacred alike to the Hindus and the Buddhists. Mani (Jewel) is the Inner Divinity or Higher Self in the Lotus (Padmé) or body of man. HUM (Sk.) is a mystic syllable used in meditation or chanting a mantra, such as the above, as symbolic of the highest bliss. In Tibetan the vowel A (Ah) is symbolic of the Absolute or Unknowable, and M
(Ma) of non-attachment to objects of sense. See Tibetan-English Dict. by Sarat Chandra Das.]

(b) Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense Oeaooho is the "Rootless Root of All"; hence, one with Parabrahman; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity.


(a) The essence of darkness being absolute light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of absolute rest, or non-being, as it appears to our finite minds.

The "fire", "heat", and "motion" are the underlying abstractions the noumena, or essence of the material manifestations of physical Science.

DARKNESS is the one true actuality, the basis and root of light, without which the latter could never manifest itself, nor even exist.

The Divine Dragon of Wisdom.


(a) “Bright Space, son of dark Space,” corresponds to the Ray dropped at the first thrill of the new “Dawn” into the great Cosmic depths, from which it re-emerges differentiated as Oeaohoo the younger, (the “new LIFE”), to become, to the end of the life-cycle, the germ of all things.

Lanoo (Sk.) is a student, a disciple (chela) who studies practical Esotericism.

Kwan-Shii-Yin (Sk. Avalokitéswara) is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. In China his female aspect is Kwan-Yin (Jap. Kwannon), the Goddess of Mercy, called the “Divine Voice.”

(b) The “Dragon of Wisdom” is the One, the Eka (Sk.) or Saka. . . . The “One and the Dragon are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically (as Elohim)—is also the Serpent or Dragon that tempted Eve; and the Dragon is an old glyph for the Astral Light (Primordial Principle), “which is the Wisdom of Chaos.”
The primitive symbol of the Serpent stood for Divine Wisdom and Perfection, Regeneration and Immortality. The "Dragon" was also the symbol of the Logos with the Egyptians, as with the Gnostics.

"Tri-dasa," or three times ten (30), alludes to the Vedic deities, in round numbers, or more accurately 33—a sacred number. They are the 12 Adityas, the 8 Vasus, the 11 Rudras, and 2 Aswins—the twin sons of the Sun and the Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores or over three hundred millions of gods and goddesses. [These symbolise powers and elements in Man and Nature].

(c) The intelligence that moves the Universe is fire, and fire is intelligence. And while Anaximenes said the same of air, and Thales of Miletus (600 years B.C.) of water, the Esoteric Doctrine reconciles all those philosophers by showing that though each was right the system of none was complete.


(a) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of Occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves.
To understand the mystery it is necessary:—

(1) To admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature;

(2) To have fathomed the mystery of electricity in its true essence;

(3) To credit man with being the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the WORD.

[See Stanza IV and M.L. XXII cited and commented on in B.S.L. 72, where it is stated that nowhere in the Universe has even the insight and knowledge of a Buddha been able to find anything but that unconscious involuntary action exhibited also by the cerebellum in man. The conscious voluntary power exhibited by his cerebrum has no counterpart in the Universe. . . This is the scientific basis of the Mahayana doctrine that there is "no Deity (Creative Power) apart from man himself."


(a) The words "Light," "Fire," and "Flame" are adopted from the vocabulary of the old "Fire philosophers," (Magi) to render better the meaning to Western minds.

Light is called "cold flame" because, in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, "was not," before that period.
The Web of the Universe.

10. **FATHER-MOTHER SPIN A WEB Whose Upper End IS FASTENED TO SPIRIT (PURUSHA), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (PRAKRITI) ITS (THE SPIRIT'S) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVÂBHÂVAT (a).

(a) Brahmâ “expands” and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

Thus at the roaring loom of Time I ply,
And weave for God the Robe thou see'st Him by.

[Emil Burnouf, the great French Orientalist, has seized the idea perfectly, when saying that Brahmâ does not create the earth, any more than the rest of the universe. “Having evolved himself from the Soul of the world, once separated from the First Cause (Brahma neuter), he evaporates with, and emanates all Nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the Universe form one Being, each particle of which is, in its essence, Brahmâ himself, who proceeded out of himself.” The Immanent God of Western mysticism expresses a similar idea.]

11. **IT (THE WEB) EXPANDS WHEN THE BREATH OF FIRE (THE FATHER) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (THE ROOT OF MATTER) TOUCHES IT. THEN THE SONS (THE ELEMENTS WITH THEIR RESPECTIVE POWERS OR INTELLIGENCES) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER’S BOSOM AT THE END OF THE “GREAT DAY” AND REBECOME ONE WITH HER (a). WHEN IT (THE WEB) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE (b).
(a) The expanding of the Universe under the breath of FIRE is very suggestive in the light of the “Fire mist” period of which modern science speaks so much, and knows in reality so little.

(b) The expanding and contracting of the Web—i.e., the world-stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Svābhāvat, which causes the universal vibration of atoms.

12. THËNSVĀBHĀVAT SENDS FOHAT TO HARDEN THE ATOMS (a) EACH (OF THESE) IS A PART OF THE WEB (UNIVERSE). REFLECTING THE “SELF-EXISTENT LORD” (PRIMEVAL LIGHT) LIKE A MIRROR, EACH BECOMES IN TURN A WORLD (b).

(a) It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation “Cosmic Electricity” sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. [See also Stanza V: “The Various Aspects of Fohat.”]

(b) This is said in the sense that the flame from a fire is endless, and that the lights of the whole Universe could be lit at one simple rush-light without diminishing its flame.
STANZA IV.

THE SEPTENARY HIERARCHIES

This Stanza shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name “Creator” is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as the “The Laws of Nature.” Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine. This stage of evolution is spoken of in Hindu mythology as the “Creation” of the Gods.

1. LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE (a). LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER (b).

(a) “Sons of the Fire,” are the first Beings evolved from Primordial Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther—the second manifested deity—in its universality. But there are two “Fires” and a distinction is made between them in the Occult teachings. The first, or the purely Formless and invisible Fire concealed in the Central Spiritual Sun, is spoken of as “triple” (metaphysically); while the
Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System.

(b) That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect; but also that no manifested thing can be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or "No-Number," to distinguish it from BEING or "the One Number."

2. LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS (a).

(a) The first "Primordial" are the highest Beings in the Scale of Existence. They are the Archangels of Christianity, those who refuse—as Michael did in the latter system, and as did the eldest "Mind-born sons" of Brahmá—to create or rather to multiply.

(a) Relates to the sacred Science of the Numerals:

It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built.

"The One from the Egg, the Six and the Five," give the number 1065, the value of the first-born (later on the male and female Brahmá-Prajápati), who answers to the numbers 7, and 14, and 21 respectively.

In the Mahabharata the Prajápati are 21 in number, or ten, six, and five (1065) thrice seven.

(b) "The Three, the One, the Four, the One, the Five" (in their totality—twice seven) represent 31415—the numerical hierarchy of the Dhyan-Chohans of various orders, and of the inner or circumscribed world. Mathematically they represent the well-known calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3.1415, or the value of the $\pi$ (pi), as this ratio is called—the symbol being always used in mathematical formulæ to express it.

The "Sacred Animals" are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. With the astronomical key these "Sacred Animals" become the signs of the Zodiac.

(c) The 4, represented in the Occult numerals by the Tetraktys, the Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems.
Potency of Speech and Sound.


(a) The "Army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought.

[In Sanskrit, Tibetan, and other ancient Oriental languages every letter has its occult meaning and potency, the vowels being especially powerful.]

(b) The literal signification of the word Oeao-hoo is, among the Eastern Occultists of the North, a circular wind, whirlwind; but, in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal Karana, the ever-acting Cause.

5. **WHICH IS:**—

"DARKNESS," THE BOUNDLESS OR THE NO NUMBER, ADI-NIDANA SVABHAVAT: THE Ø (FOR X. UNKNOWN QUANTITY):


III. THE "FORMLESS SQUARE." (ARUPA.) AND THESE THREE ENCLOSED WITHIN THE Ø (BOUNDLESS CIRCLE), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (SUBJECTIVE, FORMLESS) UNIVERSE (c); THEN COME THE

(a) “Adi-Sanat.” Literally the First or “primeval” ancient. Sanat is a title of Brahmā, the Creator. Compare also Adi-Budha (Primeval Wisdom) and the Kabalistic “Ancient of Days.”


(b) “One and Nine” make ten, or the perfect number applied to the “Creator,” the name given to the totality of the Creators blended by the Monotheists into One, as the “Elohim,” Adam Kadmon or Sephira—the Crown—are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manifested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephiroth triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svabhāvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science.

(c) This means that the “Boundless Circle” (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with voice and Spirit (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decad which contains in itself all the Universe. The triad forms within
the circle the Tetraktys or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

(d) The "eighth left out" is the Sun of our system. In the Rig Veda the allegory says: "Eight Sons were born from the body of Aditi [Mother Space, the Cosmic matrix from which all the heavenly bodies of our system were born]; she approached the Gods with seven, but cast away the eighth, Mārttānda," our Sun. [The great Temple of the Sun in Kashmir is called Martand.] The Seven Sons, called the Aditya, are, cosmically or astronomically, the Seven Planets; and the Sun being excluded, shows that the Hindus knew of a seventh planet without calling it Uranus. The Secret Doctrine teaches that the Sun is a central Star, not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth.

"The Seven allow mortals to see their dwellings" [visible planets] "but show themselves only to the Arhats," says an old proverb. [One has only to read what one of these Arhats (the Initiate K.H.) says of the true nature of the Sun and Planets, to realise the limitations of exoteric Astronomy which can only see the "dwellings."—M.L. 162 et seq.]

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory of Laplace that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself [or, rather, as we have seen above, was detached] earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. Replying to the question of a student, H.P.B. said:
The "One Rejected" is the Sun of our system which is older than any of the planets, though younger than the Moon. When bodies or planets began to form, helped by its rays, magnetic radiance or heat, and especially by its magnetic attraction, it had to be stopped, otherwise it would have swallowed all the younger bodies, as Saturn is fabled to have treated his progeny. The planets are not thrown out by the Sun, as modern Science teaches, but acquire their growth under its Rays. (T.B.L. II 45).

(d) The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin.

All began life as comets, detaching themselves from the world-stuff of the Milky Way (ibid).

Comets Become Suns

Astronomical science seems to know no more about comets and cometary matter than it did when the S.D. was written. Sir James Jeans dismisses them very briefly as débris of a cataclysm destined to be gradually swept up by the planets. His genealogy for our system is: "Chaos—Nebula—Sun—Planets—Satellites." His theory is that nebulae of the spiral type throw off by rotation vast masses of gas which subsequently condense into stars (The Universe Around Us, p. 206).

In the S.D., on the other hand, we find that the genealogy is: "Chaos—World-Stuff—Nebulae—Comets—Sun—Planets."

The World-Stuff is the first differentiation of the invisible primeval cosmic matter, visible from our Earth as the Milky Way [the "Curds" of Stanza III]. The way in which suns and planets are formed from this material is thus described by H. P. B. in reply to a student's question: "Were all the planets in our Solar System first comets and then suns?"
"They were not suns in our, or in their present solar systems, but comets in space. All began life as 'wanderers' (comets) over the face of the infinite Kosmos. They detached themselves from the common storehouse of the already prepared material, the Milky Way (which is nothing more than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us). Then, starting on their long journey, they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of fragments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The Sun's fragments will become just such planets after the Solar Pralaya. It was a comet once upon a time, in the beginning of Brhma's Age [See Part II, StanzaiII, "Brahmin Chronology"]. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons and aeons, like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system.

"Thus the Sun will live in his children as a portion of the parents lives in their offspring. When that day comes, the semblance or reflection of the Sun which we see [i.e. what appears to us to be the real sun] will first fall off like a veil from the face of the true Sun. No mortal will see it, for no mortal eye could bear its radiance. Were this veil once removed for even a second, all the planets of its system would be instantaneously reduced to ashes, as the sixty
thousand of King's Sagara's Sons were destroyed by a glance of Kapila's eye."—T.B.L. II, 45.

For further information concerning the Purânic allegory of Kapila's Eye and the terrible sidereal force it represents, see Part II, Stanza XII, "Aeroplanes used by the Atlanteans."

Dr. Harlow Shapley, Director of Harvard Observatory, stated in December, 1929, that among "the nine major mysteries" are: "the birthplace of the comets," the "source of energy that runs the Universe" and "the sources of the shooting stars." All these are explained in the Secret Doctrine, as I endeavour to show in this brief summary. Science has observed that the tenuity of cometary matter is shown by the phenomenon of the tail, which, as it approaches the Sun, is thrown out as much as ninety million miles in a few hours, but always away from the Sun "by some repulsive force, probably electrical" (I, 504). This is explained by the statement that "the Sun is neither a solid nor a liquid nor yet a gaseous glow, but a gigantic ball of electromagnetic Forces, the storehouse of universal life and motion" (M. L. 165). The flames regarded as "vapour" and "gases" are "simply magnetic matter in its usual state of activity, the magneto-electric aura, the phlogiston of the Sun" (ibid.). Another point to bear in mind is that there is here no gravitation properly speaking, only attraction and repulsion, as in the above case of the comet's tail.

We are told (S.D. I, 203) that the way in which a comet gets started on its career is, that a nucleus of primordial substance is informed on, "fired up" by the freed principles of a just deceased sidereal body (Fohat guiding the transfer; See p. 63), and whirls off into space in order to strengthen its homogeneous
organism by an accumulation and addition of differentiated elements. The tail is a result of its great velocity. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity. This is a teaching as old as the Rishis, but astronomy, as we have seen, is still as far as ever from accepting any such explanation of the "mystery." It is strikingly summarised in the following Occult Commentary, which, if carefully analysed and reflected upon, will be found as scientific as Science could make it:

"The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate" (Book of Dzyan)... "Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become Wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds." (201).


Lipika. Lit. the Scribes, from lipi (writing). The Recorders who, under the Law of Karma, impress on the (to us) invisible tablets of the Astral Light a faithful record of every act, and even thought, of man; of all that was, is, or ever will be, in the phenomenal Universe. [The discoveries in
connection with photography, radium, etc., tend to prove that the existence of the Eternal Record or Book of Life is not a fantastic dream but a scientific fact.

Before we come to the next Stanza on the processes of world formation, the following is important to bear in mind: The Nebular Theory of Laplace, recently abandoned by science, is discussed in S. D. I, Part III, 588 et seq., where the French astronomer Wolf is quoted as saying in 1886 (Hypothèses Cosmogoniques) that this theory "does not regard the Comets as involved in that particular evolution which has produced the Solar System." The Esoteric doctrine, on the contrary, does, because it, too, recognises the Comets as forms of cosmic existence coordinated with the earlier stages of Nebular evolution; and [as explained ante] it actually assigns to them chiefly the formation of all worlds (I, 599).
STANZA V.

HOW A WORLD IS FORMED.

In this Stanza the process of world-formation is described:—First, diffused Cosmic Matter, then the "Fiery Whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations [e.g. Comets, see ante], forms a Solar Universe, a Planetary Chain, or a single planet, as the case may be.


Hegel said that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness", of becoming, in other words, MAN.... The Mind-born Sons, Rishis, Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. All intelligences in any world who have reached the appropriate equilibrium between matter and spirit are reckoned as human; and we have done this since the middle point was passed for the Fourth Root Race [Atlantean] in this, our Fourth, Round.

(a) The "Fiery Whirlwind" is the incandescent Cosmic dust which follows magnetically the directing thought of the Creative Forces.

Every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monad of
Leibnitz, a Universe in itself, and for itself. It is an atom and an angel.

The Monad of Leibnitz.

Leibnitz was one of the great metaphysicians of the seventeenth century, others being Descartes, Malebranche and Spinoza, who represented different aspects of the system known as Cartesianism. Descartes based his system on the axiom *Cogito ergo sum* (I think therefore I am). Influenced by the training of the cloister and St. Augustine, the result of his ethics is ascetic. The passions, like the senses, have no relation to the higher life of the soul, whose seat he believed to be the Pineal gland (see Stanza X, v. 42, d, on the Third Eye). Spinoza was a pantheist with a naturalistic and a mystical side. He postulated one infinite substance of which all finite existences are modes or limitations.

To the intuitive perceptions of Leibnitz, however, "the ultimate elements of the Universe are indivisible centres of force which he called Monads (Monadologie). They are the very atoms of Nature, the elements of things. They are metaphysical points, or rather spiritual beings whose very nature is to act. Every monad is a microcosm, the Universe in little, and according to the degree of its activity is the distinctness of its representation of the Universe" (*Encyclopaedia Brit.* on Leibnitz, b. at Leipzig 1646, d. 1716).

He was an absolute idealist in maintaining that "material atoms are contrary to reason" (*Système Nouveau*, Erdmann, p. 126, col. 2). For his matter was a simple representation of the monad, whether human or atomic. Monads he thought (as we do) are everywhere. Thus the human soul is a monad, and every cell in the human body has its monad, as
every cell in animal, vegetable, and even in the (so-called) inorganic bodies. His discovery that active energy forms the essence of Substance is a principle that places him in direct relationship with the Seers of the East. See S.D. I, sect. XV on "Gods, Monads, Atoms."

**Exit the Material Atom of Science.**

At the time The Secret Doctrine was written (1888) western science still regarded the hypothetical atom as the smallest conceivable speck of matter. Sir James Jeans puts it in his latest work, The Universe Around Us, (Ch. II, "Exploring the Atom"):

"All the changes of the universe were supposed to amount to nothing more drastic than a re-arrangement of permanent indestructible atoms; like a child's box of bricks, these built many buildings in turn. The story of twentieth-century physics is primarily the story of the shattering of this concept." He goes on to say that towards the end of last century, Crookes, Lenard, and Thomson began to break up the atom, the last-named showing in 1895 that fragments chipped off were identical: "they were of equal weight and they carried equal charges of electricity. On account of this last property they were called 'electrons'. . . . Observation shows that a complete atom carries no charge at all, so that somewhere in the atom there must be a positive charge of electricity, of amount just sufficient to neutralise the combined negative charges of all the electrons."

In 1911, as a result of experiments, Rutherford propounded the theory of a central "nucleus" carrying the necessary positive charge, around which the negative electrons described orbits. In fact, he regarded the atom as a miniature solar system, the nu-
cleus being the sun and the electrons the planets. See Stanza III, v. 12.

Thus, barely twenty years after the author’s death, we find *The Secret Doctrine* endorsed on two important points. First, that the structure of the atom is essentially electrical and its vortical movement is due to that force (See Part I, Stanza V, on the action of Fohat, or Cosmic Electricity, on the atoms). Second, that the atom is a miniature Solar system, an actual microcosm of the macrocosm (See S.D. I, sect. XV: Gods, Monads, Atoms). It is there explained that the Gods are the Egos or conscious intelligent architects who execute the plan in the *Divine Mind*; the Monads are the Elementals who “form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms;” while the Atoms are the material units which are “informed in their turn by their apperceptive monads, just as every cell in a human body is so informed... Atoms fill the immensity of Space, and by their continuous vibration are that MOTION which keeps the wheels of Life perpetually going (See note below on Einstein’s Quantum theory). It is that inner work that produces the natural phenomena called the Correlation of Forces, Only, at the origin of every such ‘force’, there stands the conscious guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same” (632-3).... The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term ATOM a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible.... They taught the revolution of the Heavens, the Earth’s rotation, the Heliocentric System, and the Atomic Vortices—Atoms—in reality
Souls and Intelligences. But those Atomists were spiritual, most transcendental, and philosophical Pantheists. It is not they who would ever have conceived or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race namely, inanimate material, self-guiding atoms on the one hand, and an extra-Cosmic God on the other" (569).

To convey an idea of the "extreme emptiness of astronomical space", Sir James Jeans says that a few specks of dust in the area of a large railway station represent the extent to which space is occupied by stars. Similarly with the atom: a few wasps in the same area would represent its electrons (102-2). We learn further that the atom contains, in addition to electrons and protons, a third ingredient termed Electro-magnetic energy which can be thought of as "bottled radiation". The laws of Maxwell and Faraday required that "the energy of an atom should continually decrease, through the atom scattering the energy abroad in the form of radiation", but experiments in what is called "cavity-radiation" proved that this was not so. In 1900, Professor Planck of Berlin "discovered experimentally the law by which 'cavity-radiation' is distributed among the different colours of the spectrum." His concept, "sensational, revolutionary, and even ridiculous, as many thought at the time," was in 1917 put in the more precise form known as Einstein's Law. Einstein supposes that "radiation of a given type can effect an atomic or molecular change, only if the energy needed for the change is
precisely equal to that of a single 'quantum' of the
radiation" (119). This is called the 'Quantum' theory.
For reasons which this theory has succeeded in
eucidating, "there are, in every atom, two orbits in
which the energy is equal and lower than in any other
orbit.... Provided the electrons are not being
excited by radiation or other stimulus, each
atom sinks in time to a state in which its
electrons are occupying its orbits of lowest energy,
one in each." It then "becomes a true perpetual
motion machine.... It seems astonishing and quite
incomprehensible that an atom in such a state
should not be able to yield up its energy still further,
but, so far as our experience goes, it cannot. And
this property, little though we understand it, is in
the last resort, responsible for keeping the universe
in being. If no restriction of this kind intervened,
the whole material energy of the universe would dis­
appear in the form of radiation in a few thousand-
millionth parts of a second¹... By prohibiting any
emission of radiation except by complete 'quanta,'
and by prohibiting any emission at all when there
are no 'quanta' available for dissipation, the 'Quantum'
theory succeeds in keeping the universe in existence
as a going concern" (126-7).

*A 'quantum', the writer explains, is a certain amount of
energy depending on wave-length. It is supposed to be pro­
portional to the frequency or number of vibrations of the
radiation per second. The illustration of the automatic penny-
in-the-slot machine is given, the 'quantum' being likened to
the coin which must be a certain size and weight to make the
machine work.

One of the Oriental Initiates writes: "The ruin of the
Solar System occurs in the twinkling of an eye, but not with­
out many preliminary warnings" (M.L. 99). The same ex­
pression is used in Revelation, which is a Book of Initiation
in symbolical language based on the ancient Mysteries.
Sir James thinks that the realities underlying these phenomena "may well be so fundamental as to be beyond the grasp of the human mind." But *The Secret Doctrine* asserts: "The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in the Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—*whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one the facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana*. We are at the close of the cycle of [the first] 5,000 years of the present Aryan Kali Yuga (Iron or Black Age); and between this time (1888) and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow" (I, 612). The discoveries relating to the atom, which began in 1895, may be regarded as one example of the fulfilment of this prediction.

**Electro-Magnetism, Radiation and Relativity.**

Let us now turn to Mr. James Rice's booklet on *Relativity: An Exposition Without Mathematics* for some further interesting information regarding the electrical constitution of the atom and its important

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*For example, in Rice's popular booklet on Relativity he says: "Einstein had, by one those flashes of insight which are the prerogative of genius, realised that something deeper than suitable hypotheses about the properties of matter or skilful mathematical analysis was involved." Such inspiration can come either from the person's own higher Ego, or from the mind of a more advanced being who knows how to transmit his knowledge by a telepathic process. There are many Oriental Initiates who can do this.*
bearing on the breakdown of the materialism of the nineteenth century foreshadowed by *The Secret Doctrine*. He tells us (p. 47) that Clerk-Maxwell, soon after the middle of the nineteenth century, predicted that "electro-magnetic waves" should be capable of propagation through space; but it was nearly twenty years before Hertz actually produced the first "wireless waves" at Munich.

"Nowadays we are so far from worrying about a material ether as a transmitter of a mechanical radiation that we actually regard radiation as an *entity in itself*, requiring no medium for its transmission, having an independent existence quite as real as that of an atom or electron" (p. 48). Cf. Stanza V, v. 2 "Various Aspects of Fohat," where it is stated that, as the "personified electric vital power," *Fohat* is "looked upon by the Occultists as an entity."

The nuclei and electrons "are really minute portions of positive and negative electricity whose movements within the atom give rise to the waves. Each atom is a minute 'broadcasting station', emitting electro-magnetic waves, each type of atom having its own characteristic wave-lengths or frequencies... These structural details of the atom which give rise to radiation are, we now believe, also responsible for those forces of 'affinity and cohesion' (Cf. Stanza V, v. 4 (a) "Fohat... the electric Power of affinity and sympathy") which bind the atoms in the molecule, the molecules in the solid body, as well as the electrons and nuclei in the atom. So there is an electro-magnetic origin for the forces exhibited in the constitution of matter as well as in the propagation of radiation" (p. 49).

"Relativity could not have arisen apart from the electro-magnetic theories of Light and Matter, and so
anyone hoping to understand it should have some idea of the results of the impact on the traditional materialism of the nineteenth century made by Clerk-Maxwell” (p. 53).

“When Einstein began in 1905 to consider the repercussions of the idea of ‘relative motion’ on our notions of Space, Time, Inertia, Light, and Electromagnetism, he found that the postulate that the forces involved in the constitution of matter are of electromagnetic origin was entirely consistent with his views. One phenomenon alone appeared to stand outside—Gravitation—if Newton’s law were absolutely true. This difficulty he ultimately conquered by discovering a law of gravitation which is just a little more accurate than Newton’s, and which, by completely abolishing the notion of gravitation as an action at a distance, makes its absorption into the Relativity scheme quite feasible. This about 1915” (54).

How nearly the more intuitive scientific minds are now approaching the Esoteric philosophy may be seen in the following passage from Professor Eddington’s Space, Time and Gravitation: “The theory of Relativity has passed in review the whole subject of physics. It has unified the great laws which by their position hold a proud place in knowledge, and yet this is by itself an empty shell. The reality is in our own consciousness. There are mental aspects deep within the world of physics. We have only regained from Nature what man has put into Nature. Everything is relative to human perception.” (Italics mine. —B.C.)

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL (a). THE DZYU BECOMES FOHAT; THE SWIFT SON OF THE DIVINE SONS, WHOSE SONS

(a) This shows the “Primordial Seven” using for their Vahan (vehicle) or the manifested subject which becomes the symbol of the Power directing it), Fohat, called in consequence the “Messenger of their will”—the fiery whirlwind.

[The difference between the “Builders,” the Planetary Spirits, and the Lipika must not be lost sight of. See v. 6 (a) and S.D. I, 128].

(b) Dzyu is the Tibetan term for the one real (magical) knowledge, or Occult Wisdom, dealing with eternal truths and primal causes. Dzyu-mi is its antithesis, dealing with illusions, as in our exoteric sciences.

Dzyu is the collective wisdom of the Dhyâni-Buddhas. Esoterically, there are seven of these (corresponding to the Seven Root Races) of whom five (we are in the Fifth Root Race) have manifested, and two are to come in the Sixth and Seventh Root Races. They are the eternal prototypes of the Buddhas who appear on Earth for each Race, and Avalokitêswara (the Third Logos) is their synthesis. (Sec: Buddhism the Science of Life, Appendix).

(c) The “three and seven” strides refer to the Seven spheres inhabited by man, of the Esoteric Doctrine, as well as to the Seven regions of the Earth ....The Seven Worlds or spheres of our planetary
chain are distinctly referred to in the exoteric Hindu scriptures; e.g. the "the three strides of Vishnu" through the "seven regions of the Universe" in the Rig Veda.

The Seven was a Sacred Number with every nation, but none applied it to more physiologically materialistic uses than the Hebrews.


(a) "Wheels" are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres... This law of vortical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries.

By the "Six directions of Space" is meant the "Double Triangle," symbol of the junction and blending of pure Spirit and Matter.

**The Various Aspects of Fohat.**

*Fohat* is an occult Tibetan term for *Daiviprakriti* (Primordial Light), and is a Turanian compound. In China *Pho* or *Fo* is the word for "animal soul," the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit *Bhu*, meaning existence, or rather the essence of existence. Now *Swayambhu*
means Brahma and Man at the same time. It means self-existence and self-existing, that which is everlasting, the Eternal Breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent.

Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the “Seven” and the intelligences of the seven creative Builders, or, as we call them, Cosmocrates. Hence, as you will understand, life and electricity are one in our philosophy. They say electricity is life, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.—T.B.L. II, 6.

Fohat is the key in Occultism which opens and unriddles the multiform symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and the deep insight into the mysteries of Nature in the Egyptian and Chaldean as well as in the Aryan religions. Fohat, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of Nature, now called physical and chemical branches of natural philosophy. In the Egyptian papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the Book of the Dead. Number Seven is quite as much insisted on as in the Book of Dzyan... Both Fohat and Toum are addressed as the “Great ones of the Seven Magic Forces,” who “conquer the Serpent Apap,” or Matter.—s.d. I, 674. See also Stanza VI, v. 4 (b).

Fohat is a generic term and used in many senses. He is the light (Daiviprakriti) of all the three Logoi—the personified symbols of the three spiritual stages
of Evolution. *Fohat* is the aggregate of all the spiritual creative ideations *above*, and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth. There seems to be great confusion and misunderstanding concerning the First and Second Logos. The *First* is the already present yet still unmanifested potentiality in the bosom of Father-Mother; the Second is the abstract collectivity of creators called "Demiurgi" by the Greeks, or the Builders of the Universe. The *Third Logos* is the ultimate differentiation of the Second, and the individualization of Cosmic Forces of which *Fohat* is the chief; for *Fohat* is the synthesis of the Seven Creative Rays or Dhyan Chohans which proceed from the *Third Logos*.—T.B.L. I, 33. Ans. to Qn. "Is Fohat one of the Three:—Father, Mother and Son?"

When the "Divine Son" breaks forth, then *Fohat* becomes the propelling force, the active Power which causes the One to become Two and Three—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then *Fohat* is transformed into that force which brings together the elemental atoms and makes them aggregate and combine (I, 109).

The "Sons of Fohat" are the various Forces having fohatic, or cosmic electric life in their essence or being, and in their various effects.

*Fohat*, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by *Will*, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action.
Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces he acts on being cosmic, human and terrestrial, and exercising their influence on all those planes respectively... In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or—Electricity (111). Fohat’s “three, five and seven strides” refer to the seven spheres of the Esoteric Doctrine, inhabited by man, as well as to the seven regions of the Earth (112).

The Sun we see gives nothing of itself because it is a reflection, a bundle of electro-magnetic forces, one of the countless milliards of “Knots of Fohat.” Fohat is called the “Thread of Primeval Light,” the “Ball of thread” of Ariadne, indeed, in this labyrinth of chaotic matter. This thread runs through the seven planes, tying itself into knots. Every plane being septenary, there are thus forty-nine mystical and physical forces, larger knots forming stars, suns and systems, the smaller, planets, and so on.—T.B.L. II, 24. [These “Knots” are mentioned by Jeans at p. 199].

Electricity, on our plane, is one of the most comprehensive aspects of the universal primordial fire... But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat.—Ibid. 27.

From an Occult standpoint, electric phenomena are very often produced by the abnormal state of the molecules of an object or of bodies in space: electricity is life and it is death: the first being produced by harmony, the second by disharmony. Vital electricity is under the same laws as cosmic electricity. The combination of molecules into new forms, and the
bringing about of new correlations and disturbance of molecular equilibrium is, in general, the work of, and generates, Fohat.—Ibid, 28.

4. **FOHAT TRACES SPIRAL LINES TO UNITE THE SIX TO THE SEVENTH—THE CROWN (a); AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (AND) THE LIPIKA—IN THE MIDDLE WHEEL. THEY (THE LIPIKA) SAY, “THIS IS GOOD” (b).** 

**THE FIRST DIVINE WORLD IS READY, THE FIRST (IS NOW), THE SECOND (WORLD), THEN THE “DIVINE ARUPA” (THE FORMLESS UNIVERSE OF THOUGHT) REFLECTS ITSELF IN CHHAYALOKA (THE SHADOWY WORLD OF PRIMAL FORM, OR THE INTELLECTUAL) THE FIRST GARMENT OF (THE) ANUPADAKA (c).**

(a) This tracing of “Spiral lines” refers to the evolution of man’s as well as Nature’s principles. Fohat, in his capacity of Divine Love (Eros), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit (Atma, the 7th principle), the Ray inseparable from the ONE Absolute, into union with the Soul (Buddhi, the 6th), the two constituting in Man the Monad, and in Nature the first link between the ever unconditioned and the manifested.

(b) The “Army” at each angle is the Host of angelic Beings (Dhyan-Chohans) appointed to guide and watch over each respective region from the beginning to the end of the Manvantara.

The “First is the Second” because the “First” cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation.

(c) The “Divine World”—the countless Lights lit at the primeval Light—the Buddhis, or formless divine Souls of the last Arupa (formless) world...
The radical Unity of the ultimate essence of each constituent part of the compounds in Nature, is the one fundamental law in Occult Science, and applies to the Spiritual, Intellectual (Manasic), and Physical worlds.

There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis... Professor Bain says (Logic. Part II): “The lighting of a fire by a flame is a great scientific difficulty, yet few people think so” (p. 125). What says the esoteric teaching with regard to Fire? “Fire,” it says, “is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is Divine ‘SUBSTANCE’. ... The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way.

5. **FOHAT TAKES FIVE STRIDES (HAVING ALREADY TAKEN THE FIRST THREE) (a), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES .... AND THEIR ARMIES (HOSTS) (b).**

(a) The “strides” refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects. There are two Esoteric Schools—or rather one divided into two parts—one for the inner Lanoos (Tibetan disciples), the other for the outer or semi-lay chelas beyond the Himalayas [India. See Preface to The Voice of the Silence] the first teaching a septenary, the other a sixfold division of human principles.
Cosmically the "five strides" refer to the five upper planes of Consciousness and Being, the two lower being the astral and terrestrial.

(b) "Four winged wheels" should read "a winged wheel," these being the "Four Maharajahs" or great Kings of the Dhyan-Chohans who rule over the Cosmical Forces of North, South, East and West, each with its distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical agents to carry out her decrees, such as the four kinds of winds, professedly admitted by Science to have their respective evil and beneficent influences upon the health of Mankind and every living thing.


(a) The esoteric meaning is that the Lipika, who are Recorders of the Karmic ledger, make an impassable barrier between the personal Ego and the impersonal SELF, the Noumenon and Parent-Source of the former. They circumscribe the manifested world of matter within the Ring "Pass-Not."

(b) Those who "descend and ascend"—the incarnating Monads, and men striving towards purification and "ascending," but still not having quite
reached the goal—may cross the circle of the "Pass-Not" only on the day "Be-With-Us"; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality from the Universal Ego (*Anima Supra-Mundi*), merges thereby into the One Essence to become not only one "with us" (the manifested universal lives which are "ONE" LIFE), but that very life itself.
STANZA VI
KWAN-YIN MOTHER OF MERCY.

The subsequent stages in the formation of a "World" are indicated in this Stanza, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.


(a) The Mother of Mercy and Knowledge is called "the triple" of Kwan-Shi-Yin because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife and the Daughter" of the Logos, just as in the later theological translations she became "the Father, Son and (the female) Holy Ghost"—the Sakti or Energy—the Essence of the three. In the Trans-Himalayan teachings—in the hierarchy of allegorical and metaphysical theogony—she is the MOTHER or abstract, ideal matter, Mulaprakriti, the Root of Nature.

It is only in Asiatic Buddhism and the Egyptian religion that the female deities Kwan-Yin and Isis are found on a par with the male. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother; and its first mani-
fested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes. [The student should carefully note this process of degeneration and materialisation in religious beliefs which accompanies the fall of mankind into matter, as related in the course of the Archaic Stanzas (See Part II Anthropogenesis). Another important point is that this Stanza is translated from the Chinese text, and that all these Stanzas are from either Tibetan or Chinese originals, not Indian or Egyptian. In fact, the footnote here says that the Brahmanical doctrine has no equivalent for the real esoteric nomenclature in this Stanza].

(b) Kwan-Yin-Tien means the “melodious Heaven of Sound,” the abode of Kwan-Yin (lit. “Divine Voice,” a synonym of the Verbum or “Word,” the Hindu Vāch, Goddess of Speech). Both represent the magic potency of Occult sound in Nature and Ether, which “Voice” calls forth Hsien-Ch’an, the illusive form of the Universe, out of Chaos and the Seven Elements. (The learned Vedantin Esotericist T. Subba Row, B.A., B.L. says in his Lecture on the Bhagavad Gita: “The whole Kosmos in its objective form is Vaikhai-Vāch.”)

The popular exoteric worship of Amida or Amitābha and Kwan-Yin in China and Japan, corresponds to that of Jesus Christ in orthodox Christianity; but the latter entirely neglects the symbolical and metaphysical aspects briefly summarised above, which are wellknown to all educated Buddhists, whether priests or laymen.

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN LAYU (a) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY “BE WITH US”—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING HSIEN-CH’AN WITH ELEMENTARY GERMS (b).
(a) The seven Layu centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. Layu (Tib.), from the Sanskrit Laya, is the point of matter where every differentiation has ceased.

(b) The "Elementary Germs" with which he fills Hsien Ch' an (The "Universe") from Tien-Hsin (lit. the "Heaven of Mind", or that which is absolute) are the Atoms of Science and the Monads of Leibnitz. See Stanza V. v. 1 (a).

3. OF THE SEVEN (ELEMENTS)—FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED—FIVE CONCEALED; THREE MANIFESTED—FOUR CONCEALED; FOUR PRODUCED—THREE HIDDEN; FOUR AND ONE TSAN (FRACTION) REVEALED—TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED—ONE LAID ASIDE (a). LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER (b).

(a) Although these Stanzas refer to the whole Universe after a Mahapralaya (universal destruction), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) Seven Elements on our Earth. Of these, four elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will only manifest fully in the Fifth Round.

(b) The process referred to as "the small wheels giving birth, one to the other," takes place in the sixth region from above and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These "Seven Wheels" are our Planetary Chain (See 5 and 6 post).
By "Wheels" the various spheres and centres of forces are generally meant; but in this case they refer to our septenary ring [i.e., Chain of Globes].

4. **HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS (WORLDS), PLACING THEM ON THE IMPERISHABLE CENTRES (a).**

**HOW DOES FOHAT BUILD THEM?** **HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM AND ROUND THEM, INFUSING LIFE THEREINTO; THEN SETS THEM INTO MOTION, SOME ONE, SOME THE OTHER WAY. THEY ARE COLD—HE MAKES THEM HOT. THEY ARE DRY—HE MAKES THEM MOIST. THEY SHINE—HE FANS AND COOLS THEM (b).**

**THUS ACTS FOHAT FROM ONETWILIGHT TO THE OTHER DURING SEVEN ETERNITIES** [See Stanza I, 1, a].

(a) The Worlds are built "in the likeness of older Wheels", i.e., those that existed in preceding Manvantaras and went into Pralaya, because the Law for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE... "The imperishable centres" have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism.

(b) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahma, "from the brain of the Father and the bosom of the Mother", and then to have metamorphosed himself into a male and a female, i.e., polarity, into positive and negative electricity. His Seven "Sons-Brothers" represent and personify the seven forms of Cosmic magnetism called in practical Occultism the "Seven Radicals" whose co-operative and active progeny are, among other
energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc... It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another—child-star. When a plant dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. [See Comets, ante p. 36].

The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times" before one comes to understand it. Occult philosophy is the only science that can teach it (150).

Here ends that portion of the Stanzas relating to the Universal Cosmogony after the last Maha-pralaya or Universal Destruction, which, when it comes, sweeps out of Space every differentiated thing, Gods as atoms, like so many dry leaves....Those which follow in Vol. I refer only to the evolution of, and on, our Earth.

[The explanations of the Stanzas are, therefore, interrupted at this point, and forty pages are devoted to the corrections of certain errors and misconceptions in books by early students who had misunderstood the teachings given to them. This section contains much valuable information and will repay very careful study. Only a few points of outstanding importance are included in the present summary for the guidance of the student.]
Septenary System in the Universe and Man

Although there are seven principles in man, there are but three distinct Upâdhis (bases or vehicles) in each of which his Atma [7th or highest divine principle] may work independently of the rest. These three can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution (From an article by the Vedantin T. Subba Row). The Esoteric Buddhist system enumerates seven principles, the Vedantic six, and the Taraka Raja Yoga four; the only difference being in a separate enumeration of the Upâdhis. As every Adept in Cis-Himalayan or Trans-Himalayan India (Tibet) of the Patanjali, the Aryâdsânga or the Mahâyâna schools, has to become a Raja Yogi, he must, therefore, accept the Taraka Raja classification in principle and theory, whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of three Upâdhis with their three aspects and Atma, the eternal and immortal synthesis, or calls them the "seven principles" (157).

The teaching as to the Septenary Chains of Worlds in the Solar Cosmos is briefly thus (158):

1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.

2. These globes are formed by a process which the Occultists call the "rebirth of planetary chains (or rings)." Each planet of the chain, when its hour of dissolution comes, transfers its life and energy to
The Seven States or Planes of Cosmic Consciousness.

The Divine and Formless world of Spirit, corresponding to man's Higher Self (Atma-Buddhi-Manas), is represented by the Triangle in the three higher planes. Our Septenary Planetary Chain occupies the four lower planes; Globe D, our Earth, being by itself on the lowest or purely material plane, while the others are in pairs on the other three. There are seven Rounds of evolution from A to G, and seven Root Races in each Round. We are now in the Fifth Root Race of the Fourth Round on Globe D. It should be clearly understood that these seven globes are not separate, but interpenetrate each other, so that only globe D of any chain is visible. Similarly in Man, the Microcosm, his seven principles, corresponding to these seven globes, make up the one being whose physical body only is visible.
another as the Moon did to our Earth [Globe D, or the 4th of the seven.]

3. Our Earth, as the visible representative of its invisible superior fellow globes, its "lords" or "principles," has to live, as have the others, through seven Rounds.

4. Its Humanity develops fully only in the Fourth, our present Round, in which Man is the first form to appear [instead of the last, as Science erroneously deduces from external evidence, such as prehistoric skulls, which has only taken them back to the early part of the present Fifth (Aryan) Race].

5. Every life-cycle on Globe D [our Earth] is composed of seven Root Races. They commence with the Ethereal and end with the Spiritual on the double line of physical and moral evolution, from the beginning of the terrestrial Round to its close. (See Esoteric Buddhism. By A. P. Sinnett).

6. The First Root Race, i.e., the first "men" on earth (irrespective of form) were the progeny of the "celestial men", called rightly in Indian philosophy the "Lunar Ancestors", or the Pitris, of which there are seven classes or Hierarchies.

**Summary of the Principles.**

The following are some of the more important points in this section (177):

**Everything in the Universe follows analogy.** "As above, so below;” **Man is the microcosm of the Universe.** In him meet the three great streams of evolution which make him the complex being he now is, namely (181):

1. The Monadic or Spiritual, represented by the 7th principle Atma and its vehicle Buddhi or the Spiritual Soul.
2. The MANASIC or Mental, represented by the Manasa-Dhyanis, "givers of intelligence and consciousness" [Manas, the 5th principle] to man.

3. The PHYSICAL, represented by the Chhayas (shadows) of the Lunar Pitris, round which Nature has concreted the present physical body.

The Earth is the product of the Moon and is its satellite, not vice versa, as in modern Astronomy.

The Ape is an accidental by-product of early Man. They are not "co-descendants from a common progenitor", as in Darwinism.

Mind is a slower and more difficult evolution than the physical frame.

5. AT THE FOURTH (ROUND, OR REVOLUTION OF LIFE AND BEING AROUND "THE SEVEN SMALLER WHEELS") (a), THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSE. TWO (THIRDS) OBEY.

(a) At the middle of the Fourth Round (the present one) the perfect equilibrium between Spirit and Matter had to take place. The Occult Commentary explains that one-third of the Manasic entities "refuse to enter the chhayas (shadows or images) of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the Gods, and they fell under the eye of the Karmic Lipikas." How they were punished will be seen later. Since verse 4 long ages have passed.

§ 2. THE CURSE IS PRONOUNCED (a): THEY WILL BE BORN IN THE FOURTH (RACE), SUFFER AND CAUSE SUFFERING. (b) THIS IS THE FIRST WAR (c).

The Fall of the Angels.

(a) Before the physiological "Fall", propagation, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was
the Fall of Spirit into generation, not the Fall of mortal man.... To become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, i.e., conscious Being, which is synthesized for us in Man.

(b) "The curse is pronounced" does not mean, in this instance, that any personal Being, God, or superior Spirit, pronounced it, but simply that the cause which could but create bad results had been generated, and that the effects of a Karmic cause could lead the "Beings" that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.

(c) "There were many wars" refers to several struggles of adjustment, spiritual, cosmical, and astronomical, but chiefly to the mystery of the evolution of man as he is now. Powers—pure Essences—"that were told to create" is a sentence that relates to a mystery explained elsewhere. It is not only one of the most hidden secrets of Nature—that of generation, over whose solution the Embryologists have vainly put their heads together—but likewise a divine function which involves that other religious, or rather dogmatic, mystery, the "Fall" of the Angels, as it is called.

Satan and his rebellious host would thus prove, when the meaning of the allegory is explained, to have refused to create physical man, only to become the direct Saviours and the Creators of "divine Man".... For, instead of remaining a mere blind functioning medium, impelled and guided by fathomless Law, the rebellious Angel claimed and enforced his right of independent judgment and will, his right of free agency and responsibility, since man and angel are alike under Karmic Law.
See also the explanation of the myth of Prometheus at the end of Part II under “The ‘Curse’ from a Philosophical Point of View.”


(a) The phrase “Older wheels” refers to the worlds or Globes of our chain as they were during the “previous Rounds.” The present Stanza, when explained esoterically, is found embodied entirely in the Kabalistic works.

(b) “Seed” stands for “World-Germ”, i.e., supersensuous matter existing in a state of primeval differentiation. In theogony, every Seed is an ethereal organism from which evolves later on a celestial being, a God. This passage is purely astronomical.

The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the Infinite Universe.


(a) The “small wheel” is our chain of spheres of which the Earth is the fourth. To calculate its age is impossible unless the time of its birth is given—which the TEACHERS refuse, so far, to do.
(b) Information of great importance is given in this comment by H.P.B. regarding the origin and grades of the Initiates, two of whom, known as M. and K.H., collaborated with her in the writing of this work. She says: There are four grades of Initiation mentioned in exoteric works called in Sanskrit, Srotapanna, Sagardagan, Anagamin, and Arhan; the "four paths to Nirvāṇa, in this, our Fourth Round, bearing the same appellations....Three further higher grades have to be conquered by the Arhan who would reach the summit of the ladder of Arhat-ship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root Race, and in the Sixth and Seventh.

The Ancestors of the Arhats.

The "Sons of Wisdom" who incarnated in the Third Race before it separated into sexes, produced by Will (Kriyasakti) a progeny which was at first a wondrous Being, called the "Initiator", and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic genesis for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—to form the nursery for future human adepts, on this Earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind. It is under the direct, silent guidance of the "Initiator", called the "GREAT SACRIFICE", that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity.
It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generations of students and scholars.... Although the descendants (spiritually of course) from the "Sons of Will and Yoga" became in time divided into opposite sexes, as their "Kriyasakti" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more civilised nations consider it as a mere animal function. Compare the Western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life [See "Indian Marriage Laws" in the Appendix at end of this book].

When, moved by the law of Evolution, the Lords of Wisdom infused into man the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those elements he felt within himself, and who yet were outside and independent of him.

Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle: "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth; Heaven lies
over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship.... A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment only of it is dead; the essence of it lives through all times and all eternity!"

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first "Mind-born" Sons—the fruits of Kriyasakti. As time rolled on the holy caste of Initiates produced but rarely, and from age to age, such perfect creatures: beings apart, inwardly, though the same as those who produced them outwardly.... There is no nation in the world in which the feeling of devotion or of religious mysticism is more developed and prominent than in the Hindu people (I, 210). [See Professor Dvivedi's remarks under "Indian Marriage Laws" in the Appendix, where he says: "Philosophy, as apart from religion is not known in India. The ideal of religion is derived more from reason than emotion. The very foundation of Indian society is religion. And every institution, however insignificant, is conceived with a view, and marked in a manner, to suppress individuality and foster altruism."]

The reason why Devotion is the special characteristic of the original Aryans (the Hindus) is that, as we learn from Stanza XII. v. 49, Part II, those "Mind-born" Sons of the Third Race were "the Serpents who re-descended; who made peace with the Fifth (the Aryan Race) who taught and instructed it", after the destruction of the sin-laden Fourth Race.
STANZA VII.

THE PARENTS OF MAN ON EARTH.

This Stanza continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Part of the Secret Doctrine.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (a),


(a) The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric Orders within the twelve great ones, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets.... The same hierarchy, with the same numbers, is found in the Japanese system, in the “Beginnings” as taught by both the Shinto and the Buddhist sects. In this the Divine merges into the human, and creates midway in its descent into matter the visible Universe.
ZODIAC IN THE TEMPLE OF DENDERAH, EGYPT.

Shows the passage of three-and-a-half Sidereal years or about 87,000 of our years since their records began (See post p. 158 and S. D. II, 432).
(b) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, the "One," are lit the three descending groups.

(c) The second order of Celestial Beings, those of Fire and Ether (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial".

(d) The Third order corresponds to the Atma-Buddhi-Manas: Spirit, Soul and Intellect [Mind], and is called the "Triads."

(e) The Fourth are substantial Entities. This is the highest group among the Rupas (Atomic Forms). It is the nursery of the human, conscious, spiritual Souls.

(f) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus.

(g) The Sixth and Seventh groups partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities, as invisible as Ether, and include numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties. They are all subject to Karma, and have to work it out through every cycle. Being is an endless cycle within the One Absolute Eternity, wherein move numberless inner cycles, finite and conditioned.

(h) The seven creative Rishis now connected with the constellation of the Great Bear.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM (OF FORM, STHULA-SARIRA, EX-
TERNAL BODY). THROUGH THE COUNTELESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (PEARLS) \( (a) \).

\( (a) \) The Vedantic conception of the \( S\hat{u}\text{tr} \hat{a}tma \), or life-thread, running through successive generations.

**Embryology and the Ancestral Cell.**

The two chief difficulties of the science of Embryology—namely, (1) what are the forces at work in the formation of the foetus, and (2) the cause of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved still the day when scientists condescend to accept Occult theories.

The German Embryologist-Philosopher Weissmann—at one time a fervent Darwinist—shows one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. He thus steps over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor. It is that cell, again, which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This plasm is the immortal portion of our bodies—simply through the process of progressive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission.

There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell
is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.

It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal part of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell?

It comes, then, to this in the esoteric teaching: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or the Pitris); in its qualitative and physical aspect it is the direct progeny of of the “Ancestors,” the lowest Dhyánis, or Spirits of the Earth. For its moral, psychic and spiritual nature, it is indebted to a group of Divine Beings, the name and characteristics of which will be found in Part II, Stanza VII.

**Biology and the Vital Principle.**

Occultism teaches that (a) The life-atoms of our life-principle (Prána) 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 (the physical 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. The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar System, the *Soul* of our Universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with memory.—II, 671.

"What is Life?" was the subject of a debate at a meeting of the British Association in South Africa, in the autumn of 1929, when the following significant views were expressed:

"We are groping in darkness after new approaches to the science of Biology. For the old approaches are leading us astray, or at least no farther on.

"The failure of 'mechanism' to explain consciousness, instinct, emotion, and so on, seems to leave a gap to be filled. It is filled by a mystic something-or-other, by the 'Vital Principle' which, so to speak, runs the machine.

"Evolution is a postulate we are bound to accept, for without it the immense diversity we find in living organisms would be a chaos—and a chaos it certainly is not, for amongst the different kinds of creatures that make up this diversity there is kinship, and where there is kinship there is common descent. Descent and change make evolution; but what causes evolution we do not know.

"Biologists are in a crisis from which as yet no way out is visible. They have suffered too much from human self-centredness. Animals live lives of their own in worlds of their own that are quite different from our lives and our world. We are prone to colour our contemplation of the animal world by our own prevalent ideas, particularly the idea of progress."
But progress is a purely subjective, not an objective reality."

The ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception. For it is the Moon and her conjunctions that regulate conceptions, and every astrologer in India knows it. During the previous Race and the beginning of this one, those who indulged in marital relations during certain lunar phases that made those relations sterile, were regarded as sorcerers and sinners. But even those sins of old, based on the Occult knowledge and the abuse of it, would appear preferable to the crimes of to-day, which are perpetrated because of the complete ignorance of, and disbelief in all such occult influence.—I, 228 n. See also v. 5 (d).

[By "the crimes of to-day" H.P.B. means those 'contraconceptive' practices now so widely promulgated under the title of Birth-Control. The matter is dealt with fully later on in its proper place, in relation to the sins which were committed after the separation into sexes. See Stanza XII, "The 'Curse' from a Philosophical Point of View."]

Behind the veil of Cosmic and Astrological symbols there were the Occult mysteries of Anthropography and the primeval genesis of man.... That psychic and spiritual element belonged to MYSTERY and INITIATION. There were things never recorded in scrolls, but, as in Central Asia, on rocks and in subterranean crypts.—229.

*I have here included the term "contraception" because I found that Hindu readers of Buddhism The Science of Life had misunderstood the term "Birth Control", which I refer to there at p. 148, 2nd. ed., thinking it meant Self-control in the sense of the chastity and continence enjoined by their religion. See Appendix, under "Ancient Indian Marriage Laws." —B. C.

(a) When the One Eternal drops its reflection into the region of Manifestation, that reflection, "the Ray," differentiates the "Water of Space"; or, in the words of the "Book of the Dead," "Chaos ceases through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the Word of the (Central) Sun." Chaos becomes male-female, and Water, incubated through Light, the "three-fold being issues as its First-born."

(b) Saptaparna is the seven-leaved plant so sacred among the Buddhists because it symbolises the seven principles of Man. [It was in the Saptaparna (seven-chambered) Cave that the Lord Buddha used to meditate and impart the Esoteric Doctrine to his Arhats.]


(a) The "Three-tongued flame" that never dies is the immortal spiritual triad Atma-Buddhi-Manas, the fruition of the last assimilated by the first two after every terrestrial life. The "four wicks" that are extinguished, are the four lower principles, including the body. The four wicks and the three-tongued flame correspond to the four unities and the
three Binaries of the Sephirothal tree (see Commentary on Stanza VI).

(b) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal Monad-Ego—twinkle and dance on the waves of Mâyâ. Bhumi and Prithivi are Sanskrit translations: for the original terms, unknown and unheard of in the West, would only puzzle the reader more, and serve no useful purpose.

Evolution of Man the Thinker.


(a) The phrase “through the Seven Worlds of Maya” refers here to the Seven Globes of the Planetary Chain and the Seven Rounds, or the 49 stations of active existence that are before the “Spark” or Monad, at the beginning of every “Great Life-Cycle” or Manvantara. The “thread of Fohat” is the Thread of Life (Sûtrâtma) mentioned in verses 2, 3.
(b) The well-known Kabalistic aphorism runs:—"A stone becomes a plant; the plant, a beast; the beast, a man; the man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world.

It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with the conscious, rational, individual Soul (Manas) "the principle or intelligence of the Elohim," to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil.

(c) The Occult doctrine says:—The same infinitesimal invisible lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree that shelters him from the sun. Each particle—whether you call it organic or inorganic—is a life. Every atom and molecule in the Universe is both life-giving and death-giving to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels those souls from their temporary abodes.—261.

(d) "Fish, Sin and Moon" make conjointly the three symbols of the immortal Being....While the Moon-goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the lunar influence on women and conception, the occult and actual connection of the Moon with fecundation is to this day unknown to physiology, which regards every popular practice in this respect as gross superstition.

6. FROM THE FIRST-BORN (PRIMITIVE, OR THE FIRST MAN) THE THREAD BETWEEN THE SILENT
WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE (RE-INCARNATION) \(a\). THE MORNING SUNLIGHT HAS CHANGED INTO NOON-DAY GLORY....

\(a\) The "Watcher," or the divine prototype, is at the upper most rung of the ladder of being; the "shadow" at the lowest. Withal, the Monad of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use the Occult expression—is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own, during one special Manvantara.

7. THIS IS THY PRESENT WHEEL—SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN (VEHICLE) TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME \(a\), THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH, AND REIGN OVER MEN—WHO ARE THEMSELVES \(b\).

\(a\) The day when "the spark will re-become the Flame (man will merge into his Dhyan-Chohan) myself and others, thyself and me", as the Stanza has it—means this: In Paranirvāna—when Pralaya will have reduced not only material and psychical bodies, but even the spiritual Ego(s) to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the Great Breath. In other words, everything will be "merged in Brahma" or the Divine Unity.

\(b\) The Secret Doctrine teaches that the Dhyāni-Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders.
It is the latter who taught humanity their arts and sciences and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds.... The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.—267.
PART II

ANTHROPOGENESIS.

STANZAS I TO XII

Note.—The verses of the Stanzas in this Part are numbered consecutively from 1 to 49, instead of separately for each Stanza as in Part I.
PART II

ANTHROPOCENE

STANCES TO X
STANZA I.

BEGINNINGS OF SENTIENT LIFE

(1) The Lha, or Spirit of the Earth, (2) Invocation of the Earth to the Sun. (3) What the Sun answers. (4) Transformation of the Earth.

1. THE LHA (a) WHICH TURNS THE FOURTH (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 (TIB. LOKA-CHAKSHUB) OF OUR WORLD. HIS BREATH GIVES LIFE TO THE SEVEN (GIVES LIGHT TO THE PLANETS) IT GAVE LIFE TO THE FIRST (c). "THEY ARE ALL DRAGONS OF WISDOM," adds the commentary (d).

(a) Lha is the ancient (Tibetan) word in Trans-Himalayan regions for "Spirit" (any celestial or superhuman Being) and it covers the whole series of heavenly hierarchies, from Archangel or Dhyâni down to an angel of darkness or terrestrial Spirit.

(b) This expression shows in plain language that the Spirit-Guardian of our globe (the 4th in the Chain) is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits.

"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 Cosmocratores, the fabricators of our Solar
System. [Mithras Cosmocrator may be seen on the Mithraic tablets in the Roman museums].

(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.... Without the help of the later Commentaries, compiled by generations of Adepts, it would be impossible to understand the meaning correctly.

(d) In China the men of Fohi (the "Heavenly Man") are called the twelve Tien-Hoang, the twelve hierarchies of Dhyānis or Angels, with human faces, and Dragon bodies; the dragon standing for Divine Wisdom or Spirit. They create men by incarnating themselves in seven figures of clay—earth and water—made in the shape of those Tien-Hoang (cf. Symbols of the Bonzes). In the Secret Catechism of the Druses of Syria [a mystic sect connected with the Trans-Himalayan Initiates] men were created by the "Sons of God" descending on Earth, where, after culling seven Mandragoras,* they animated these roots, which became forthwith men.

*The Mandragora is the mandrake of the Bible, of Rachel and Leah, and was the magic plant par excellence. Shakespeare speaks of shrieking

...like mandrakes torn out of the earth
That living mortals, hearing them, run mad.

These roots, present little similitude to man when found in Spain, Italy, Asia Minor or Syria. But on the Isle of Candia (Crete), and in Karamania near the city of Adan, they have a wonderfully human form, and are highly prized as amulets. Ginseng is a similar root greatly valued in the Far East. The true Panax (Gk. 'all-healing') Ginseng is cultivated on a large scale in Korea, and also grows wild in Northern Korea and Manchuria. The Chinese name (pr. like the English words 'Run-shun') means 'Man body'. The Japanese scientist Saito has established the potency of its active principle, which the influence of the constellation Orion is believed to increase. See Appendix: "Ancient Medicine."
"The Druses" (wrote H.P.B. in 1881) "are the descendants of, and a mixture of, mystics of all nations, mystics who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have, ever since the first centuries of the Mohammedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastnesses of Syria and Mount Lebanon, where they had from the first found refuge. Since then they have preserved the strictest silence upon their beliefs and truly occult rites. Later, on their warlike character, great bravery and unity of purpose, which made their foes, whether Mussulman or Christian, equally fear them, helped them toward forming an independent community, or, as we may term it, an imperium in imperio. They are the Sikhs of Asia Minor, and their polity offers many points of similarity with the late ‘commonwealth’ of the followers of Guru Nanak, even extending to their mysticism and indomitable bravery. [Both have the duty of defending the visible places of worship, hence the fighting over the Sikh shrines by the Akhalis in 1921, and the revolt by the Druses against the French mandate in Syria in 1928,—B.C.]. But the two are even more closely related to a third and far more mysterious community of religionists, of which nothing or next to nothing is known by outsiders: we mean that Fraternity of Tibetan Lamaists known as the Brotherhood of Khe-lang, who mix but little with the rest.... No more than the Druses do the Lamaists seek to make proselytes. Both have their 'Schools of Magic', those in Tibet being attached to some Lha-khang (lamaseries) and those among the Druses in the closely guarded crypts of initiation, no stranger being even allowed inside the buildings
[The Schools referred to are, of course, those of the Reformed or Yellow Sect of Tsong-Kha-pa of which the Tashi Lama is the Head, not the Tantrik Black Magic institutions of the Unreformed Red Sect.—B.C.]. As the Tibetan Hobilgans are the incarnations of the Spirit of Buddha, so the Druse Okhals are the incarnations of H'amsa. Every seventh year the Okhals travel through Bussora and Persia into Tartary and Tibet to the very west of China, and return at the expiration of the eleventh year, bringing fresh orders from 'El Hamma.” (A Modern Panarion, 375).

2. SAID THE EARTH, “LORD OF THE SHINING FACE (THE SUN) MY HOUSE IS EMPTY....SEND THY SONS TO PEOPLE THIS WHEEL (EARTH). THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (a). SEVEN TIMES DOETH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOETH 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 THY SERVANT THE SAME!” (c).


(b) The modern Commentary explains the words as a reference to a wellknown astronomical fact “that Mercury receives seven times more light and heat from the Sun than the Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant globe.... Mercury is an astrological planet, still more occult and mysterious than Venus. It is identical with the Mazdean Mithra, the genius or god “established between the Sun and the Moon, the perpetual companion of the ‘Sun’ of Wisdom.”

To quote from a Commentary: “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 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."

Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world spirit (H.P.B. in Isis Unveiled, I, 259). In days of old, Astronomy was synonymous with Astrology; and the great Astrological Initiation took place in Egypt at Thebes, where the priests perfected if they did not wholly invent the science (Ibid. II, 365). Unfortunately, the key to the final door of Astrology or Astronomy is lost by the modern Astrologer, in the West, at any rate, since the suppression of the Mysteries.

(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'être. It is found among the ancient Americans as prominently as among the archaic Aryans and Egyptians. The symbol of man is the cube unfolded in the form of a cross: 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.

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 (REGIONS), APPLY TO THY FATHER THE LORD OF THE LOTUS (KUMUDA-PATI) (a) FOR 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 THREE....THOU ART 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 Brahmā and even Rishis, they are generally known as the “lunar” ancestors.

(b) 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.

(c) Archaic scripture teaches that at the commencement of every local Kalpa, or Round, the Earth is re-born; “as the human Jīva (Monad), when passing into a new womb, gets re-covered with a new body, so does the Jīva 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” (Commentary). This process is attended, of course, by the throes of the new birth or geological convulsions. The only reference to it is the following:

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) 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.... 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.

The Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas:

(a) The simultaneous evolution of seven human groups on seven different portions of our globe.

(b) The birth of the astral [ethereal] before the physical body.

(c) That man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom.
STANZA II.

NATURE UNAIDED FAILS.

(5) After enormous periods the Earth creates monsters. (6) The “Creators” are displeased. (7) They dry the Earth. (8) The forms are destroyed by them. (9) The first great tides.

(10) The beginning of incrustation.

5. **THE WHEEL WHIRLED FOR THIRTY CRORES (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 LAY ON HER BACK; ON HER SIDE....SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN TERRIBLE AND BAD (b).

(a) This relates to an inclination of the axis—of which there were several—to a consequent deluge and chaos on Earth (having, however, no reference to primeval chaos), in which monsters, half-human, half-animal, were generated.

(b) “The water-men terrible and bad” (who were the production of physical nature alone, a re-

*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 (Triyuga) before the gods” on our Earth. See Stanza III “Brahmin Chronology” and Stanza XI, v. 44 (d) “Parallelism of Life”.

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sult 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.


(a) Thus physical nature, when left to herself in the creation of animal man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but spiritual, independent and intelligent powers are required for the creation of Man, 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 below even any “Frankenstein” animal.

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).**

The Esoteric Commentary says: “It is from the material Worlds that descend they who fashion physical man at the 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.” In the *Vishnu Purāṇa* we find Brahmā assuming as the male God,
for purposes of creation, "four bodies invested by three qualities." In Esotericism this has a direct bearing upon the Seven Principles of the manifested Brahmā, or Universe, in the same order as in Man. Exoterically it is only four principles.... When Brahmā wants to create the world anew and construct progeny through his Will.... he collects Yoga-like his mind. 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 windmill without wind—barren of results (58-9).

The "Lives" are the Monads of the presentments of men of the Third (preceding) Round (see v. 4, sup.), the huge Ape-like forms.


[Lhamayin. (Tib.) Lit. "Gods not are". Elemental Sprites, usually inimical to man.]

(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-sa [Lit. “Gods’ Place”].

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) Science believes that the Moon originally was tidally elevated from the Earth, eventually becoming separated from it. The Occult teaching is the reverse of this. The Moon is far older than the Earth; and, as stated in Part 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.

10. WHEN THEY (THE RUPAS) WERE DESTROYED, MOTHER-EARTH REMAINED BARE; SHE ASKED TO BE DRIED (a).

(a) The time for its incrustation period 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, i.e. solid matter such as minerals and earths.
STANZA III.

ATTEMPTS TO CREATE MAN.


(a) Here tradition falls again into the Universal. As in the earliest version, repeated in the Purānas, so in the latest, the Mosaic account. In the Elohistic “creation” (Genesis, verses 6, 7, 8, 9) “God” creates a firmament in the midst of the waters.... and says “let dry land appear”. And now comes the traditional peg whereupon is hung the esoteric portion of the Kabalistic interpretation.

12 THE GREAT CHOHANS (LORDS), CALLED THE LORDS OF THE MOON, OF THE A IRY 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.

**Brahmin Chronology.**

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 giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas (Ages) and Kalpas (Cycles). 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 (47).... In the old Stanzas Pesh-Hun (as Narada is called in Cis-Himalayan Esotericism) is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramaya who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of all the cycles to come till the end of this life-cycle, or the end of the Seventh Root Race [i.e. of the present Fourth Round].

The chronological calculations given overleaf are those of the Brahmins, but most of them are also those of the Secret Doctrine [See Stanza XI, v. 44: Table, "Parallelism of Life"]. The chronology
and computations of the Brahmin Initiates are based upon the Zodiacal records of India and the works of 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 [i.e. the Divine Instructors of infant Humanity].... Asuramaya, to whom epic tradition points as the earliest astronomer in Aryavarta.... (49) was a direct descendant of the Wise Race, the Race that never dies (67).

The following are some of the lesser periods given in the calendar referred to, calculated to the year 1887, which are generally accepted throughout India:

Full period of Manvantara... 308, 448, 000 years.
Vaivasvata Manvantara (age of man as he now is, i.e. Separate Sexes) ... 18, 618, 718 ”
Krita Yuga or Golden Age 1, 728, 000 ”
Treta ” ” Silver ” 1, 296, 000 ”
Dwapara ” ” Bronze ” 864, 000 ”
Kali ” ” Iron (Black) Age 432, 000 ”


(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. ...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. The Great Age is the Maha-Kalpa, a period of 311 billion and 40,000 million of our years, or 100 "years" of Brahmā.

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 (79) . . . . 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 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 glowworm? And what is it that creates such difference, unless Man is an animal plus a living god within his physical shell? (81). [Kama is Volition and Desire].
STANZA IV.

CREATION OF THE FIRST RACES.

(14) Creation of men. (15) They are empty shadows. (16) The Creators are perplexed how to create a THINKING man. (17) What is needed for the formation of a perfect Man.

14. THE SEVEN HOSTS, THE "WILL-(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 possess an astral, besides a hardly tangible body. In another Commentary it is said that the "Ancestors" breathed out the first man, as Brahmā is explained to have breathed out the Suras (Gods), when they became "Asuras" (from Āsu, breath).

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 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... 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.

15. **SEVEN TIMES SEVEN SHADOWS** (CHHAYAS) OR 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) Amanasa means "without Mind" [Manas, the thinking fifth principle]. "The subtle bodies remain without understanding (Manas) until the advent of the Suras (Gods) now called Asuras (not Gods)", says the Commentary.

Each class of Creators endows man with what he 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 of 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.

(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.

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.

(c) Chhaya, as already explained, is the astral image. It bears this meaning in Sanskrit works. Thus Sanjña (Spiritual Consciousness), the wife of Sūrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her husband her Chhaya, shadow or image. [Rider Haggard's story, Morning Star, is based on a similar use of the Ka, or double, taking the place of its owner].

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 THAT 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) It is the four orders or classes of Dhyan-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.

(b) Thus, primitive man was, when he appeared, only a senseless Bhūta or phantom. This attempt was a failure. It allegorizes the vanity of physical nature’s 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. This Stanza explains the mystery of, and fills the gap between, the informing principle in man—the HIGHER SELF or human Monad—and the animal Monad, both one and the same, although the former is endowed with divine intelligence, the latter with instinctual faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for? The Commentary says:

“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 their essence into Manushya (men), and some took up in man their abode.”

This shows that not all men become 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 differences in the intellectual capacities of men and races.


(a) 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 on gestation and generation, which it regulates, as it has on the growth of plants and animals (See ante Part I, Stanza VII, v. 2).

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.... It is the father and generator, so to say, or rather the Upādhi (basis) of both AIR and WATER, and is "fire, and water," in fact: one under three aspects; hence the chemical and alchemical trinity.... The Alchemists very correctly connect Fire with every element, as do the Occultists. See also v. 18 (e).

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:—


As seen, each Element adds to its own characteristics those of its predecessor; as each Root Race adds the characterizing sense of the preceding Race. The same is true in the septenary Creation of man, who evolves gradually in seven stages, and on the same principles.
STANZA V.

THE EVOLUTION OF THE 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.


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, that which is eternally re-incarnating 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. *

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 (civilised 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 (110).

This cannot be thoroughly understood unless the student makes himself familiar with the Mystery of

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*This is the object of the training in Raja Yoga and the Dhyāna (Meditation) Schools of Asiatic Mahāyāna Buddhism, as set forth in the Tibetan Golden Precepts, translated by “H.P.B.” (The Voice of the Silence, Peking Edition, 1928). In the Tibetan text the “Sons of Yoga” (early Third Race incarnations) are called “Sons of Dhyāna,” or of that abstract meditation through which the Dhyāni-Buddhas create their celestial sons the Dhyāni-Bodhisattvas (II, 116).
Evolution, which proceeds on triple lines—Spiritual, Psychic (i.e. Manasic or Mental), and Physical. See end of Part I, "Summary of the Principles."

(b) That is, the progenitors created man out of their own astral bodies. This explains a universal belief. The Devas are credited in the East with having no shadows of their own. "The Devas cast no shadows," and this is the sure sign of a good holy Spirit.

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 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 Mystery of the Sin-Bearing Christos.

Higher and Lower Manas are one—and yet they are not—and that is the great mystery, The Higher
Manas or Ego is essentially divine and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet, by the very fact that, though dual, and during life the Higher is distinct from the Lower, "the Father and Son" are one; and because that, in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions, both have to suffer: the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the lower Self together with it in their future incarnation. The whole doctrine of the Atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality.

The Secret Doctrine shows that the *Mánapa-Putra*, or incarnating Egos, have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Hence it is easy to see that it is neither Mr. A. nor Mr. B. nor any of the personalities that periodically clothe the Self-Sacrificing Ego, which are the real Sufferers, but verily the innocent *Christos* within us.

Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man, (See *Bhagavat Gita*). It is, then, true to say that when we remain deaf to the Voice of Conscience, we crucify the Christos within us.—*H. P. Blavatsky on Dreams*. Blav. Pamph. No. 7, p. 9.

19. **THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION; THE A-SEXUAL**

(a) If the cell theory applies equally to Botany and Zoölogy, and extends to Morphology, as well as to the Physiology of organisms, and if the microscopic cells are looked upon by physical science as independent living beings—just as Occultism regards the "fiery lives"*—there is no difficulty in the conception of the primitive process of procreation.

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 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... The process of reproduction had seven stages also in each Race, each covering aeons of time...Primeval

*See Part I, Stanza VII, Commentary 10.
human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities.

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.


(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. (See the Purãnas).


(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. 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.

The dual meaning of the Greek myth bearing on this particular phase of evolution is found in the several variants of the allegory of Leda and her two sons Castor and Pollux... The first three Races of the Secret Doctrine are hidden under the most ingenious symbology in the first four chapters of Genesis.

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 (See Book of Enoch).
THE EVOLUTION OF THE "SWEAT-BORN."

The evolution of the three Races continued. The Second Race creates the Third and perishes.


(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 "sweatborn 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."

The First Race having created the Second by "budding," as just explained, the Second Race gives birth to the Third, which is itself separated into three distinct divisions consisting of men differently pro-created... 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 of 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 sub-races changed, in its results at all events. The little ones of the earlier races were entirely sexless—shapeless even for all one knows (see Plato's *Timaeus*), but those of the later races were born androgynous. It is in the Third Root 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 (132).


(a) The "shadows" were too ethereal to be affected by any element—flood or fire. But their "Sons," the Second Root Race, could be and were so destroyed. . . . in the 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. They are far more terrible and intense in this than in the preceding Rounds, owing to this being the Round in which the greatest physical development takes place (149).
STANZA VII.
FROM THE SEMI-DIVINE DOWN TO THE FIRST HUMAN RACES.

(24) The higher creators reject in their pride the forms evolved by the "Sons of Yoga." (25) They will not incarnate in the early "Egg-born." (26) They select the later androgynes. (27) The first man endowed with mind.


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 of the incomprehensible Karmic course throughout the aeons which followed.

(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 [Fourth] that he develops in himself entirely the Fourth Principle [Kama or Desire] as a fit vehicle for the Fifth [Manas or Mind]. But Manas will be, relatively, fully developed only in the following [Fifth] Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds.

(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.

(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. . . . It identifies the pre-Brahmanical Asuras, Rudras, Rakshasas 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.

Recapitulating, we find (168):—That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the present 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... Man is the Alpha and Omega of objective creation.


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 refusal to incarnate in half-ready physical bodies seems 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 andro-gynes, the Third Root Race, separated, the writer [H. P. B.] chose, on geographical considerations, that of “Lemuria”, invented by Mr. P.L. Sclater. It was only later that, on reading Haeckel’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!!.... We shall examine this claim later in the light of Esoteric Philosophy [Stanza X. “Modern Science on Man and the Anthropoid Ape.”]. 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 high and independent Beings, who were the psychic and spiritual parents of Man, as the lower Pitar Devata (Lunar 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 depositaries of all 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 Root Races [Atlanteans and Aryans], 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 the “spiritual progenitors” of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to verses 26 and 27. These say:


Why “now” and not earlier? This the following sloka explains.

27. (THEN) THE THIRD (RACE) BECAME THE VAHAN (VEHICLES) 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 identical with the Hindu Devas, who refuse “to create”? Clearly they are the Kumāras of the Hindu Pantheon and Purānas, those elder sons of Brahmā, “Sananda and the other sons of Vēdhas”, 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 (b), 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 [Rāja Yoga], remains dormant in 999,999 men out of a million, and gets atrophied.
These spiritual forefathers of all the subsequent and present Arhats or Mahātmas [Initiates], were thus created in a truly immaculate way; not begotten, as were their brethren of the Fourth Race, who were generated sexually after the separation of the 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.

The order of evolution of the Races stands thus in the Fifth Book of the Commentaries:

The First men were Chhayas; the Second, the “Sweat-born”; the Third, “Egg-born”, and the Holy Fathers born by the power of Kriyasakti; the Fourth were the children of Padmāpani.

All these are to be found in the Purānic allegories. The “children of Padmāpani” are the remnants of the seventh sub-race of the Fourth Root Race; those “of the Yellow hue” who were saved from the Deluge & fled to Central Asia. Their descendants include the Chinese, Mongolians, Tibetans, Malays, Hungarians, Finns, and Esquimaux [see II, 425].

**Padmapani as Protector of Asia.**

Padmāpani (Lit. Lotus-Born) is the first divine ancestor of the Tibetans, and as such he is the Protector of Tibet in particular and Asia in general. He is Avalokiteshmvara (Lit. The Lord who is Seen or looked up to), who is the Mind-born Son or Bodhisattva of Amitābha, of whom Gautama Buddha was the Manushi or earthly manifestation (See Table at p. 137 B.S.L. 2nd. ed.) His Tibetan name is Chenrēsi Wangchug, the “Powerful All-seeing.” As the Table shows, these three, Amitābha-
PADMAPANI THE PROTECTOR OF ASIA
and
SYNTHESIS OF THE RACES.

The Third Eye (see p. 142) is shown on the faces of each Race.
Avalokiteshwara-Gautama, belong to the close of the Fourth Race, and preside over the Fifth until Amogasidhā-Visvāpani-Maitreya succeed them, “after the partial destruction of the Fifth and when the Sixth Race will be established already for some hundred thousands of years on earth” (Ibid. 136-7). This is why Padmāpani (Chenrēsi) is spoken of as the father of the Fourth Race, for he is the progenitor (in a spiritual sense) of men on the manifested plane. 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.

He is evidently 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, the heads of which are in tiers of three each, with complexions according to the colours of the first four Root Races (as given in Stanza X, v. 39 post). In the fourth tier the third face is left blank to indicate the untimely end of the Atlanteans, the brown race who “became black with sin.” Padmāpani is at the apex. The illustration is from a Chinese original in which the faces representing the Races are coloured as above described.

Chenrēsi’s other name is Chantong, “he of the thousand eyes,” when he is endowed with a multiplicity of arms, the Eye of Wisdom being depicted on the palm of each hand. The Bodhisattva’s compassion for humanity is thus symbolised as “A thousand eyes to perceive its sufferings, and a thousand hands stretched out to help.” His female aspect is
seen in the Chinese Kwan-Yin and the Japanese Kwan-non.

The belief that Tibet is under the special protection of Chenrêsi is highly significant, in view of the fact that Panchen Rimpoché, the Tashi Lama, is regarded as an incarnation of Amitâbha (See B.S.L. 69), for he is its Priest-King-Initiate.

In Esoteric Philosophy Avalokiteshvara is both the Logos and the Higher Self (Atma-Buddhi) of man, while Padmâpani is the Higher Ego (Buddhi-Manas), and it is to invoke their help that the Tibetans so constantly intone Aum Mani Padmé Hum, which is addressed to "the Jewel in the Lotus", i.e., the "God Within."

The Sanskrit Avalokiteshvara is a compound of Avalokita and Ishwara, and in explaining the meaning to Mr. Sinnett, the Initiate K.H. says (M.L. 343):

"Avalokita Ishwara literally interpreted means "the Lord that is seen"; Ishwara implying, moreover, rather the adjective than the noun:—lordly, self-existent lordliness, not Lord. It is, when correctly interpreted, in one sense "the Divine SELF perceived or seen by Self" [the personality], the Atman or seventh principle rid of its mayâvie distinction from its universal source—which becomes the object of perception for and by the individuality centred in Buddhi (the sixth principle),—something that happens only in the highest state of Samâdhi. This is applying it to the microcosm [man].
STANZA VIII.

EVOLUTION OF THE ANIMAL MAMMALIANS.—THE FIRST FALL.

§§ (28) How the first mammals were produced. (29) A quasi-Darwinian Evolution. (30) The animals get solid bodies. (31) Their separation into sexes. (32) The first sin of the mindless men.

28. FROM THE DROPS OF SWEAT (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 THE FOURTH 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 [Fourth] 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 [our Earth], Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity.

Furthermore, it must be noted here that it is at precisely this mid-point of the Fourth Round that the "Door" into the human kingdom closes, and henceforward the number of Monads in the human stage of development is complete. For the Monads which had not reached the human stage at this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the Seventh and last Round, and will form the humanity of a future Manvantara. [I, 173].

This order of evolution is found also in Genesis (ch, 1 and 2) if one reads it in its true esoteric sense; for chapter 1 contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth Round up to the 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. His "deep sleep" symbolizes the mental torpor and unconsciousness of the first two Races and the first half of the Third.

The Puranas, 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.

The four great continents on which the four great Root Races preceding our Adamic or Fifth Race lived were:
I. The "Imperishable Sacred Land", the only one 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 who will be the seed of the next humanity.

II. The "Hyperborean", home of the Second Race, which comprised the whole of what is now known as Northern Asia, which was connected by the Greeks with the Sun God Apollo.

III. Lemuria, a name applied on zoological grounds by Mr. P.L. Sclater to a gigantic continent in the Pacific. Here the Third Race evolved physical man in separate sexes as we now know him, some eighteen million years ago.

IV. Atlantis, developed from the Atlantic end of Lemuria as the abode of the Fourth Race.

V. The Fifth (Aryan) Root Race was born in Northern Asia, spreading southwards towards the Gobi, westwards towards Europe and eastwards to America, then connected by land where the Aleutian Islands and Behring Strait now are.

The first sub-race of this Root Race (the Aryan-Asiaties) 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) towards the close of the Miocene Age. The Fourth sub-race (early Greeks, Romans, Egyptians, etc.) witnessed the destruction of the last remnant of the Atlanteans (the Aryo-Atlanteans) in the last island fragment of Atlantis (Plato's Poseidonis) some 11,000 years ago. The Romans were descendants of these.

29. **ANIMALS WITH BONES, DRAGONS OF THE DEEP AND FLYING SARPAS (SERPENTS) WERE ADDED TO THE CREEPING THINGS. THEY THAT**

(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 ornithoscelidae, hesperornis, and the archaeopteryx of Vogt.

30. DURING THE THIRD (RACE) THE BONELESS ANIMALS GREW AND CHANGED. THEY BECAME ANIMALS WITH BONES (a), THEIR CHHAYAS BECAME SOLID (ALSO).

31. THE ANIMALS SEPARATED FIRST (INTO MALE 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 standpoint of Biology.


32. AND THOSE WHICH HAD NO SPARK (THE “NARROW-HEADED”*) TOOK HUGE SHE-ANIMALS UNTO THEM (a). THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE (THE “NARROW-HEADED”) 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 (c). A DUMB RACE, TO KEEP THE SHAME UNTOLD (d).

* See verse 24. Misquoted here as “narrow-brained” in original.—B. C.
(a) This was the first physical “fall into matter” of some of the then existing and lower races. Bear in mind verse [not “Stanza”, as in original.] 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 concerning the beginning of human speech.

(c) Not the anthropoid or any other apes, but verily what Anthropologists might call the “missing link”, the primitive lower man.

(d) The shame of their animal origin, which our modern scientists would emphasise if they could [i.e. The Darwinists].

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 the Earth’s history. The history of the embryo...is a picture in little, and outline of that of the race. This conception forms the gist of the study of the fundamental law of organic development” (Haeckel in The Proofs of Evolution). This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages... 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 evidence of his own eyes show him, viz., that up to a certain
period the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the 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. [187].
STANZA IX.

THE FINAL EVOLUTION OF MAN.

§§ (33) The Creators repent. (34) They atone for their neglect. (35) Men become endowed with minds. (36) The Fourth Race develops perfect speech. (37) Every androgynous unit is separated and becomes bisexual.

33. SEEING WHICH (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:—

34. "THE AMANASA ('MINDLESS') HAVE DEFILED OUR FUTURE ABODES (a). THIS IS KARMA, LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN." THEY DID . . .

35. THEN ALL BECAME ENDOURED WITH MANAS (MIND). 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."
This verse in the *Rig Veda* (X, 5-6) runs: "The seven wise ones (Rays of Wisdom; *Dhyānis*) fashion Seven Paths (or lines, as also *Races* in another sense). To one of these may the distressed mortal come." It is one of the most pregnant in occult meaning.

36. **THE FOURTH RACE DEVELOPED SPEECH.**

I. **MONOSYLLABIC:** 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.

II. **AGGLUTINATIVE:** spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. In this form qualifying words are added as suffixes, making longer or shorter compound words, instead of inflecting the principal word or allowing the qualifying word to stand alone. Includes Hungarian, Finnish, Turkish, Mongolian, and Dravidian (Tamil, Telegu).

III. **INFLECTIONAL:** Left as an heirloom by the Atlanteans to the nascent Fifth Root Race (Aryans). This was the root of the Sanskrit, the classical language of the Brahmins, never known or spoken in its true systematized form except by the initiated Brahmins, as it was pre-eminently a "mystery language."

37. **THE ONE (ANDROGYNE) BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE: GIANT FISH-BIRDS, AND SERPENTS WITH SHELL-HEADS (a).**

(a) This relates evidently to the so-called age of the amphibious reptiles, during which science maintains that *no man existed!* But what could the ancients know of antediluvian prehistoric animals and monsters! Nevertheless, in Book VI of the *Com-
mentaries is found a passage which says, freely translated:—

“When the Third separated and fell into sin by breeding man-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 Nirmánakāya of the Nāgas (Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer on the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse.”

[From this it is evident that all the sin and suffering on this earth originated with the misuse of the divine creative function after mankind separated into sexes, including even changes of season. Satya Yuga is the Golden Age. Nāga (Sk. “Serpent”) stands esoterically for an Adept or Initiate. Apollonius of Tyana studied with the Buddhist Nāgas of Kashmir. Nirmanakāya is the vesture assumed by the Buddha or other great Adept who has won Nirvāna but prefers to remain in the Earth sphere in order to help humanity. Adi-Varsha is the “Imperishable Sacred Land,” now hidden at the North Pole, which survives all the cataclysms.]

The allegory of Adam, in Genesis, 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... 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, which was abused and degraded by them, as said above.
STANZA X.

THE HISTORY OF THE FOURTH RACE.

(38) The Birth of the Fourth (Atlantean) Race. (39) The sub-races of the Fourth Humanity begin to divide and interblend. They form the first mixed races of various colours. (40) The superiority of the Atlantean over other races. (41) They fall into sin and beget children and monsters. (42) The first germs of Anthropomorphism and sexual religion. They lose their "Third Eye".


(a) To understand this verse 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.

[These details are summarised as follows in my pamphlet, The Secret Doctrine on the Problem and Evolution of Sex ("The Blavatsky Pamphlets." No.
2) p. 2 et seq. I have altered the wording somewhat, and added some further details.—B.C.I:—

The following summary of the incarnation of the principle of Mind (Manas), and the errors and sins which followed man’s abuse of the divine creative gift, should be carefully studied and memorised, because they furnish the key to our present condition, and the only complete and logical answer to the vital problem of sex.

The history of mankind, in its present form as separate sexes, goes back about eighteen million years, to the middle of the Third Race on the Pacific continent of Lemuria, when the element of Mind began to incarnate. Up till then Man was “an empty, senseless Bhuta” (“form” or “shadow”), the product of two streams of evolution, the Monadic or Spiritual, and the Material or Physical. Mind (Manas) added a third stream to Man only (I, 181).

Reproduction evolved in the earlier Races as follows:

FIRST RACE.—Self-Born from the SELF-EXISTENT, the Prajápati or Pitris.

SECOND RACE.—Sweat-Born by budding and expansion, the a-sexual form from the sexless shadow.

THIRD RACE.—Egg-Born; at first Sexless, then Androgynous, and finally separate sexes.

All these processes are re-enacted in the stages of the present human embryo. The early oviparous stage of this Race is thus described in the Commentary (11.166): “The emanations that came out of their bodies during the seasons of procreation* were

*Man followed Nature’s law in this respect before his misuse of the creative power began; and those animals not under his influence still follow it. See also pp. 410, §3, and 412: “The animal element, and consciousness of its possession, has changed periodical instinct into chronic animalism and sensuality,” which is our present condition. Before the American Buffalo was practically exterminated by the white man, it was observed that the sexes lived in separate herds during most of the year, the cows being guarded by a few aged bulls.
ovulary; the small spheroidal nuclei developing into a large, soft, egg-like vehicle, gradually hardened. Then, after a period of gestation, it broke, and the young human animal issued from it unaided, as the fowls do in our Race."

The process of separation began in this egg stage, one sex predominating more and more over the other, until, in the course of ages, separate sexes were born.

The Commentary says that, before the eggs hardened they were often tampered with by huge animals of species now unknown, and monsters resulted which were not permitted to live. The newly-born babe lost the faculty of walking at the end of the fifth sub-race of the Third Root Race. (192).

The animals, which are all the product of man's vital energy thrown off in the early stages of this Round, were the first to separate into sexes and breed, their example being followed later by the similarly separated human beings (Verses 31-2). It was then that the "Sin of the Mindless" took place.

**Stages in the Incarnation of the Mind Principle.**

The early sub-races of the Third Root Race evolved by sexless creative instinct an "Intermediate Race" in which the higher Dhyan-Chohans incarnated at the time the Separation into Sexes took place. These were the "Sons of Will and Yoga" already mentioned as being born in a truly immaculate way. They represent the first full incarnation of the Mind principle, which is something much higher than our mentality, for these Beings had "already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities on this plane of matter".
A second class of Egos did not incarnate fully at once, but chose to wait, projecting only a "spark" of mind. It is these partial incarnations who "constitute the average humanity, which has to acquire its intellectuality during the present Manvantaric evolution" (167).

We, the humanity of to-day, belong in various degrees to this class, and can only win to the state of the fully incarnated Ego (i.e. union with the Higher Self or true Manas) and "immortality on Earth", by following the stern and unbending laws laid down by the descendants of the "Sons of Will and Yoga", who stand always ready to help the aspirant in his upward struggles. The first and most important of these is the absolute conquest of sex and of the personality, which "is the drag and poison on the inner man in his upward progress. Mankind was never more selfish and vicious than he is now" (110).

The sin of the brainless or mindless races fell upon those who had failed to do by them their Karmic duty. Thereupon, seeing this Karmic result, the Sons of Wisdom endowed all men with Manas "lest worse should happen." This entry of the third stream of evolution "raised Man far above all the rest of 'Creation'."

A third class of Egos deferred until the Fourth or Atlantean Root Race, the progenitors of which were those of the later Third "who had failed to master their lower natures." It was, therefore, in this Race that the worst sexual Karma was incurred; for the Atlanteans renewed the sin of the Mindless, but this time with full knowledge and responsibility because they possessed Manas (from which our word "man" is derived).
Some of the still semi-divine beings took entirely human wives in whom lower, more material, beings had incarnated. These latter had no mind, only animal instinct, being descendants of the half-animal monsters bred by the "sin of the Mindless" in the Third Race (284). Moreover, in this case, it was the "Spiritual being who sinned, the Spirit element being still the 'Master' principle in man in those days" (303), and "many of us are now working off the effects of the evil Karmic causes produced by us when in Atlantean bodies."

The anthropoid apes are the "degenerate descendants" of this renewed and conscious sin. They are truly "speechless men", and are millions of years later than the speaking human being. They 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 re-appear at the close of the Sixth Root Race (262).

As to those Sons of Wisdom who had deferred their incarnation till the Fourth Race, which was already stained (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 aeons 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."

It is clear, then, that to this "seed of iniquity" must be attributed the formidable nature of the sex problem to-day, as manifested in a thousand forms, not only physically, but also, what is much worse, psychically and mentally. How are we to subdue the monster created by our own folly and sensuality in the far past? The teaching of the great Sages is that no form of indulgence is admissible, if we are to work off the evil Karma and regain
the lost purity of the early Third Root Race. That any use of the sex function, other than its legitimate one of physical reproduction of the species, inevitably leads to fresh bad *Karma*, increasing instead of lessening the load we have to bear. We are further told that the present sexual condition of Mankind is *wholly abnormal*; But modern Materialistic science, ignorant of the early history of human evolution, persists in regarding it as normal and unalterable. *

*It should now be perfectly clear that the present "Birth-Control" propagandists do not take into consideration any but the purely materialistic economic aspect, and must inevitably make matters worse instead of better for mankind, if we accept as true and reasonable the history of its evolution as set forth in this brief summary from The Secret Doctrine. This pernicious and soul-destroying movement began with the Neo-Malthusian American work sponsored in England by Charles Bradlaugh and Annie Besant, concerning which the Initiate K. H. wrote as follows to Mr. A. P. Sinnett in 1884: "The book published by them—The Fruits of Philosophy, is infamous and highly pernicious in its effects, whatever and however beneficent and philanthropic the objects that led to the publication of the work. I regret, very deeply, my dear friend, to be obliged to differ widely in my views upon the said subject from you. ... I have not read the work—nor ever will; but I have its unclean spirit, its brutal aura before me, and I say again, in my sight the advices offered in the work are abominable; they are the fruits of Sodom and Gomorrah rather than of Philosophy, the very name of which it degrades" (M.L. 405). It ought, perhaps, to be explained here that the invisible "aura" which surrounds every person or object automatically records everything connected with it and can be read like an open book by a trained seer. A high Initiate, such as K.H. and all members of the Trans-Himalayan Brotherhood, have developed this and all the *Yoga* powers to the highest degree. Belonging to a noble Indian family, his severe condemnation of the Neo-Malthusian work may be regarded as typical of the best Indian feeling, and as applying with even more justification to the later and much more extended system of an English lady doctor, whose series of books on the subject are to be seen to-day openly displayed for sale all over the world.
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) SHOOTS WERE ALL OF ONE COMPLEXION IN THE BEGINNING. THE (SEVEN, THE SUB-RACES) BEGAN MIXING THEIR COLOURS (a).

(a) This verse 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 different. Some superior, others inferior, to suit the Karma of the various re-incarnating Monads, which could not all be of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.

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

*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.
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 (268)."

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 THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED (c). THEN THE THIRD EYE ACTED NO LONGER (d).

(a) Such were the first truly physical men, whose foremost characteristic was—pride! The Atlantean races were many, and lasted in their evolution for millions of years. All were not bad: they became so towards their end, as we (the Fifth Root Race) are fast becoming now.

(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... This took place during the Fourth Race, that of the giants.

(c) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. 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.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe on faith. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL the One Universal Deity. Endowed with divine powers, and feeling in himself his inner God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the “Sons of Light”. Those who fell victims to their lower natures, became the slaves of Matter. From “Sons of Light and Wisdom” they ended by becoming the “Sons of Darkness.” They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans (272).

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Na-
ture, 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 (273). [It is evidently the descendants of the latter who support and propagate anthropomorphic forms of worship and belief at the present time].

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 power which enables the same great Ego to step at will from one worn-out body into another. (276). As the Initiate K.H. expresses it (M.L. 285): "The Tchang-chub (Tib. "A purified Adept," who has, by the power of his knowledge and soul-enlightenment become exempt from the curse of unconscious reincarnation) may, at his will and desire, and instead of re-incarnating himself only after bodily death, do so, and repeatedly, during his life if he chooses. He holds the power of choosing for himself new bodies—whether on this or any other planet—while in possession of his old form, which he generally preserves for purposes of his own."

Tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy (the Trans-Himalayan Brotherhood to which the Initiates K.H. and M. belong) which has 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 (Gnyâna). 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)—281. See also Stanza XI, v. 46 (b).

The possibility of the Eternal Spiritual Ego dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently Occult doctrine, especially in Chinese and Buddhist philosophy. Many are the soulless men among us, for it is found to take place in wicked materialists, as well as in persons "who advance in holiness and never turn back." (I, 234, n. See also B.S.L. 2nd. ed. p. 62: "Incarnations and Powers of the Buddha").

(d) Concerning the Third Eye a Commentary says:

There were four-armed human creatures in those early days of the male-females (hermaphrodites);

*From the Tibetan Dé-wa-chen, the "World of Bliss" of the Northern Buddhists (C.D. 456, 670) enjoyed by the immortal Ego between its earthly incarnations. Actually, a subjective state of consciousness.
with one head, yet three eyes. They could see before and behind them.*

A Kalpa later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim, and co-ordinately 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. (i.e. through Yoga training and Initiation)....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 (in trances and spiritual visions) the Eye swells and expands. The Arhat sees and feels it, and regulates his actions accordingly....The unde­filed Lanoo (disciple) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the ‘deva eye’.

Again (p.296) we read: “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 needless to give any further explanation.

*The Third Eye was at the back of the head. The statement that the latest hermaphrodite humanity was “four­armed” unriddles probably the mystery of all the representa­tions and idols of the exoteric gods of India.

†This expression “petrified” instead of “ossified” is curious. The “back eye”, which is of course the pineal gland, now so­called, the small pea-like mass of grey nervous matter attach­ed to the back of the third ventricle of the brain, is said to contain invariably nothing but mineral concretions and sand.
THE HUMAN BRAIN, SHOWING THE POSITION OF THE PINEAL GLAND.

This New Zealand Lizard, with Rudimentary Third Eye, is the only surviving example of that organ now represented in man by the Pineal Gland. It is about two feet long and is found on some islands off New Zealand. The Maori name is Tuatera.
The only living survival of the Third Eye stage is the nearly extinct Tuatera lizard, of New Zealand, which is a remnant of the Third Race Continent, Lemuria. Recently the skeleton of a huge Plesiosaurus, also showing the cavity of the third eye, was unearthed in the lower lias rock at Harbury, England. Its age is estimated at anything between one and two hundred million years (see v. 44, b), but according to the Table further on (Parallelism of Life) a more correct figure would be about 45 million (Secondary Age).

Modern Science on Man and Anthropoid Ape.

The eminent French anthropologist de Quatrefages* (1810-1892), in his Introduction à l'étude des Races Humaines, says that "everything goes to prove that man has not altered his physical structure one iota since the post-Tertiary period, and even before that time;" that "the human organism, with all its characteristics and idiosyncrasies, existed already on our Globe in those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia." Therefore, "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, and was already as fully developed (physically) as it is now when all the other mammalia had not made even their first approach to appearance on this Earth."

It will be seen, therefore, that de Quatrefages approaches very nearly to the teaching of the Secret

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*Professor of Anthropology at the Paris Museum of Natural History. Differed widely from Darwin and Lamarck. English translation of his Unity of the Human Species published in 1879.
Doctrine, and is far ahead of even the boldest of his contemporaries and immediate successors, nearly all of whom still cling to the theory that man and the ape have evolved from a common ancestor. But no scientist speaks of man as "descended from the ape", that being merely a popular misunderstanding. In Darwin's *Descent of Man* we read that man "is the co-descendant with other mammals of a common progenitor" (p. 607, 1875 edn.).

It is, however, important to bear in mind, in this connection, that (according to the Secret Doctrine) the earliest physical forms of man were ape-like, especially in the Third Round (the previous cycle of evolution on this Globe), and that the present anthropoid apes are an atavistic reversion to the Third Round type, due to the unnatural way in which they were produced. As very clearly put in S.D., I, 190: "Before Man began the Fourth Round of his evolution of Globe D (our Earth) his form had been gradually evolving through the three previous Rounds, until in the Third it condensed into a concrete *physical form resembling a giant ape*, sexless and with only a nascent intelligence. The 'Men' of the Third Race in the Fourth Round—ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants. Morally irresponsible, it was these who (after separating into sexes) through promiscuous connection with animal species lower than themselves, created that "missing link" which became, ages later (in the Tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family. But this 'man', however much he may have looked *physically like a giant ape*, was still a *thinking* and already a *speaking man*." (Italics mine.—B.C.).
Western science, having no physical data on which to base its deductions and hypotheses, beyond the skulls and other remains hitherto found, naturally cannot envisage Root Races millions of years old, still less the far earlier development of man's physical form in previous cycles (Rounds) of evolution, covering the enormous period in the ancient Indian chronology of 1,664,500,990 of our years. To an Oriental, therefore, who is familiar with the archaic calculations and records, it must seem strange to see the speculations concerning the recently discovered "Peking Man," and the probability of his "ape-like progenitors roaming the forests of India" at a time when the Atlantean civilisation was still flourishing. Dr. Henry Fairfield Osborn, president of the American Museum of Natural History, and a leading authority on Evolution, is reported to have said in 1927:

"The Age of Man of the Pleistocene can no longer be regarded as Act I of the prehistoric human drama, but rather as the final act, because at the very beginning of the Pleistocene we find the human race well established and widely distributed over the earth.

"The prologue and the opening acts of the human drama occurred in the upper Oligocene period. At or before this period the family of man sprang from a stock neither human nor ape-like, but possessing certain common attributes, which have been transmitted over this very long period to variously branching races of human beings on one hand, and to variously branching races of anthropoid apes on the other."

The Esoteric teaching asserts, on the contrary, that "the ape is not a product of natural evolution, but an accident, the result of a cross-breed between an animal being, or form, and man" (S.D. II, 262).
In December, 1929, however, Dr. Osborn took up a more advanced position, bringing him nearer to de Quatrefages and the Secret Doctrine. At the Annual Meeting of the American Association for the Advancement of Science, held at Des Moines, Iowa, on Dec. 27th, he dealt with the discovery of Tertiary Man, based on the Piltdown Dawn Man, *Eoanthropus Dawsbni*. Hearing of my interest in the matter in connection with this book, he very kindly sent me copies of this address and also a broadcast on the Dawn-Man given on Feb. 2nd, 1930. These reached me just in time to use here in place of what was already in type based on more or less inaccurate press reports. Dr. Osborn says in the broadcast that what he is trying to do is “to substitute this new Dawn-Man theory for the outworn Ape-Man theory” of Lamarck and Darwin, neither of whom “knew anything of the science of human palaeontology which has since sprung up….” I select the following passages from the Des Moines address:

“As Quaternary fossil man was the central biological contribution of the nineteenth century, so Tertiary man constitutes the goal and peak of biological discovery in the twentieth century…. Both with Lamarck and Darwin the Ape-Man descent was never more than a working hypothesis based upon the closer approach of the anthropoid apes to man than that observed in any other group, for want of any positive data.

“.….Certain races of fossil man of the last 1,250,000 years had a brain cube equal to or greater than that of modern man…. The much despised cave man (*Palaeanthropus*) was inferior to ourselves neither in brain cube nor in hand ability…. Certain of the cave men (*Homo Sapiens*, Cro-Magnon) were
CONSTANT IN FORM SINCE THE EARLIEST TIMES:
THE HUMAN HAND AS IT IS TO-DAY AND HAS
ALWAYS BEEN.

"In the embryonic human hand there is no evidence
whatever of having passed through an anthropoid ape limb-
grasping stage."

DR. HENRY FAIRFIELD OSBORN,
See also his later remarks in Addenda (post).
our superiors both in average brain capacity and in average artistic ability. . . . At the close of Tertiary time there lived a race (*Eoanthropus Dawsoni*) with a brain cube equal to the minimum of that of the living Veddas, Papuans, and native Australians [degenerate remnants of the Lemurians, according to the S.D.—B.C.].

"The conclusion is inevitable that the main cubic evolution of the human brain took place during antecedent Tertiary time and not, as we formerly thought, during the Quaternary Age of Man or Glacial period. [This is interesting to compare with the S.D. teaching that the element of Mind, as a separate and older stream of evolution, began to inform the animal bodies of man about the middle of the Secondary Age. —B.C.].

"I am combating the special feature of the Lamarck-Darwin hypothesis that man once passed into highly specialised arboreal adaptations attained by the Miocene apes; finally, I am inclined to separate the human stock at a geologically earlier pre-Miocene period of anthropoid evolution. In the geologic remoteness of this momentous separation of the Dawn Man stock we are aided by a mass of collateral evidence utterly unknown in the time of Darwin.

"Does not this unbiased survey of recent discoveries in archaeology, human and comparative palaeontology, and human and comparative anatomy, compel us to reconsider the classic Darwin-Lamarck hypothesis and to substitute a new hypothesis? The new hypothesis carries us into a geologic antiquity hitherto undreamt of. Anthropology is forced to share with chemistry and physics entirely new notions of Space and Time. To my mind the human brain is the most marvellous and mysterious object in the
whole universe, and no geologic period seems too long to allow for its natural evolution.”

Compare Dr. Osborn’s last sentence (Italics mine) with the following extract from a letter written nearly fifty years ago by the Initiate K.H. to Mr. A.O. Hume, founder of the Indian National Congress:

“The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low brute energy of Nature; and the complete Adept has made himself a centre from which radiate potentials that beget correlations upon correlations through Æons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world.... Would not this sound to one of your 'learned' biologists like a madman’s dream?” —A Tibetan Initiate on World Problems, p. 4. See also the remarkable letter to Hume on the voluntary and involuntary sections of the brain, and the powers that can be exerted by the former.—M. L. 137.

Dr. Osborn says in his broadcast that the Dawn-Man theory first occurred to him during his journey through the Gobi desert with Dr. Roy Chapman Andrews in 1923, and the recent discovery of the Peking Man has considerably strengthened the view that man had his origin in Central Asia. His present theory of “the ascent and phylogeny of Man”, as shown in a genealogical tree in the Des Moines address, assigns the Anthropoidæ (common ancestors of Man and Ape) to the Oligocene, as we have already seen.

According to the Table “Parallelism of Life” further on, the Fourth Root Race was then in full development on Atlantis, whose main con-
tinent did not sink until the mid-Miocene; while the Lemurian Third Race developed during the Secondary Age, and the Second Race in the Primary, in Northern Asia, the Hyperborean Continent. But a good deal depends on how long the Gobi was a sea. We are informed (608) that, after the sinking of Atlantis, “even the high table-lands of what is now Tibet became submerged for a time. 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 Brahmanical nation, and the time of its descent into the plains of Hindustan, which it did millenniums later.”

Again, at p. 776: “The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Root 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.”

In 1912 Professor Duckworth, of Cambridge University, Eng., wrote:

“The years that have elapsed since the commencement of the Oligocene period must be numbered by millions (See Table). The human type would be shown thus (if it existed then) not merely to have
survived the Mastodon, Hipparion and Deinotherium, but to have witnessed their evolution and the parental forms from which they arose.” — Prehistoric Man.

This is precisely what ancient records say he did and also much earlier forms of life in the Reptilian Secondary Age, since it maintains that “Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round [of evolution on our present globe—the fourth in the series of seven] and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth Round, in the present series of life-cycles and races, Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter having to develop and continue its further evolution through Man. During the three Rounds to come, Humanity, like the globe on which it lives, will ever be tending to re-assume its primeval form, that of a Dhyān-Chohanic Host. Man tends to become a God and then God, like every other atom in the Universe” (EJ 290). . . . “Having appeared at the very beginning, and at the head of sentient and conscious life, 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 Fourth Rounds” (I 290).

In the Comparative Table which follows it will be seen how the great Root Races correspond to the geological periods and the Brahmin Chronology (q.v. Stanza III. v. 13 a.).

It is based on those given in S.D. II, 709, et seq., under the heading of “Esoteric Geological Chrono-
logy." In the first column are the five main periods into which Science divides the history of the Globe since the beginning of life (Azoic Age), according to Haeckel. Esoteric Philosophy divides the Manvantara (cycle of Manifestation) into Seven Kalpas (Cycles) and Seven Root Races. Its first Kalpa is the period answering to the Scientific Primordial Epoch. The Root Races and their sub-divisions, their chief features and modifications, are placed opposite the geological periods in which they occurred, as nearly as can be judged. In the right-hand column under "Various Estimates" are given (opposite the periods and Races to which they relate) the Esoteric, Brahmin, and Modern Scientific Estimates. In each of the Geological Ages are given the principal Fauna and Flora assigned to them by Science, according to the fossil remains found in those strata. Science, as we have seen above, has yet to discover actual human remains in the early Tertiary deposits, although the Eolithic implements are thought by some to indicate his presence in the Oligocene period.
**Parallelism of Life.**

**Fourth Round on Fourth Globe.**

<table>
<thead>
<tr>
<th>GEOLOGIC AGES</th>
<th>ESOTERIC ANTHROPOGENESIS.</th>
<th>EASTERN AND WESTERN ESTIMATES</th>
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<tbody>
<tr>
<td>(Haeckel)</td>
<td>DIVINE PROGENITORS in Seven Degrees or Classes. The Manvantara or Round consists of Seven Kalpas or Cycles and Seven Root Races. Divine Progenitors (Secondary Groups)</td>
<td>Evolution of ethereal prototypes up to Man: Esoteric Estimate: 300,000,000 years. Nature then begins with Man on the arc of descent, hardening and materialising forms as it proceeds (63).</td>
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<tr>
<td>APPROXIMATE DURATION</td>
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<tr>
<td>PRIMORDIAL. 171,200,000 years.</td>
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<tr>
<td>LAURENTIAN. Eozoön Canadense.</td>
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<tr>
<td>SILURIAN.</td>
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<tr>
<td>PRIMARY. 103,040,000 years.</td>
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<tr>
<td>DEVONIAN. Fern Forests. Coniferae.</td>
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<td>COAL. Fishes, Reptiles (First traces)</td>
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<tr>
<td>PERMIAN. All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.</td>
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**Paradigm:**

- Evolution of ethereal prototypes up to Man.
- Esoteric Estimate: 300,000,000 years.
- Nature then begins with Man on the arc of descent, hardening and materialising forms as it proceeds (63).

**Primary: 103,040,000 years.**

- Fern Forests. Coniferae.
- Fishes, Reptiles (First traces)
- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.

**Devonian: 103,040,000 years.**

- Fern Forests. Coniferae.
- Fishes, Reptiles (First traces)
- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.

**Cambrian: 103,040,000 years.**

- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.

**Silurian: 103,040,000 years.**

- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.

**Primary: 103,040,000 years.**

- Fern Forests. Coniferae.
- Fishes, Reptiles (First traces)
- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.

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**Silurian: 103,040,000 years.**

- All the foregoing are relics of the previous (Third) Round. At first ethereal, they gradually consolidate with all the rest in the Secondary Age.
SECONDARY. 36,000,000 years.

TRIASSIC. Megalosaurus, Plesiosaurs.* Ichthyosaurs. Annals of India, Egypt, China, and even Judaea are full of them.

JURASSIC. First (marsupial) mammals— insectivorous, carnivorous, phytophagous and (as Prof. Owen thought) an herbivorous hoofed mammal. Ethereal forms reach solid state.

CHALK or CRETACEOUS.

TERTIARY. 7,360,000 years.

EOCENE AND OLIGOCENE. (Tropical) Fossil Apes.

MIOCENE. (Warm) Fossil Apes.

PLIOCENE. (Temperate) Eoliths.

QUATERNARY. 1,600,000 years.

PLEISTOCENE or GLACIAL.

CHAMPLAIN.

HOLOCENE or RECENT.

THIRD ROOT RACE. (Lemuria)

1. Sweat-Born.
2. Egg-Born.
Androgynes with Bones.
"Sons of Will and Yoga."
(Ancestors of the Arhats)
Early mammals solidified and separated into sexes. Androgynous Man did likewise later.
3. Male and Female Humanity.
All Men endowed with Mind.

FOURTH ROOT RACE. (Atlantis)


FIFTH ROOT RACE. (Asia, Europe, America)

1. Atlanto-Aryans. (Chinese, Mongolians, Tibetans, etc.)
2. True Aryans. (Indians, Caucasians, Europeans, Americans).
Large Atlantean Islands submerged:
Ruta 850,000 years ago.
Daitya 270,000.
Poseidonis 11,000. (last fragment)

Fossil Plesiosaurs* with Third Eye cavity discovered in Lower Lias deposit, Harbury, Engr., 1928.

3. Age of Separated Humanity:
Brahmin: .... 18,018,000 years.
Esoteric: .... 18,000,000.
Separation occurred in Fifth sub-race.

Last lands of Lemuria perished about 700,000 years before Tertiary Age began (433, n.)

Prof. Joly assigns disappearance of great equatorial continent (named Gondwanaland by Suess) to end of Cretaceous period.

Dr. Henry Fairfield Osborn:
"I am inclined to separate the human stock at a geologically earlier pre-Miocene period of anthropoid evolution. In the geologic remoteness of this momentous separation of the 'Dawn Man' stock we are aided by a mass of collateral evidence utterly unknown in the time of Darwin."

Sinanthropus Pekinesis, 1929:
Dr. Grabau estimates age at about one million years.

Prof. Huxley placed Man in the Holocene, estimating his age at 100,000 years.
STANZA XI
CIVILIZATION AND DESTRUCTION OF
THE THIRD AND FOURTH RACES.*


(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.

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

*The original reads "Fourth and Fifth Races," but as those destroyed were the Third and Fourth, it is evidently a slip which I have ventured to correct.—B. C.
men on them during the early geological periods; aye, men and civilised nations, not Palaeolithic savages only; who, under the guidance of their Divine Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilisation did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundreds of thousands of years had passed. Yet we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west of Easter Island [itself, with its gigantic statues, a speaking witness to Lemuria and its civilisation].

*H.P.B. suggests here that Rider Haggard’s novel *She* was the result of “a retrospective clairvoyant dream. 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 in its general outlines from the imperishable pages of the 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 [The Initiate K.H. whom I quote ante and post.—B. C.] cited in A.P. Sinnett’s *Esoteric Buddhism*. For, she says, ‘Time after time have nations, aye, and rich and strong nations, learned in the arts, lived, 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 these people not utterly destroyed, as I think’ (p. 180). Here the clever novelist seems to repeat the history of all the now degraded and downfallen races of humanity.” [H.P.B. also says that “no grander psychological essay on Occult lines exists than Robert Louis Stevenson’s *Dr. Jekyll and Mr. Hyde*.” When it appeared she wrote and asked him how he got hold of such a profound Occult truth about the dual nature of man. He replied that he got it in a dream. I remember that the late W. T. Stead, in an article on Stevenson, put it thus: “His ‘brownies’, in a vision of the night, showed him the picture of a man who was two men, and he wrote *Jekyll and Hyde.*” —B. C.*
The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races. The first large cities, however, appeared on that region of the continent now known as the island of Madagascar. There were civilised 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 [flat-headed aborigines] 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 animalism.

Nevertheless, and civilisation 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. Civilisation has ever developed the physical and 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 (319).

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."

Commentary xxxiii tells us that after the Lemurian cataclysm, not only stature but duration of life diminished. "Having fallen down in godliness, they mixed with animal races, and intermarried among giants and pygmies (the dwarfed races of the Poles)
COLOSSAL STATUES OF EARLY RACES AT BAMIAN.

Placed close together in a sketch for comparison. The figures of pilgrims at the base of the larger figure indicate the size.
...Many acquired divine, more—unlawful knowledge, and followed willingly the Left Path." [Black Magic].

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this fourth destruction is indicated in the Table "Parallelism of life."

44. THEY (THE ATLANTEANS) BUILT GREAT IMAGES, NINE YATIS HIGH (27 ft.)—THE SIZE OF THEIR BODIES (a). LUNAR FIRES HAD DESTROYED THE LAND OF THEIR FATHERS (THE LEMURIANS). WATER THREATENED THE FOURTH (RACE). (b)

(a) The great rock-hewn statues at Bâmiân, between Kabul and Balkh, are an imperishable record of the Esoteric Teaching about the gradual evolution of the Races. They are the handiwork of the Initiates of the Fourth Race who sought refuge, after the submersion of Atlantis, in the fastnesses and on the summits of the Central Asian mountain chains.

The largest statue—173 ft.—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 ft. high—represents the Sweat-Born; and the third—measuring about 60 ft.—immortalizes the race that fell, and thereby inaugurated the first physical race, born of father and mother. [For a full illustrated description of Bâmiân, see Les Antiquités Bouddhiques de Bâmiyân: Report of the French Archaeological Delegation in Afghanistan. Paris and Bruxelles: G. van Oest, 1928].
We are told that it was after the destruction of Lemuria by subterranean fires that men went on steadily decreasing in stature—a process already begun 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. While the Egyptians have on their Zodiacs irrefutable proofs of records having embraced more than three and a half Sidereal Years—or about 87,000 of our years—the Hindu calculations cover nearly thirty-three Sidereal or 850,000 of our years; i.e., they possess recorded observations from the date of the First Great Flood within Aryan historical memory—that which submerged the last portions [Ruta and Daitya] of the main continent of Atlantis. Plato's island Poseidonis, which sank about 11,000 years ago, was only a last fragment.

The sinking and transformation of Lemuria, ages previous to the above, beginning nearly at the Arctic Circle (Norway), the Third [Root] Race ended its career in Lanka, or rather 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 which not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horseshoe past Madagascar, round South Africa (then a mere fragment in process of formation) through the Atlantic up to Norway. The English Wealden is the bed of the main stream which drained Northern Lemuria in the Secondary Age.

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 (334).

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. 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 (1) Symbolical: Archaic mode of thought; (2) Emblematical: a later though very ancient mode of thought; (3) Parabolical: Parable, which has three features: (a) It is always spiritual; (b) It is limited to natural probability; (c) It enforces a single lesson; (4) Hieroglyphical; or (5) Logogrammatical: the most difficult method of all, because every letter—as in Chinese—represents a whole word. Thus, almost every proper name, whether in the Veda, the Book of the Dead [so-called; it being really a Book of Initiation]
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. Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc.,—all the head-figures of the world-deluges, universal and partial, astronomical or geological—furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully.

45. **THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (a).**

46. **ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS PRODUCED FROM THE SWEAT OF THE EARTH (b).**

(a) The seven great islands (Dwipas) belonged to the continent of Atlantis. The Fifth Race (our own) was then in its infancy.

(b) Thus the giants perished; but that only "the unholy" were destroyed was due 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 [Sham-bha-la]—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 acces-
MYSTERIOUS PORTRAIT STATUES ON EASTER ISLAND

(See Appendix, p. 179)
sible 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'...

The "Sons of Will and Yoga" and the "Sacred Island".

Sham-bha-la (Tib. Dé-jung) is the name associated alike in tradition and the Book of Dzyan with the "Abode of the Brothers" (Tib. Bhante Yul, the syllable Bha denoting "a Bodhisattva or Mahasattva who is capable of carrying heavy moral responsibilities"; C. D. 861). It is now a concealed oasis believed to be in the north-west of Tibet, but was originally the "Sacred Island" when a great inland sea extended over middle Asia. When the Atlantean cataclysm occurred, as related further on, the "Sons of Will and Yoga," who with a few tribes survived, it, took refuge on that island, as they had done after the Lemurian cataclysm. The hierophants of all the Sacerdotal Colleges were aware of its existence, but the "lost Word" guarded there was known only to the Java Aleim (the Maha Chohan of the Secret Fraternity spoken of in M.L. 325, 400, 406) the Head or Grand Master of every college, and was passed to his successor only at the moment of death. There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions, as in ancient cities, caves and temples in India and elsewhere.

In Peking, where I write this, one frequently hears echoes of this age-old tradition from travellers
who have been in the Gobi and Mongolia. In Ossendowski's *Beasts, Men and Gods* it takes the form of the mysterious subterranean kingdom of Agharti ruled by the “King of the World” which is only another name for the *Maha Chohan*. The first syllable of *Sham-bha-la* is the Chinese word *Shamo* which means “desert.” In Asiatic Buddhism it is identical with the Western Heaven of *Amida Buddha* or *Amitābha* where dwells the Coming Buddha *Maitreya* from whom *Aryasangha*, founder of the esoteric *Yogāchārya* school (Tib. *Naljor Chö-pa*) derived his knowledge, receiving the five books of *Maitreya’s teaching* (Tib. *Chamba Chö-pa*) in verse. H.P.B., in her *Letters to Sinnett* (195) says that there is a secret version *in prose* from which she made quotations, as well as from the *Book of Dzyan*, in the S.D.

In the Esoteric teachings *Sham-bha-la* is a real locality described as being “in a desert within mountains,” and a *Commentary* says that Mother Earth’s Heart “beats under the foot of the sacred Sham-bha-la, which then (in the beginning) was not yet born. For it is in the Belt (mountain chain) of man’s dwelling (Earth) that lies concealed the life and health of all that lives and breathes” [i.e. the electro-magnetic current which is her life-blood].

Another point of significance is, that in the Hierarchy of Tashi Lamas inaugurated by the Yellow-Cap Reformer *Tsong-Kha-pa*, representing continuous incarnations of *Amitābha*, the third of that line, *Panchen Paldan Yeshé* (1738-1780) wrote a book entitled *A Journey to Sham-bha-la* (C. D. 1231).
STANZA XII.

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS.

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

47. FEW (MEN) REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED (OF THE PRIMITIVE DIVINE STOCK) WERE GONE FOREVER (a) . . . .

48. THE FIFTH RACE PRODUCED FROM THE HOLY STOCK (REMAINED). IT WAS RULED OVER 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 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 sub-race of the Fifth Root-Race which are referred to in the sentence: "Some yellow, some brown and black, and some red, remained."

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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.

(b) The Commentary 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.") 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 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, as was supposed until they were found scattered all over the two Americas.

The Serpent or Dragon has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge. The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who were thus the degenerate successors of the "Serpents" or Initiates who ruled the early races of the Fifth Humanity. The Emperor's throne was the "Dragon's Seat", and his robes of State were 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.

Nearly five hundred years before the Christian era, Herodotus was shown by the priests of Egypt the statues of their super-human Kings and Pontiffs-
piromis (the arch-prophets or Maha-Chohans of the temples) born one from the other (without the intervention of woman) who had reigned before Menes. [The same ideal is preserved in Tibet to this day, where the Hierarchy of the Tashi Lamas instituted by Tsong-Kha-pa (an incarnation of the Buddha in the 14th century) is a succession of incarnations of the same high Being.]

The ancient Chinese Book of Changes or Permutations (I Ching) attributes the discovery of agriculture to "the instruction given to men by celestial genii." [Unfortunately the dawn of the present century saw China in the throes of revolution. The Dragon Throne stands empty, the temples are falling into ruins, most of the old monuments are neglected and in decay, and frequent civil wars continue to oppress and impoverish the people. Following the example of Soviet Russia, interference with Buddhist and other temples began in 1929, on the usual plea of "suppressing superstition", and the result may be, in both those great countries, an entirely materialistic State, which must inevitably share the fate of those earlier civilisations whose downward course is traced in the Stanzas we have been studying.

Japan, on the other hand, like Tibet, has preserved the ancient ideal of the Priest-King, for it is believed that the dynasty is descended in an unbroken line from a primeval divine pair. The Emperor is both a Priest-King and a constitutional sovereign. In the former capacity he appears before the ancestors of the nation at the thirteen major Imperial festivals, praying and making offerings both to them and to the gods on behalf of the people. These rites furnish the key to the unique position of the Japanese Imperial House, and they show that the bond is religious as well as political. This reverence for
ancestors which is a leading feature of Shinto, the State religion, has outlasted the vicissitudes of two millennia, and is common to all Japanese and most Chinese. The cosmogony of Shinto is similar in many respects to that of the Secret Doctrine, as is that of Taoism in China. In both countries Buddhism and Confucianism exist in harmony with those systems. As their proverbs say: In his youth a man attends a Shinto shrine, his maturity is regulated by the Confucian moral code, and in his old age he takes to the study of Buddhism when he enquires into the mysteries of life and the universe.]

The Japan Advertiser, of Tokyo, in a survey in 1929, pertinently remarks: “One of the unforeseen effects of the impact of Christianity is the rejuvenation of Buddhism. Under the stimulus of the rival from overseas, the Buddhist sects have developed remarkable activity, the educational and spiritual standards of the priesthood have been raised, and beginnings have been made with the charitable works which Christianity enjoins on its followers.”

In giving some additional fragments from a Commentary on Stanza XII, H.P.B. says they are taken from the Records of the “Thirty-Five Buddhas of Confession” (Tib. Thö-sha Sangyé So-nga; lit. “Confession Buddhas Thirty-five”) 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” according to the teaching of the Northern followers of the ethics preached by Gautama. These great Mahátmas, 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.

Of these great Adepts and Saints in whom the "Sons of Wisdom" had incarnated, eleven only belonged to the Atlantean race, and twenty-four to the Fifth race from its beginnings. They are identical with the Tirtankaras of the Jains. One of them, from whose tablets the fragments are taken, is said to have 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. (423).

**Aeroplanes Used by the Atlanteans.**

It is from the Fourth Race that the early Aryans got their knowledge...of Viwan Vidya (the "knowledge of flying in air-vehicles"), and, therefore, their great arts of meteorography and meteorology.* The terrible sidereal force called by them MASH-MAK, and by the Aryan Rishis in the Ashtar Vidya (the most ancient Hindu work on Magic) by a name we do not like to give, is the Vril of Bulwer Lytton's *The Coming Race*, and of the coming races of our mankind. The name Vril may be a fiction; the Force itself is a fact doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works.

It is this vibratory Force, which, when aimed at an army from an Agni Rath ("Fiery Vehicle", a

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*The modern meteorograph consists of a barograph, thermograph and hydrograph, and was originally attached to kites and test balloons for recording fluctuations in pressure, temperature, and humidity respectively. Modern Meteorology began in 1337, and investigates all the conditions of the atmosphere. It has become of great importance in connection with aviation.
kind of flying machine), according to the instructions in Ashtar Vidya, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the Vishnu Purâna, in the Râmâyana and other works, in the fable about the Sage “Kapila whose glance made a mountain of ashes of King Sagara’s 60,000 sons”, and which is explained in the esoteric works and referred to as the Kapilaksha—“Kapila’s Eye.”

It is evidently this Force which is referred to by the Initiate K.H. (M.L. 140): “There is a force as limitless as thought, as potent as boundless will, as subtle as the essence of life, so inconceivably awful in its rending power as to convulse the Universe to its centre, would it but be used as a lever; but this Force is not God, since there are men who have learned the secret of subjecting it to their will when necessary.”

With even the lower aspects of such a Force at their command, the Atlanteans and early Aryans would have no need of the relatively clumsy and unreliable mechanical contrivances we have to use in aeronautics which still lead so often to “crashes” and other disasters. Bear in mind what was said in the Preface concerning the discoveries which are confirming the Secret Doctrine, written in 1888 before even the internal combustion motor had made the modern aeroplane possible. H.P.B., discussing Keely’s inter-etheric Force” in connection with the above (I. 563) explains that he was “not allowed to pass a certain limit because he had unconsciously discovered” the secret of Mash-Mak, and could not be permitted to commercialise it. Therefore the attempt failed and he was made to appear a charlatan. “And is it this Satanic Force”, she asks, “that our generations were to be allowed to add to their stock of Anarchist’s
baby-toys... which would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale—Is this Force to become the common property of all men alike?"

Only forty years later we find ourselves at a point in scientific development which is bringing within measurable distance such a disaster, repeating history as related in the Archaic Records. In the *New York Times Magazine*, June 30, 1929, Mr. T. J. C. Martyn writes:

"The imagination leaps forward to picture the war of the future, and we recoil in horror at what science reveals....Electricity, we know, is composed of electrons, which are an infinitesimal component of and far smaller than the atoms. If the atom could be disintegrated and its electrons reassembled, the process would involve a release of energy which, according to many eminent scientists, might destroy the whole world and perhaps even the Solar System." This is just what Keely was stopped from attempting to do, for he wrote: "Sound, truly defined, is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow."

This is true in Esoteric teaching. Mr. Martyn continues: "We can direct an airplane in flight by radio and gyroscopic control, a method that will doubtless undergo many refinements and so increase in efficiency....But this leaves out of the question the radio waves themselves....If we can send a powerful charge through space, we have, in effect, the 'Death Ray', about which there has been so much fiction written, and with which inventors the world over have been busy. It would be possible to send this power over enormous distances, in wide belts, and every human being in its field would be instantly
electrocuted, unless some method of insulation were found. The method is already worked out on paper, we are told, and when put into action, it will repeat to some extent what the Atlanteans could do with the Viwâns and MASH-MAK. As Mr. Martyn truly says:

"The horrors of Dante would be the delights of Pan in comparison. The whole world would be another Sodom and Gomorrah, only infinitely more terrible, infinitely more appalling."

After reading the foregoing, the following fragments from the ancient Records, telling the story of the drowning of the Atlantean sorcerers, despite their air-vehicles and magic arts, will be better understood (II, 427):

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

...He sent his air-vehicles (Viwân) to all his brother-chiefs (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 Agniyâstra* (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

*See Wilson's Specimens of the Hindu Theatre, I., p. 297.
knowledge). *Come and use yours* (i.e. your magic powers, in order to counteract those of the Sorcerers).

...*Let every Lord of the Dazzling Face* (Adept of White Magic) *cause the Viwan of every Lord of the Dark Face to come into his hands, lest any* (of the Sorcerers) *should by its means escape from the waters...* *May every Yellow Face send sleep from himself* (mesmerize?) *to every Black Face. May every 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 his life-water (blood) to the speaking animal of a Black Face, lest he awaken his master' (An artificial creature which warned its master of danger).

'Let their destiny be accomplished. *We are the servants of the great Four* (Karmic deities). *May the Kings of Light return*... .

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

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

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

The account goes on to say that some of the more powerful of the Dark Face awoke earlier than the others and pursued those who were escaping "led by the Sons of Wisdom"; but they were overcome by the rising waters, and finally perished to the last man.
The "Curse" from a Philosophical Point of View.

One of the finest sections that follow the comments on the Stanzas is that which disposes 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." (II, 409).

Here we are brought back to the problem of Sex referred to in the comments on Stanza X, THE HISTORY OF THE FOURTH RACE; and we are told "the Curse of Karma was not called down on 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 personal animal gratification. Thus the whole nature of the Fourth Race was gradually changed, physically, morally and mentally, until, from the healthy King of animal creation of the Third Race, man became in our Fifth, a helpless scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently sensual of all animals!"*

*The leading British gynaecologists have become seriously alarmed at the great increase of certain diseases among women, particularly a dread form of cancer, alleged to have followed the growing prevalence of Birth Control. In a report issued in January, 1930, they say: "The controversy has far-reaching religious, moral, economic and social, as well as medical, aspects....As medical men we intend, however, merely to present medical facts on which the authorities, looking at the matter from the wider national and racial angle, may act with confidence, as they acted with vigour in suppressing certain practices which, in some industrial areas, were widespread long before the knowledge of Birth Control methods became almost universal." Dr. Henry Corby, Professor of Gynaecology, University College, Cork, Ireland, in The Practitioner, No. 661 (Special
“This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabalistic esotericism. The intellectual evolution 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.”

H.P.B. then proceeds to analyse the Prometheus Bound, written by that great Initiate of the Sabasian Mysteries, Æschylus, as the “drama 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”—that Vulture depicted as gnawing at the vitals of the divine crucified Titan. Prometheus, out of pity for the blind race of mortals, confers on them the “mystery of the creative fire” which he had stolen from the gods:

PROMETHEUS: Yea, and besides ’twas I that gave them fire.

Number on Contraception) declares that venereal disease is practically nil in Irish country districts and very little in Cork; and that Irish children are the healthiest in Europe, largely owing to “contraceptives being unknown to the Irish poor.” Summing up, he says: “Contraceptives undoubtedly tend to produce ill-health in both husband and wife.... If the advocates of these self-limiting practices are successful in making them at all widespread, the land will be cumbered by a weakly, degenerated race of neurasthenics and hypochondriacs, not a small percentage of whom will drift into lunatic asylums....Nature is a stern goddess, who relentlessly punishes those who set at naught her beneficent ordinances.” Dr. Louise Mellroy, lady Gynaecologist of the University of London, writes in the same issue: “The medical profession can no longer shirk their moral responsibilities in dealing with the present harmful results of birth control.” Other contributors voice similar views from various angles.
CHORUS: Have now these short-lived creatures flame-eyed fire?

PROM.: Aye, 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 funeral pall.

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.... 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.... Then, as one of the great Initiates (K. H.) once wrote to a student: “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” (415).

Æschylus did not invent the prophecy of Prometheus (Gk. He who foresees), but only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabasia—a variant on the Mithraic Mysteries in which the whole Evolution
of the Races, as here summarised in the Stanzas, was enacted.

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 gift of Prometheus thus became a curse—though foreknown and foreseen by the Host, personified in the Divine Titan, as his name 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 [see Stanza VII], 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 that such an incarnation was premature and not in nature’s plan, the Heavenly Host “Prometheus” still sacrificed itself to benefit thereby at least one portion of mankind. But, while saving man from mental darkness, they inflicted upon him the tortures of self-consciousness of his responsibility—the result of his free-will—besides every ill to which mortal man and flesh are heir.

This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still 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. (421).
Since the beginning of the Atlantean Race many millions of 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 that 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. Esoteric 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.

The Americans have become in only three centuries a "primary race", pro tem., before becoming a race apart, and strongly separated from all other 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 will 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. 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.... 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. (446).
APPENDIX

Evidences of Lemuria and Atlantis.

A Megalithic Venice.

In addition to the remarkable portrait statues of Easter Island, mentioned in S.D. II, Stanza XI, as a relic of Lemuria, other striking evidences have lately been brought to light by Dr. Macmillan Brown, Chancellor of the University of New Zealand, who has spent some years in a survey of the peoples and antiquities of the Pacific islands, as well as those of South America (Peoples and Problems of the Pacific. New York, 1929). One of his most startling discoveries is that of Metalanim, a Cyclopean Oceanic Venice on the south-east shore of Ponape, the easternmost of the Caroline islands. He says it is “ten times harder to explain than the ruins of Central America and the Andes.” The ruins cover eleven square miles, and the stupendous walls, ten to fifteen feet thick, are exceptional in comparison with all other megalithic buildings. The stones are bigger, many being over thirty tons in weight set on walls thirty feet high: they “have stood the wear and tear of thousands of years, and 20,000 years hence will look as fresh and impressive as they do to-day,” Dr. Brown thinks that the only explanation of such a titanic work is the existence of “a great Oceanic empire now sunk beneath the waves” of which the various Pacific islands are the isolated peaks, just as the Azores, Canaries, etc., are those of Atlantis. But even this theory does not explain how such enormous stones were moved from quarries twenty miles away, unless we add the S.D. explanation that the builders were of great size and strength and knew, moreover, how to move great masses by altering their polarity. Indeed, Dr. Brown relates a legend that “two divine men called Olochipa and Olochepa made the great stones fly through the air as if on wings and settle into their places on the walls.”

Another tradition points clearly to the Lemurians of the early Third Race when there was no death, the belief being that “men renewed their youth by sloughing their skins like snakes.” Many tribes believe that the quickening in the womb is but the resumption of the thread of life by an ancestral spirit. Dr. Speiser in his book, “Two Years in the Hebrides” describes the beauty, stature, and nobility of the Tikopians (Polynesians): light-coloured men with masses of long golden hair...god-like forms with proud regal gait.”
MAP OF THE SOUTH PACIFIC OCEAN.

P. Ponape Island.  

E. Easter Island.
Evidently descendants of the “towering giants of god-like strength and beauty” spoken of in the archaic records. The Maori tradition of their lost homeland is given further on in connection with Easter Island.

With reference to the statement in the S.D. that Lemuria was destroyed by volcanic fires, Prof. John Joly (The Surface History of the Earth. Oxford, 1925) says that “the whole of the Pacific is girt round with volcanism” (124). His remarks on cataclysmic changes are very suggestive when taken in connection with what the archaic records tell us. “There is obviously a mystery underlying the whole matter,” he writes (28). “Whence come the great constructive forces which to-day seem to be as great as they were in the remote past?... Right across the great continents stretch the floors of ancient seas. And geological research tells us that not now for the first time have these continental regions risen from the ocean to receive the light of the sun. There were repeated submergences and repeated resurrections. Finally, and most remarkable of all, an orderly sequence has prevailed in these great events; the entire surface history of the Earth being, as it were, laid out according to a succession of these events, sundered by enormous intervals of geological time.”

Easter Island a Mausoleum.

Since Captain Cook first visited Easter Island in 1773, the extraordinary statues and other Cyclopean remains have been an enigma to anthropologists and archaeologists. A glance at a map of the Southern Pacific Ocean shows that the tiny islet occupies a lonely position at the eastern end of “the great insular arc that stretches from N.W. to S.E., where everything indicates submergence of an Archipelagic Empire” (Brown), Ponape being at the western end. Dr. Brown points out that its native name, meaning “Navel of World,” indicates its position in that empire as “the greatest idea of a mausoleum the world has ever seen. The line of burial platforms round the coast never ceases. There is nothing haphazard in the whole scheme.... It was a race of Alexanders and Napoleons that conceived this Cyclopean use of the barren islet, and had the will and power to realise the conception.”

On the platforms were placed huge images, all terminating at the hips, of which over five hundred and fifty have been counted, ranging from 18 to 70 feet in height. Some are still in the quarries where they were cut from the solid
mass of hard grey trachyte, the largest (70ft.) being still unfinished. Near one a partly worn jade chisel was found. In addition to the platforms, some of which are 500ft long and 24ft high with sites for twenty statues, there are stone houses 100ft long by 20ft wide with geometrical designs and animals on the walls. The statues have the back of the head flat and inscribed with pictographs extending down the back. Cylinders of red volcanic stone were placed on the heads, but were probably shaken off by earthquakes. The faces are all of one type, quite distinct from any other in the world, although each one is individual. Dr. Brown was struck with the stern, defiant, imperious expression, and says that "the lower jaws of the skulls in the funeral vaults beneath the platforms have all the power that the chins of the images indicate."

Who made them, and how such huge masses were transported from the quarries and placed in position, is as great a mystery as in the case of Ponape. The S.D. says that the island belongs "to the earliest civilisation of the Third Root Race" and that ages later, after the Atlantean deluge, some of the survivors occupied it, only to be overwhelmed by volcanic eruptions. It is a curious and significant fact that the sacred image of the Maoris, now in the Auckland museum, depicts the same strange type and is made from the same red volcanic stone as the Easter Island head cylinders, a stone not found in New Zealand. The Maoris have a tradition that it was brought from their lost homeland Hawaiki (Lemuria) by their ancestors when they first arrived in the canoe Arawa, and taken to the sacred island of Mokoia on Lake Roturua. They also possessed incised stones and other relics which were destroyed by missionaries.

It was the sixth sub-race of the Third Root Race who "built the first rock cities out of stone and lava. One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions" (Stanza XI, v.
It was this sub-race, the Lemuro-Atlanteans, who first began making and worshipping images of themselves; so that these weird statues, with their thin-lipped scornful mien, probably represent some of those who “became tall with pride” (Stanza X, v. 40), and so through self-worship rapidly degenerated into sensuality and sorcery.

NEW LIGHT ON ATLANTIS.

Archaeological research on both sides of the Atlantic is steadily accumulating in favour of the existence of Atlantis. After long study and investigation, M. Robert Chauvelot, the well-known French explorer and scientist, supports the theory that the Azores, Madeira, Canary and Cape Verde Islands are the mountainous remains of a vast territory brought to its doom by a tremendous earthquake. He calls attention to the volcanic nature of many of these islands, and is confident that the entire mystery of the lost continent will soon be cleared up by continued researches.

Another French scientist, Professor Baudoin has investigated a curious inscribed rock revealed by a very low tide in September, 1928, in the former estuary of the river La Vie in the north-west of Vendée. Casts of the inscriptions revealed in particular a face in profile of a type only found in the Mayan and Aztec carvings. Professor Baudoin, who has been familiar with this region for more than fifty years, has long suspected that there were prehistoric sculptures on this rock. He found that it had been carved by metal chisels and afterwards polished, and estimated its age at about nine thousand years.

The Initiate K. H. in Europe.

This authority having been quoted several times in these pages, it may be mentioned that he received part of his education in Germany and England. In a letter to Sinnett (M.L. 44) he writes: “I may answer you, what I said to G. T. Fechner one day, when he wanted to know the Hindu view on what he had written.” Mr. C.C. Massey, who was sceptical about the Initiates, wrote to Dr. Wernecke of Weimar, who received from Professor Fechner at Leipzig on April 25, 1883, the following: “What Mr. Massey enquires about is undoubtly in the main correct. The name of the Hindu concerned, when he was in Leipzig, was however, Nisi Kanta Chattopadhyaya, not Koot Hoomi. In the middle of
the seventies he lived for about one year in Leipzig and aroused a certain interest owing to his foreign nationality, without being otherwise conspicuous. He was introduced to several families and became a member of the Academic Philosophical Society, to which you also belonged, where on one occasion he gave a lecture on Buddhism... I also heard him give a lecture in a private circle on the position of women among the Hindus. I remember very well that he visited me once, and though I cannot remember our conversation, his statement that I questioned him about the faith of the Hindus is very likely correct.” In case it may be wondered why he used a different name, it may be mentioned that when members of this Order have to travel in the outer world they always do so incognito (See Parsifal, Lohengrin, and the Legend of the Holy Grail, by A. L. Cleather and Basil Crump, p. 58, where Lohengrin explains why he must depart when compelled to reveal his name and origin). It is an inflexible law in Occultism, and in the chapter on the Legend of the Holy Grail it is shown that the Brotherhood of Grail Knights was a mission from the Trans-Himalayan Order.

**Ancient Medicine.**

In addition to Mandrake and Ginseng mentioned in Part II, Stansa I, v. 1 (d), there are many roots, herbs and other substances reputed to have magical and curative properties, especially in the East. Dr. Bernard E. Read, of Peking, is a leading authority on the subject, and in a lecture under the above title he said: “History abounds with mystical ideas in medicine. The majority of our modern drugs are named after some deity. The fact that all our modern hypnotics and synthetic drugs are not so named is evidence of the materialism of the age. The earliest medical practitioners were what we in modern life term herbalists. Fu Hsi, the ancient Chinese, is one of the very best types of the philosophical element in medicine. He formulated the theory of 阴 and 阳 [Positive and Negative], its place in therapeutics being the use of drugs to adjust the correct balance of these principles in the various organs of the body.”

Both the Chinese and the Japanese esteem seaweeds highly for food and medicine. “Chemical analysis of the Algae,” says Dr. Read, “shows them to be remarkably rich, not only
in iodine, but also arsenic, iron and lime, all three elements of the utmost importance to scientific medicine." The Chinese also have a wonderful asthma remedy called Ephedra, and Leprosy Seed which is a remarkable cure for the terrible disease. The tree which furnishes the seed is a native of Siam, and its use dates back for thousands of years. Dr. Read has just written a book embodying his extensive researches which should be of the greatest value to students of the subject. (Chinese Medicinal Plants. The French Bookstore, Peking, 1930).

Ancient Indian Marriage Laws.

"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 milleniums 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" (II, 411).

Marriage, according to the Aryan law is not, then, a contract for enjoyment, protection, or even progeny as a primary consideration, but as a preparation for the Samvyasa state in which that union with the ALL is attained. The greatest care has been enjoined in the selection of the parties. Though courting and love-making in the modern Western sense are unusual, the parents or guardians are required to pay the greatest attention to the birth, relations, physique, age qualifications, education, nature, and substance of each. Unions so arranged seldom terminate in misery or failure. Before the sacrificial fire, and in the presence of the god invoked, the bride and bridegroom exchange a few pledges in accord with the meaning and object of marriage. The whole ceremony is generally divided into six parts and is largely of a symbolical nature too long to be described in this brief summary. It is taken from an article by Professor Manilal N. Dvivedi written for an American Oriental publication some forty years ago, and in comparing the Indian system with that of the West we will do well to consider carefully what he says of its religious foundation. He writes:
Philosophy, as apart from religion, is not known in India. The ideal of religion is derived more from reason than emotion. In short, religion here consists of a closely reasoned-out theory of the aim of existence... The very foundation of Indian society is religion. And every institution, however insignificant, is conceived with a view, and marked in a manner, to suppress individuality and foster altruism. This sentiment is a result of the philosophy of religion which demonstrates the utility of an ideal of pure altruism as the aim of existence.

The unit, therefore, of ancient Aryan society is not the individual but the family; and even the sovereign, though apparently a despotic monarch, is no less the father of a family, a partner in the deeds of his subjects, physical, mental, moral. In very ancient times it would appear that the whole people were divided into two broad divisions: the men of (white) colour (varna), called Aryan, and the (black) aborigines. The varna was divided again into two classes: dvijas (twice-born), and sudras. The dvijas were those who, by the purity of their physique and mind, were held eligible for initiation into certain rites which constitutes the second birth. The dvijas were divided into the three classes already mentioned, viz., Brahmans, Kshatriyas, and Vaisyas.

Initiation and the Four Great Pledges are for males only and are performed together, usually at about the age of eight or later, according to whether the boy is a Brahmin, Kshatriya, or Vaisya. His head is shaved on an auspicious day, he is invested with the prescribed marks and insignia of a Brahmacharin (student), and his father imparts to him the sacred Gayatri mantra which he must henceforth repeat mentally so many times daily after prescribed ablutions and ceremonies. The family Guru (Teacher) then initiates the boy into his order and he remains under his tutelage for a period varying from nine to thirty-six years, first requiring him to take the following solemn pledges: (1) I shall observe the strictest celibacy*.

*Compare this with the assertion in Mother India that Hindu boys are “regularly attached to a temple” for immoral purposes (quoted in Father India by C. S. Ranga Iyer, p. 110); also with the neglect in the West of this extremely important aspect of a boy’s early training, and the way he is left at the mercy of immoral and vicious companions.—B. C.
(2) I shall always tell the truth; (3) I shall regularly say the twilight and noon prayers, repeat the Gayatri, and beg my food; (4) I shall devote myself entirely to my teacher and the study he points out. These vows of poverty and celibacy relate to the years of studentship. The Brahmin learns the Veda, etc., and the secrets of Occultism. The Kshatriya learns the arts of war and the science of government; and the Vaisya the methods of agriculture, economy and commerce, these three being the principal natural caste divisions, the fourth being the Sudra or serving class.

The student returns to his home after some twelve years of instruction, and with the permission of his teacher enters upon his next period of training, that of Marriage. With this Samskāra begins the Grihasthāshrama, and the married man is able to perform all rites and ceremonies necessary for his spiritual welfare. It is the life of all the other āśramas, inasmuch as through and in it is obtained that training of the heart, which complements that of the head already acquired, and leads to that suppression of self which results in the absolute realisation of all being one's self (i.e. identification of one's self with the ALL or the Soul of Humanity).

The ancients religiously preserved purity of blood. The pollution of the Kshetra (womb), i.e. adultery, and through it of the whole future generation, could be atoned for only by self-sacrifice and death. Early marriages were unknown, the status of woman was nobly superior, and longevity with strength of mind and body was more the rule than the exception. This state of things, however, speedily altered, and external influences led to promiscuous intercourse. Purity of blood being thus destroyed, the constitution of the varnas was convulsed to its very foundations. The liberal principle of the varna having given place to the exclusive narrowness of the Jāti (caste system), individualism, in some form, displaced altruism as the basis of Indian society, which henceforth began to degenerate. Though several pure varnas exist to the present day, the evil genius of narrowness and individualism, which governs all, and which perhaps is being daily fostered, though in another form, by the purely individualistic influences of the West, eats at the very core of society and drags it imperceptibly down the abyss of degeneration and decay.

Thus, it will be seen from what follows that the life of a Hindu is divided into four distinct stages of training and
experience of which marriage is the second. These stages or periods of activity are called Ashramas, and the rites and ceremonies accompanying them are called Samskaras (impression, hence purification). The Ashramas are:

1. Brahmacharya. A period of strict studentship and celibacy lasting from nine to thirty-six years, or even for life if desired.

2. Grihastha. Householder or Married man.


The married man begins Vanaprastha by retiring, either alone or with his family, into the solitude of a forest, there to prepare himself for Sannyasa.

The writers of sacred texts thus define the religious duties of the different varnas and ashramas, and even specify the various callings which each should follow,—all with a view to enable everyone, in the end, to realize the religious ideal of the aim of existence.

The Tibetan Wheel of Life.

The demon in whose clutches the Wheel is held represents Tanha, the clinging to life which causes continual rebirth. As Edwin Arnold puts it in The Light of Asia:

Ho! ye who suffer! know
Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.

The twelve divisions of the rim are: (1) Avidya, Ignorance; (2) Samskara, Propensities and Impulses from previous births; (3) Vijnana, Consciousness; (4) Nama-rupa, lit. Name-form or Self-consciousness; (5) Chadayaatana, lit. the six 'gates' in man for the reception of sensations, namely, sight, smell, hearing, taste, touch and perception; (6) Sparsa, Contact through the sense-organs with the outer world; (7) Vedana, Feeling; (8) Trishna, Desire; (9) Bhava, Fulness of life, including Marriage and obtaining an heir; (10) Jati, Birth of an Heir which signalises Maturity and affording re-
birth to another ego; (12) *Jarâmârana*, Decay and Death. The upper and nether worlds are portrayed within the rim. At the top is the Heaven-world, on the left the Human and on the right the Titan world. Below in the middle is the region of hot and cold Hells with the Seat of Judgment (*Karma*), on the left the realm of Tantalised Spirits suffering from the effects of indulgence, on the right the Animal world. In the centre of the wheel the three vices *Râga, Dvesa, Moha*, Lust, Ill-will, and Stupidity, are symbolised by a cock, a snake and a pig.
ADDENDA

Einstein on “Flashes of Insight” and Initiation.

With reference to the note on Einstein’s “flashes of insight” ante p. 47, the following is of great interest in Lady Drummond-Hay’s account of a dinner conversation with Einstein in Berlin (The Sphere, April 12, 1930):—“How do I work? I grope.” Expressively, he spread his hands as if to seize the invisible: “I have built my theories out of nothing, for there was nothing to guide me, no precedent. I experimented with every idea, no matter how ridiculous. I adventured passionately for years in the trackless realms of imagination and possibility.” I asked Professor Einstein what role inspiration and spiritual revelation play in his scientific discoveries: “Inspiration comes like a lightning flash at the end of the search. Years of work, experiment, disappointment, groping in the darkness, are suddenly illumined by one second of dazzling revelation. Success is a baptism of light.”

He explained to me that his famous theory is in three parts. “Three degrees of Initiation, like the ancients,” he commented. He thinks the exigencies of modern life do not leave enough time for study and meditation.

Einstein’s reference to Initiation shows his familiarity with Oriental religion and philosophy. See Index under “Initiates” and “Initiation”. The following is the equation in which he expresses the basic law of the Universe, according to his new “Field Theory”:

\[ \{ h(\frac{\partial}{\partial k} a - \frac{\partial}{\partial a} k) \} = 0 \]

An Appreciation by a Sinologue.

The following review of this book by Mr. Hardy Jowett, F. R. G. S., in The Leader (Peking) of July 3, 1930, is of unusual interest because it represents the views of one who is equally conversant with the Eastern and Western points of view. Mr. Jowett has lived thirty years in China and speaks and reads the language fluently. He has travelled extensively in that vast country, coming into close contact with people of all tribes and classes, and is a well-known authority whose sympathetic attitude has given him an exceptional insight into Oriental religion and philosophy:
AN ORIENTAL VIEW OF EVOLUTION.

"Interpretation of Evolutionary Scheme as Contained in the Archaic Eastern Records."

"It is difficult to realize the intensity and unreasonableness of the reception of Helena P. Blavatsky's *The Secret Doctrine* (1888) less than 50 years ago. It was a child born out of due time into a world not ready for it. Mr. Basil Crump has adopted certain parts of Madame Blavatsky's work, based on the *Book of Dzyan*, and by a wealth of illustrative matter from the findings of recent science attempts to carry Madame Blavatsky's arguments a step forward.

"The Eastern Archaic Records, translated by Madame Blavatsky, contain an evolutionary scheme, cosmic and human, embodied in a comparatively small number of stanzas.

"The origin of the Stanzas is veiled in antiquity and obscurity, but they were introduced to Madame Blavatsky by certain "Initiates" in whose custody they were. It is claimed that the many esoteric schools composed of Initiates 'have in their joint possession the sum total of sacred and philosophical works in MSS. and type; all the works, in fact, that have ever been written in whatever language or characters, since the art of writing began'. These schools, the seat of which is beyond the Himalayas, have ramifications in China, Japan, Tibet, Syria, and even South America. Madame Blavatsky obtained access to one of the Trans-Himalayan schools, and after a course of initiation and study was allowed to give out some of the material acquired. *The Secret Doctrine* embodies the results of her investigations.

Breakdown of Materialism.

"To the dull arrogant scientific mind of 50 years ago *The Secret Doctrine* was literally beneath notice. In the exclusive scientific 'trades unions' of those days, no theory that could not furnish a record of descent of respectability from some intellectual Debrett was admitted into their circles; *The Secret Doctrine* was 'not received'. Great changes have come over the attitude of scientific research during the last few decades. The vast extension of materialistic scientific enquiry has opened new continents of 'discoveries,' but has revealed a dire poverty in adequate interpretation of the Universe.

"Materialism which was the dominant note of science has broken down entirely. The superior medical student who allowed himself to become an atheist because his scalpel dissecting his first
corpse, failed to reveal the human soul, no longer exists, and no modern scientist would dream of sweeping the heavens with a telescope and, having failed to discover God, declare His non-existence. It is now realized that a footrule and a weighing scale are not enough to account for nature in any one of its various aspects. Philosophy and science are now wedded and each realizes the necessity of close co-operation in their attempts to get behind phenomena. Prejudice—always born of ignorance—has given way to calm consideration; and a priori objection to any theory, no matter how fantastic it may seem to be, is universally held to be unscientific. The Stanzas, which Mr. Crump puts forth and which have emerged from the mysterious East, have a recognised claim to consideration and a right to be judged on their own merits.

"Mr. Crump is a member of the most exclusive trades union in the world—the English Bar. A trained lawyer, he is accustomed to collecting evidence and applying it; moreover he is a keen student of science, a wide reader, and a practical mechanic (He has constructed a motor car out of odds and ends—and, it runs). His logical mind refuses to be jockeyed into hasty generalizations, and in his book he examines the teaching of the Stanzas, throws the light of modern science across them, and comes to the decision that the most recent tendencies of modern research go to establish the validity of their teaching.

"The Stanzas are mysticism purely and simply. Science has been mainly materialistic and objective, but 'the apparently unbridgeable gulf...between Science and Mysticism has grown steadily smaller' and this is being acknowledged by such eminent scientists as Professor Eddington of Cambridge, by the eminent astronomer Sir James H. Jeans, and Dr. Henry Fairfield Osborn, America's leading Palaeontologist, to quote a few names only. It is claimed that all that modern science is now realizing in its mystical outlook on world problems is contained implicitly and explicitly in the Eastern Archaic Records, and Mr. Crump's procedure is to demonstrate by analogy and comparison the truth of this assertion, and that, moreover, the esoteric doctrines of the Orient have formulated a complete and adequate interpretation of the whole course of origin and development, cosmic and human.

The purpose of this review is not to follow Mr. Crump on his journey to and fro between the Stanzas and his illustrative material from Western Science. This interesting task may be left to his readers.
"Our object is to try and remove any prejudices which may exist in regard to the value of the Stanzas. They exist, and no question as to their origin can be regarded as antecedent objection to a full consideration of them. They have a right to speak and be heard. There are, however, special reasons why they should be examined. The neglect, so long existent, of Eastern sources of knowledge is absolutely unjustifiable. Spengler in his *Decline of the West*, has demonstrated with great force how the European conception of History and its neglect of Oriental factors have led to serious distortions in interpretation, and contends with every justification that much of our world history needs to be re-written as it cannot attain proper perspective when so many factors that the East can supply are left out of the view. In matters of philosophical thought and moral insight there is no doubt that the East has important contributions to make to the West. If, e.g., Bishop Butler's famous sermons on Human Nature had been written after a perusal of the section *Kao Tzu* in Mencius, a very much fuller and stronger case could have been made for the supremacy of conscience than Butler has accomplished.

**Contact Between East and West.**

"A recent translation of Motse (reviewed in *The Leader*) shows how much the Chinese can contribute to moral theory; some of Motse's *obiter dicta* are worthy to be inscribed on a panel in the Palace of Justice at the Hague and if other of his utterances were taken to heart by Occidental moderns the Sermon on the Mount would be easier to adopt. It is however in the region of mystical philosophy, almost exactly at these points where modern Western science is finding contact, that the Orient can contribute. The Archaic Records read as modern as many of our recent authors. This is to be expected from the East. There cannot only be no reason to suppose that a thinker encased in mountain recesses in some Trans-Himalayan region cannot attain to clarity in thought, but on the other hand every reason to suppose that he can.

"The reality is in our own consciousness. There are mental aspects deep within our world of physics. We have only regained from Nature what man has put into Nature. Everything is relative to human perception." These words read like an extract from pre-Vedic writers, but they happen to have been written by Sir Arthur Eddington, the distinguished Cambridge Professor. Voiced in the 20th Century they have the accent of 1000's B.C. Madame Blavatsky's *dicta* read no more strangely than the sentence by F. W. H.
Myers in his *Survival*, and students so far apart as Oliver Lodge and Conan Doyle speak in non-dissimilar terms. It may be said that these distinguished savants are returning to the simplicity of a second childhood. It is just as reasonable to suppose that mature age and freedom from distraction have allowed their minds to reach the state of quiet and subsidence so requisite for clear thinking.

As Myers has reminded us and as William James (*Immortality*) seems to agree; may there not be implicit in the Universe a mind, or to express it in Green’s careful language ‘a spiritual principle which is not the Universe’ and which has within itself the key to all Truth and which when tapped by human minds, offshoots of itself, makes explicit that which is implicit. It is timeless but permeates that succession we call time; it is Infinite but capable of relation to finite minds, and is always in contact with some minds at some time and may be with all minds at all times. Mr. Crump’s book at least makes such a suggestion seem feasible.”

**Dr. Osborn’s Latest Estimate of Man’s Antiquity.**

Since this book went to press an important interview with Dr. H. Fairfield Osborn, by H. Gordon Garbedian, has appeared in the New York Times for May 11, 1930, Section 10, which opens as follows: “The prologue and opening acts of the great drama of man’s origin took place many millions of years earlier than science has heretofore believed, way back at a remote period, probably between twenty and thirty million years ago. (This agrees closely with the Oriental estimate of man as he is now, i.e. male and female.—B.C.). Recent evidence indicates that man was already a talking, walking, intelligent, tool-using individual at least a million years ago, perhaps as much as five million, and compels anthropology to share with astronomy, physics and geology entirely new notions of time.”

Referring to Dr. Osborn’s Tertiary Dawn-Man theory, the writer says: “If the human brain 1, 250,000 years ago had already developed sufficiently to compare favourably with some primitive races of to-day, we must consequently put much further back the dim epoch when nature first began to develop a quadrupedal unthinking primate precursor of man into the finest tree of life, upon which were to blossom such glorious flowers as Shakespeare, Newton, Buddha, Lincoln, and Einstein. That momentous event began at least twenty million years ago in Dr. Osborn’s opinion.”
As we have seen in the course of this book, the Oriental doctrine only differs from this estimate as regards the "quadrupedal unthinking primate precursor", for it maintains that man preceded all other mammals in this Round, and was never quadrupedal, the primate precursor of science being the result of an early cross-breed with animal females, before the element of Mind had entered.

*How the Human Hand differs from the Ape's.*

In connection with illustration of the human hand facing p. 146, Dr. Osborn's further remarks are of great interest. He said:

"There is a close connection between the development of the mind and the use of the hands and the progress of invention... Look at your hand. Move the thumb. You will find that you are able to swing it toward or from any other finger. In other words it is opposable. Such a hand with such a thumb is indispensable in holding and using tools. Now it requires but a glance to see that the thumb of an anthropoid ape is radically different. It is so much shorter than a human thumb that it is in reality but a stump... Man's hand, with its shorter fingers and its highly mobile thumb, could have been inherited only from man." It may here be pointed out that, according to the S. D. teaching of the ape being a by-product of early man, the difference in the thumb would be accounted for by the animal heredity on the female side, the hairiness being from the same source.

*Ape Hand.*

*Ape-Man Theory Definitely Abandoned.*

"Recent evidence has so strengthened the case against the ape-men theory of man's origin that we must now definitely and forever banish the myth of ape-men descent," Dr. Osborn declared with deep earnestness. "Man's past history is written in his face, posture, gait and skull, in every tooth in his head and every bone of his hands and feet." Referring to those scientists who cite certain resemblances between ape and man
as proof that the ape was man's ancestor, Dr Osborn insisted that such characteristics are "circumstantial evidence" and are due "either to very remote common inheritance or to the convergence of the ape towards the human type. (The S. D. explanation would equally account for them.—B.C.). The survival of these common traits through heredity for a period of twenty million years should not surprise us, he explained, since we have in other members of the animal kingdom survivals of common traits extending back five hundred million years through stabilized conditions of heredity."

This (if correctly reported) is by far the biggest figure yet given by a Western authority, and according to the table, p.152, would take us back into the period of the ethereal prototypes, and in fact into the previous cycle of evolution on this Earth. According to the Indian estimates the duration of one such cycle or Manvantara is 308, 448, 000 of our years. The estimate serves to show, however, how closely Western science has approached to Oriental ideas of evolutionary duration. Dr. Chapman Andrews is reported to have stated, on his departure for Mongolia on May 26, 1930, that the Pliocene rock they worked on last year "was too old for man." It would appear from this that he does not endorse Dr. Osborn's latest figures, The Pliocene is late Tertiary, just before the Pleistocene or Glacial to which the million year Peking Man is assigned (See p. 152).

**Growth of Mind through the Ages.**

Dr. Osborn's views on man's mind also show his rapid approach to the Oriental teaching which gives the mind its separate and much longer evolution. He is here credited with the following remarkable utterance on this subject, concluding the article: "Of all the incomprehensible things in the Universe, man stands in the front rank, and of all the incomprehensible things in man the supreme difficulty centres in the human brain, intelligence, memory, aspirations, powers of discovery, research and the conquest of obstacles. Man has a progressive mind. He is the only animal on this planet so endowed. Man's mind has grown progressively through the ages. This is a fact holding a glowing future for the human race, and it is not improbable that the average men and women of to-morrow may compare favourably in intelligence with the finest products of Nature during the past."

Professors Compton and Heisenberg, of Leipzig, have formulated a new theory of Evolution which is in close agreement with the fundamentals of the Oriental doctrine. Interviewed by a representative of the New York Times, Professor Compton said that he believed he had found evidence of "a directive intelligence" or purpose, back of everything, with the creation of intelligent minds as its reasonable goal. See ante p.30 concerning the "septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Energy." Other notable statements by Professor Compton are the following, with the references to this book in parentheses:

"Biologically speaking, Life, whether it be an apple-seed or the germ cell of man, is essentially continuous and eternal" (74, 80).

"If there is freedom of choice, which may be considered as an experimental fact, it follows that thoughts are not the result of molecular reactions obeying fixed physical laws. There must at least be some thinking possible quite independently of any corresponding cerebral process" (31, 14).

"A survey of the physical universe indicates that mankind is very possibly nature's best achievement in the direction of an intelligent evolution. We find strong reasons for believing that, in spite of his physical insignificance, man, as an intelligent person, may be of extraordinary importance in the cosmic scheme" (97, 100 et seq.).

"The old-fashioned evolutionary attitude, was that the world as we know it developed as a result of chance. The new physics admits the possibility of mind acting on matter, and suggests that the thoughts of men are perhaps the most important things in the world. This conception throws new light on the evolutionary process and gives meaning to human life" (101).

Einstein on Space and Reality.

In an address before the recent World Conference at Berlin, Professor Einstein concluded with the following remarkable statement: "Space received scientific reality at Newton's hand. Gradually it prevailed and swallowed up ether and light. Now it is about to swallow up gravitational and electro-magnetic fields, as well as the elementary particles of matter. Space revealed by matter is eating up matter, and so it will be left as the sole theoretical representative of reality." Compare this with the definition of Space, ante p. 1.

At the same Conference, Sir Arthur Eddington (recently knighted), spoke of the possibility of unlocking the immense amount of energy in the sub-atomic storehouse, so that "a teacup full of water would equal a modern power station." For the awful dangers of such forces, see pp. 168-9; also the section on the Atom under Stanza V, p. 41.
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Basil Woodward Crump is the only son of the late F.O. Crump, Q.C., whom he succeeded as Editor of the “Law Times” in 1900, becoming also a Departmental Editor of “The Field” and “The Queen” under the same management. Educated at Jesus College, Cambridge, he was called to the Bar at the Middle Temple, working in the Admiralty Division of the Law Courts, and making extensive lecture tours in Europe and America. Resigning his editorial work through ill-health in 1911, he has since been associated with Mrs. A. Leighton Cleather and her son G. Gordon Cleather (a Chinese and Tibetan scholar) in Oriental study and research in India, China and Japan. To them he is much indebted for valuable help in the present work, Mrs. Cleather being one of the few surviving personal pupils of the late H. P. Blavatsky from 1887 until her death in 1891. She has collaborated with him in “Buddhism the Science of Life”, four volumes on “Wagner’s Music Dramas”, and other works.

Dr. Henry Fairfield Osborn recently startled the world by declaring that the Darwinian Ape-Man theory is “out-worn”, and offering the Tertiary Dawn-Man in its place. He added that, to his mind, “the human brain is the most marvellous and mysterious object in the whole Universe, and no geologic period seems too long to allow for its natural evolution.” Much light is thrown on both these statements in the Oriental teaching on Cosmic and Human Evolution outlined in this book. It affirms that the Anthropoid Ape is a degenerate offshoot of Man; for Man appeared on Earth before (not after) all other mammals, from which he is widely distinguished by the possession of reason and self-consciousness. Man is shown to be the highly complex product of Three Streams of Evolution — Spiritual, Mental, and Physical; the Mind forming the link between the Spiritual and the Physical.

Mrs. Alice Leighton Cleather passed away suddenly and peacefully at Darjeeling, India, on May 4th, at 10 a.m., aged 84. She was the widow of Colonel Gordon Cleather, Cameron Highlanders, a Crimean and Indian veteran, who died in 1919. Mrs. Cleather was the only surviving active member of H. P. Blavatsky’s Inner Group formed in 1889, and one of the first chosen for the Esoteric School formed in 1888.