

*Supplement to the
“Rise and Demise of Atlantis”*



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Esoteric Geochronology

¹ Frontispiece by Muhammad Fatchurofi.

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ANNOTATIONS, GEOCHRONOLOGY, GLOSSARY

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Annotations to the “Rise and Demise of Atlantis”¹

Angkor-Wat was built by the same hands that planned the pyramids of Egypt.

For an extensive description of Angkor-Wat see *Isis Unveiled*, I, pp. 561-67.

Nagkon-Wat (*Siam*). Imposing ruins in the province of Siamrap (Eastern Siam), if ruins they may be called. An abandoned edifice of most gigantic dimensions, which, together with the great temple of Angkorthām, are the best preserved relics of the past in all Asia. After the Pyramids this is the most occult edifice in the whole world. Of an oblong form, it is 796 feet in length and 588 in width, entirely built of stone, the roof included, but *without cement* like the pyramids of Ghizeh, the stones fitting so closely that the joints are even now hardly discernible. It has a central pagoda 250 feet in height from the first floor, and four smaller pagodas at the four corners, about 175 feet each. In the words of a traveller,²

. . . in style and beauty of architecture, solidity of construction, and magnificent and elaborate carving and sculpture, the great Nagkon-Wat has no superior, certainly no rival, standing at the present day.³

Thus is it that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation, and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, though practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

In order to institute a better comparison between the specimens of prehistoric architecture to be found at the most opposite points of the globe, we have but to point to the grandiose Hindu ruins of Ellora in the Deccan, the Mexican Chichén-Itzá, in Yucatán, and the still grander ruins of Copán, in Honduras. They present such features

¹ Our Third Major Work, C.A. Bartzokas (Comp. & Ed.). *Rise and Demise of Atlantis: Occult features of the Fourth Race of Humanity and its fall into matter*. Gwernymynydd: Philaletheians UK, 3rd electronic edition v. 06-65-2019. ISBN 0955040051, 9780955040054 [Click here to download](#). — ED. PHIL.

² *The Land of the White Elephant*, Frank Vincent, p. 209

³ *Theosophical Glossary*: Nagkon-Wat; [See *Isis Unveiled*, I pp. 561-66.]

of resemblance that it seems impossible to escape the conviction that they were built by peoples moved by the same religious ideas, and that had reached an equal level of highest civilization in arts and sciences.¹

. . . Vincent² quotes a writer who remarks that [the Nagkon-Wat] ruins “are as imposing as the ruins of Thebes, or Memphis, but more mysterious.” Mouhot³ thinks they were erected “by some ancient Michaelangelo,” and adds that Nagkon-Wat “is grander than anything left to us by Greece or Rome” . . . the pictures on the walls may be proved to belong to those archaic ages when Poseidon and the Kabeiroi were worshipped throughout the continent.

For our part, we may add, that there are on the walls several repetitions of Dagon, the man-fish of the Babylonians, and of the Kabeirian gods of Samothrace. This may have escaped the notice of the few archæologists who examined the place; but upon stricter inspection they will be found there, as well as the reputed father of the Kabeiroi — Vulcan, with his bolts and [566] implements, having near him a king with a sceptre in his hand, which is the counterpart of that of Chæronæa, or the “sceptre of Agamemnon,” so-called, said to have been presented to him by the lame god of Lemnos. In another place we find Vulcan, recognizable by his hammer and pincers, but under the shape of a monkey, as usually represented by the Egyptians.

Now, if Nagkon-Wat is essentially a Buddhist temple, how comes it to have on its walls *basso-relievos* of completely an Assyrian character; and Kabeirian gods which, though universally worshipped as the most ancient of the Asiatic mystery-gods, had already been abandoned 200 years BCE, and the Samothracian mysteries themselves completely altered? Whence the popular tradition concerning the Prince of Roma among the Cambodians, a personage mentioned by all the native historians, who attribute to him the foundation of the temple? Is it not barely possible that even the *Rāmāyana* itself, the famous epic poem, is but the original of Homer’s *Iliad*, as it was suggested some years ago? The beautiful Paris, carrying off Helen, looks very much like Rāvana, king of the giants, eloping with Sītā, Rāma’s wife? The Trojan war is a counterpart of the *Rāmāyana* war; moreover, Herodotus assures us that the Trojan heroes and gods date in Greece only from the days of the *Iliad*. In such a case even Hanuman, the monkey-god, would be but Vulcan in disguise; the more so that the Cambodian tradition makes the founder of Angkor come from *Roma*, which they place at the Western end of the world, and that the Hindu Rāma also apportions the West to the descendants of Hanuman.⁴

¹ *Isis Unveiled*, I p. 561

² [*op. cit.*, Frank Vincent, Jr., *The Land of the White Elephant*]

³ [*Voyages dans les royaumes de Siam, de Laos, de Cambodge, etc.*, 1864]

⁴ *Isis Unveiled*, I pp. 565-66

Arguments about Ogygia or Poseidonis (Shankha-dvipa) and the White Island (Shveta-dvipa).

But another calculation and proof may be adduced of the great antiquity of these Hindu Āryans who knew of (because they had once dwelt in it) and described the last surviving island of Atlantis — or rather of that remnant of the Eastern portion of that continent which had perished soon after the upheaval of the two Americas¹ — the two Varshas of Pushkara. This may be demonstrated, moreover, on an astronomical calculation by an adept who criticises Wilford. For recalling what the Orientalist had brought forward concerning the Mount Asburj “at the foot of which the sun sets,” where was the war between the Devatās and the Daityas,² he says:

. . . we [will] consider the latitude and longitude of the lost island, and of the remaining Mount *Az-burj*. It was on the seventh stage of the world, i.e., in the *seventh* CLIMATE OR MEASURE OF HEAT, which is between the latitude of 24 degrees and latitude 28 degrees north, and this White Island, which we called, also, Adbhitanaya, or daughter of the ocean, is frequently described as lying in the west; and the sun is represented as *setting at the foot of Mount Az-burj* [Atlas, Teneriffe or Nila, no matter the name] to fight (scorch with his vertical beams) the white Devil of the White Island.³

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

It was just remarked that since, in the Purānic accounts, the island is *still existing*, then those accounts must be older than the 11,000 years elapsed since Śankha-dvīpa, or the Poseidonis of Atlantis, disappeared. Is it not barely possible that Hindus should have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if one assumes, according to the said adept, that at

. . . the time when the summer tropical colure passed through the *Pleiades*, then would *Cor Leonis*⁴ be upon the equator; and when *Leo* was vertical at the

¹ America, the “new” world, is thus, thought not *much*, older — still it *is* older — than Europe, the “old” world.

² If Div or Div-Sefid’s (the Tāradaitya’s) abode was on the *seventh* stage, it is because he came from Pushkara, the *Pātāla* (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter finally sank. The word *Pātāla* meaning both the antipodal countries and infernal regions, thus became synonymous in ideas and attributes as well as in name.

³ [S.A. Mackey, *Mythological Astronomy, etc.*, p. 69]

⁴ [Regulus]

island of Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis* at noon.¹

This explains, perhaps, why the Singhalese, the heirs of the Rākshasas and Giants of Lankā, and the direct descendants of *Sinha*, or *Leo*, became connected with Śankha-dvīpa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's *Sphinxiad*, this must have occurred about 23,000 years ago, *astronomically*; at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently *Taurus* must have passed over "Atlantis" or "Śankha-dvīpa." And that it was so is clearly demonstrated. Says the *Commentaries*:

The sacred bull Nandi was brought from Bhārata to Śankha to meet Rishabha [Taurus] every Kalpa. But when those of the White Island [who descended originally from Śveta-dvīpa],² who had mixed with the Daityas [giants] of the land of iniquity, had become black with Sin, then Nandi remained for ever in the "White Island" [or Śveta-dvīpa]. Those of the Fourth World [race] lost AUM.

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

The "fire-vomiting Monster" survived alone out of the ruins of the unfortunate island.³

White Island, the Imperishable Sacred Land.

This "Sacred Land" — of which more later on — is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Śishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the *Commentaries*, that the "polestar has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH."⁴

All the Avatāras of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dvīpas and can be destroyed by neither fire nor water, for — it is the "eternal land."⁵

¹ [*op. cit.*, p. 70]

² Neither Atlantis, nor yet Śankha-dvīpa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of people" it only means the denizens of the "White Island," or Sidhapura, or Śveta-dvīpa, who descended to the Atlantis of the Third and Fourth races, to "inform the latter; and who, having incarnated, became black with sin" — a figure of speech. All the Avatāras of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dvīpas and can be destroyed by neither fire nor water, for — it is the "eternal land."

³ *Secret Doctrine*, II pp. 406-8

⁴ *ibid.*, II p. 6

⁵ *ibid.*, II p. 408 *fn.*

The [Sacred] “Island,” according to belief, exists to the present hour; now, as an *oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi — whose sands “no foot hath crossed in the memory of man.”¹

White Island related terms.

- Adbhitanaya, Daughter of the Ocean.
- Airyana Vaējah of the *Vendidad*.
- Arghya Varsha, Land of Libation and Æschylus’ “kingly race in Argos,” from where the Kalki-Avatāra is expected.
- Brahmapura, Holy City, on Mt. Kailāsa or Mt. Meru.
- Ruta Island of Hindu mythology.
- Shambhala,² Buddhism’s Sacred Island, a mysterious locality on account of its future associations.
- Shveta-dvīpa, abode of the Blessed and of the First Root-Race.
- Siddhapura, City of the Blessed.³



¹ *Secret Doctrine*, II p. 220

² “. . . once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes.” *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV, p. 26

³ Cf. Hiranypura, Golden City, abode of the Sun.

Atlanteans were mostly Black Africans.

Skulls exhumed on the banks of the Danube and Rhine bear *a striking similarity to those of the Caribs and Old Peruvians* (Littré). Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces*. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.¹

. . . it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. “All those bones,” writes Frédéric de Rougemont — who, though believing too piously in Noah’s ark and the Bible, is none the less a scientific witness — “all those skeletons found in the Departments of the Gard, in Austria, Liège, *etc., etc.* . . . those skulls which remind all of the negro type . . . and which by reason of that type might be mistaken for animals, have all belonged to men of *very high stature.*”² . . . The same is repeated by Lartet, an authority, who attributes a *tall stature* to those who were submerged in the deluge (not necessarily “Noah’s”) and a smaller stature to the races which lived subsequently.³

But the main difficulty for the archæologists does not consist in the idols ascribed to Buddhists, but in the physiognomies, the *type* of all these *Ankâi-Tankâi Buddhas*. All, from the tiniest to the largest, are Negroes, with flat noses, thick lips, facial angles of forty-five degrees, and curly hair! There is not the slightest likeness in these pure negroid faces to any of the Siamese or Tibetan Buddhas, which have Mongolian features with wide jaws and wide noses, and smooth, perfectly *straight* hair. This unexpected African type, not found anywhere else in India, upsets the antiquarians completely. No wonder the archæologists avoid mentioning these remarkable caves; after the caves of Nāsik, those of *Ankâi-Tankâi* are a veritable Thermopylai for modern antiquarians.⁴

As Lefèvre remarks, “the time is drawing near when there will remain nothing but three great human types” (before the Sixth Root-Race dawns), the white (Āryan, Fifth Root-Race), the yellow, and the African negro — with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, *etc., etc.* — all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, *etc.*, will understand the “why.” The tide-wave of incarnating EGOS has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to Race extinction are given in de Quatrefages.⁵ No solution, except on the occult lines, is able to account for these.⁶

¹ *Secret Doctrine*, II p. 790

² [*Fragments d’une histoire de la terre, etc.*, p. 154]

³ *ibid.*, II p. 278

⁴ *Caves & Jungles of Hindostan*, p. 142

⁵ *The Human Species*, pp. 428 et seq.

⁶ *Secret Doctrine*, II p. 780

Atlantis perished between 850 and 700 millennia ago.

The Secret Doctrine may restore the figures to their true meaning. “First of all,” we read in *Critias*, “one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side.”¹

In *Timæus* Plato says the same.² The Secret Doctrine declaring that most of the later islander-Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Āryans were 200,000 years old when the first great “island” or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week “seven days,” and [speaking of] “a week of years” when each of its days represents 360 solar years, and the whole “week” is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, *etc., etc.*, and their Sabbath lasted indifferently 24 hours or 24,000 years — in their secret calculations of the Sōds. We of the present times call an age *a century*. They of Plato’s day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time — i.e., from the first appearance of the Āryan race, when the Pliocene portions of the once great Atlantis began gradually sinking³ and other continents to appear on the surface, down to the final disappearance of Plato’s small island of Atlantis, the Āryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali-Yuga, and was the Mahābhāratan war so famous in Indian History. Such blending of the events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.⁴

¹ *Critias*, 108e; [also, *Timæus*, 23e]

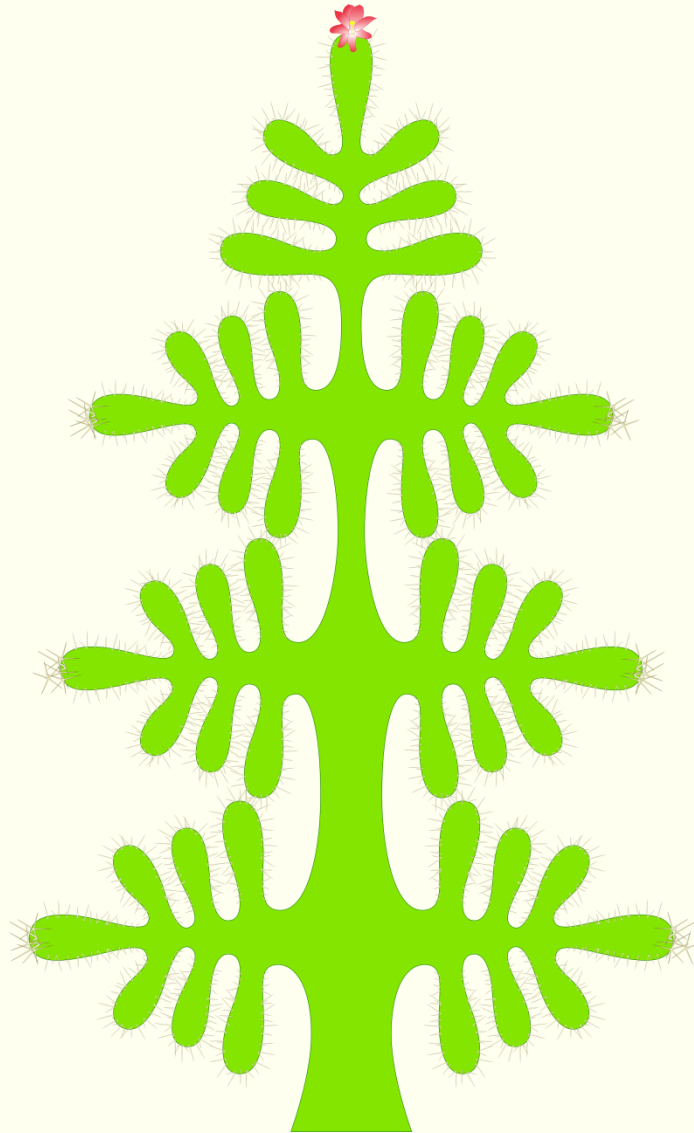
² *Timæus*, 23e

³ The *main* continent perished in the Miocene times, as already stated.

⁴ *Secret Doctrine*, II pp. 294-95

Duration of a Root-Race and its subdivisions.¹

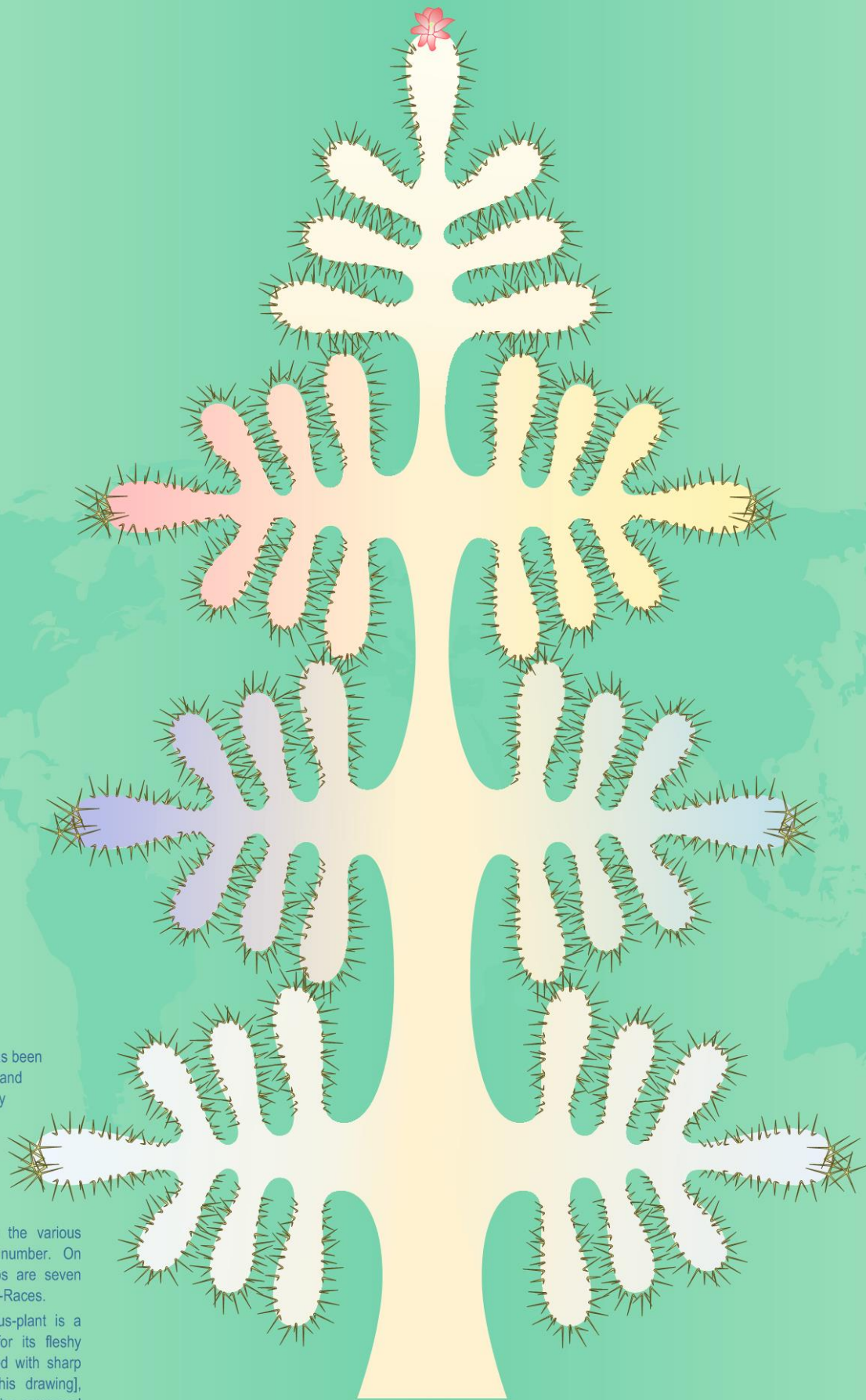
	Approximative years
Root race	8,640,000 (two mahā-yugas)
Sub race	1,250,000
Family race	180,000
National race	25,920 (one precessional cycle)
Tribal race	3600
Tribal generation	500
Individual life	72



2

¹ After D. Pratt, *Root-Race Chronology*

² Humanity's Fifth Root-Race, after *The Secret Doctrine*, Vol. II, pp. 434-35. There now follow three drawings from our Planetary Rounds and Globes Series. — ED. PHIL.



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

The main stem of a tree may be compared to the Root-Race.

Its larger limbs to the various Sub-Races; 7 in number. On each of these limbs are seven Branches, or Family-Races.

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines [1,449 in this drawing], each of which may be compared to a nation or tribe of human beings. (Cf. SD II, 434-35)

The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes. (SD II, 198 fn)

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HUMANITY'S FIFTH ROOT-RACE

After *The Secret Doctrine II*, pp. 434-35

Illustration of the Human Race and its branches on Planet Earth, Tree of Life and Knowledge Eternal. The duration of each Root-Race is shown in Diagram 3.

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In Bhaumika Manvantara every Root-Race is separated by a catastrophe, a cataclysm (Cf BCW V 163) — a kind of minor pralaya. Ever-recurring cataclysms by fire and water close the cycle of every Root-Race. (Cf SD II 307 fn & 309)

When a globe of a planetary chain goes into "obscuration" [or dormancy, so that Humanity can rest between two planets] every quality, including heat, retires from it and it remains in statu quo, like the "sleeping Beauty," until Fohat, the "Prince Charmant," awakens it with a kiss. (Cf BCW X 393)

Mankind, from the First down to the last, or Seventh Race, is composed of one and the same company of actors, who have descended from higher spheres to perform their artistic tour on this our planet, Earth. Starting as pure spirits on our downward journey around the world (verily!) with the knowledge of truth — now feebly echoed in the Occult Doctrines — inherent in us, cyclic law brings us down to the reversed apex of matter, which is lost down here on earth and the bottom of which we have already struck; and then, the same law of spiritual gravity will make us slowly as-cend to still higher, still purer spheres than those we started from. (BCW XIV 303)

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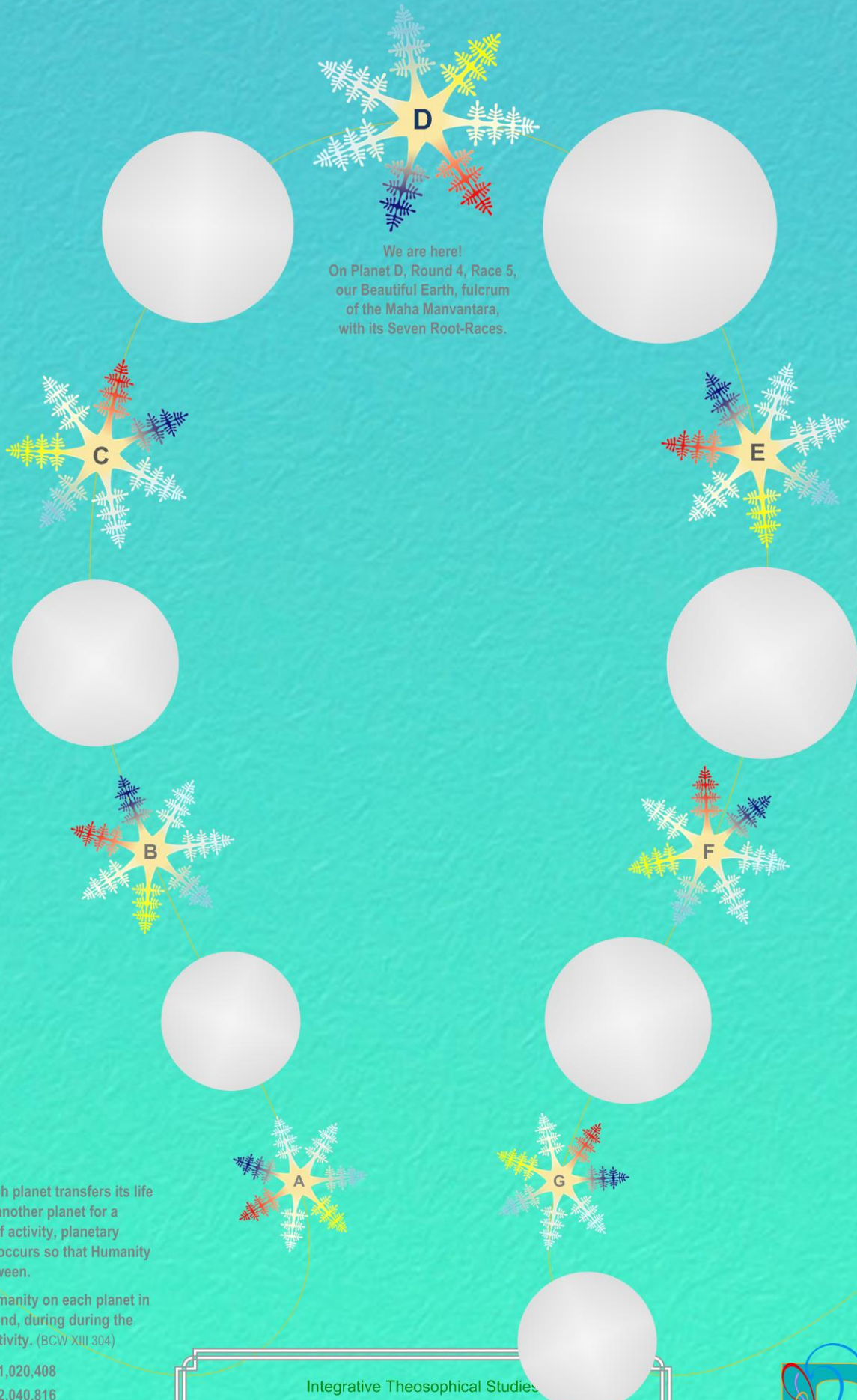
BHAUMIKA OR EARTHLY MANVANTARA

Human Period of Activity on Planet Earth (Globe D) in this, our Fourth Round, inaugurated by Manu Vaivasvata. It consists of seven distinct Root-Races which are outside purely anthropological division.

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Root-Race duration in this Round, here on Earth. (BCW XIII 304)

Race 1	1,574,344
Race 2	3,148,688
Race 3	4,723,032
Race 4	6,297,376
Race 5	7,871,720
Race 6	9,446,064
Race 7	11,020,408
Total	44,081,632



We are here!
 On Planet D, Round 4, Race 5,
 our Beautiful Earth, fulcrum
 of the Maha Manvantara,
 with its Seven Root-Races.

As soon as each planet transfers its life and energy to another planet for a further round of activity, planetary "obscuration" occurs so that Humanity can rest in between.

Duration of Humanity on each planet in our Fourth Round, during during the period of its activity. (BCW XIII 304)

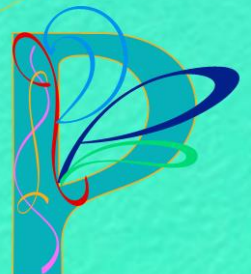
Planet A	11,020,408
Planet B	22,040,816
Planet C	33,061,224
Planet D	44,081,632
Planet E	55,102,040
Planet F	66,122,448
Planet G	77,142,856
Total	308,571,414

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OUR FOURTH PLANETARY ROUND

Our current Fourth Planetary Round or Ring (1 of 7),
 passing through 7 Planets and informing 49 Root-Races.

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Lemuro-Atlanteans degraded to today's indigenous Australians.

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of G. Gerland is strongly suggestive. Commenting upon the religion and mythology of the tribes, he writes, “The statement that the Australian civilization [?] indicates a *higher grade*, is nowhere more clearly proved than here, where *everything resounds like the expiring voices of a previous and richer age*. The idea that the Australians have no religion or mythology is thoroughly false. But this religion is certainly *quite deteriorated*.”¹ As to his other statement, namely, that the Australians are a “division of the Malays”² Hæckel is in error, if he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock, resulting from the intermarriages of the low Atlantean sub-races with the Seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect *Lemuro-Atlantean* descent. It is a most suggestive fact — to those concrete thinkers who demand a *physical* proof of Karma — that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking [780] place all over the globe, among those races, whose “time is up” — among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, *etc., etc.*, have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. “Nothing,” says even the materialist Lefèvre, “can save *those that have run their course*. . . . It would be necessary to extend their *destined cycle*. . . . *The peoples that have been most spared* . . . *Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion*.”³

¹ [Cited in Schmidt's *Doctrine of Descent of Darwinism*, pp. 300-1]

² [Vide his ethnological theories in *The Pedigree of Man*.]

³ *Secret Doctrine*, II pp. 779-80 & quoting A. Lefèvre, *La Philosophie* (1879), p. 497

Pantheon's Septiform Personations.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations

- 1 of the *noumena* of the intelligent Powers of nature;
- 2 of Cosmic Forces;
- 3 of celestial bodies;
- 4 of gods or Dhyāni-Chohans;
- 5 of psychic and spiritual powers;
- 6 of divine kings on earth (or the incarnations of the gods); and
- 7 of terrestrial heroes or men.

The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Ouranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune¹ and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth Race. Poseidonis, or the (last) island of Atlantis “the third step of Idaspati” (or Vishnu) in the mystic language of the secret books — lasted till about 12,000 years ago.² The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where “the gods were born” — i.e., “incarnated.” But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Diodorus speaks of Ouranos as the first king of Atlantis, confusing, either consciously or otherwise, the continents;³ but, as shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Ouranos, because he is one of the seven Dhyāni-Chohans of that second period or Race. Thus also in the second Manvantara [766] (that of Svārochisha), among the seven sons of the Manu, the presiding gods or Rishis of that race, we find *Jyotis*,⁴ the teacher of astronomy (Jyotisha), one of the names of Brahmā. And thus also the Chinese revere *T'ien* (or the sky, Ouranos), and name him as their first teacher of astronomy. Ouranos gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when “creation *by will* was superseded by physical procreation,” they needed Ouranos no more.⁵

¹ Neptune or Poseidon is the Hindu Idaspati, identical with Nārāyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon *in three* steps. Idaspati means also “the master of the waters.”

² Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent “solar years” is groundless. Bailly knew nothing of geology and its calculations; otherwise he would have spoken differently.

³ *Bibliotheca*, III, 56

⁴ See *Matsya-Purāna*, which places him among the seven Prajāpatīs of the period.

⁵ *Secret Doctrine*, II pp. 765-66

Secret records of the thirty-five Buddhas of Confession.

Additional fragments from a Commentary on the verses of Stanza XII.

The MS. from which these additional explanations are taken belongs to the group called *Ltung-bshags sangs-rgyas smon-lam*, or the “Records of the Thirty-five Buddhas of Confession,” as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion “Buddhas,” may just as well be called Rishis, or Avatāras, *etc.*, as they are “Buddhas who have preceded Śākyamuni” only for the Northern followers of the ethics preached by Gautama. These great Mahātmas, or Buddhas, are a universal and common property: they are *historical* sages — at any rate, for all the Occultists who believe in such a hierarchy of Sages, the existence of which has been proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another,¹ mostly imaginary personages, who are really the personifications of the powers of the first-named.² These “baskets” of the oldest writings on “palm leaves” are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular “Buddha-Lha” belonged. The one special MS. from which the fragments which follow are extracted, and then rendered into a more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest day of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean race. The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that even Odin, or the god Woden, the highest god in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the continent to which he and his race belonged, is also one of the earliest. So early, in truth, that in the days when tropical nature was to be found, where now lie eternal unthawing snows, one could cross almost by dry land from Norway *via* Iceland and Greenland, to the lands that at present surround Hudson [424] Bay.³ Just, as in the palmy days of the Atlantean giants, the sons of the “giants from the East,” a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission “within

¹ Gautama Buddha, named Śākya Thub-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the *divine dynasties* which instructed mankind.

² Of these “Buddhas,” or the “Enlightened,” the far distant predecessors of Gautama the Buddha, and who represent, we are taught, once living men, great adepts and Saints, in whom the “Sons of Wisdom” had incarnated, and who were, therefore, so to speak, minor Avatāras of the Celestial Beings — eleven only belong to the Atlantean race, and 24 to the Fifth race, from its beginnings. They are identical with the Tirtamkaras of the Jains.

³ This may account for the similarity of the artificial mounds in the U.S. of America, and the tumuli in Norway. It is this identity that led some American archaeologists to suggest that Norwegian mariners had *discovered* America some one thousand years ago. (*Vide* Holmboe’s *Traces de Bouddhisme en Norvège*, p. 23) There is no doubt that America is that “far distant land into which pious men and heavy storms had transferred the sacred doctrine,” as a Chinese writer suggested by his description to Neumann. [Lassen, *Indische Alterhumskunde*, IV, p. 749] But neither Professor Holmboe, of Stockholm, nor the American archaeologists, have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have rediscovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with that other fact that the *Secret Doctrine* of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called *New World* ages and ages before the “Sacred Doctrine” of Buddhism.

the book volume of the brain,” and through countless æons, with more truth and accuracy than inside any written document or record. “That which is part of our souls is eternal,” says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though “the book and volume” of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind’s eye.

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

This is what is written in one passage:

THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK (*races*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM? [425]

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

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

They “of the yellow hue” are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. But this “separation” did not take place either in the localities assigned for it by modern science, nor in the way the Āryans are shown to have divided and separated by Mr. Max Müller and other *Āryanists*. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the post-Atlantean day, had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types. The same is shown in Afri-

ca; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. If tomorrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy. [426]

. . . Thus, while the Āryans are the descendants of the *yellow* Adams, the gigantic and highly civilized Atlanto-Āryan race, the Semites — and the Jews along with them — are those of the red Adam; . . .

It is from the Fourth Race that the early Āryans got their knowledge of “the bundle of wonderful things,” the *Sabhā* and *Mayasabhā*, mentioned in the *Mahābhārata*, the gift of Mayāsura to the Pāndavas. It is from them that they learnt aeronautics, *Vimāna Vidyā* (the “knowledge of flying in air-vehicles”), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Āryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy.

Several times the writer has put to herself the question: “Is the story of *Exodus* — in its details at least — as narrated in the Old Testament, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans?” For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? The anger of “God” at the obduracy of Pharaoh, his command to the “chosen” ones, to spoil the Egyptians, before departing, of their “jewels of silver and jewels of gold”;¹ and finally the Egyptians and their Pharaoh drowned in the Red Sea.² For here is a fragment of the earlier story from the *Commentary*: [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 [Vimānas] to all his brother-chiefs [chiefs of other nations and tribes] with pious men within, saying:

Prepare. Arise ye men of the good law, and cross the land while [yet] dry.

The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face [the Sorcerers] live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires [the Gnomes and fire Elementals] are preparing their magic Āgneyātra [fire-weapons worked by magic]. But the Lords of the Dark Eye [“Evil Eye”] are stronger than they

¹ *Exodus* xi, 1, 2

² *ibid.*, xiv

[the Elementals] *and they are the slaves of the mighty ones. They are versed in Ashtar [Vidyā, the highest magical knowledge].¹ Come and use yours [i.e., your magic powers, in order to counteract those of the Sorcerers]. Let every lord of the Dazzling Face [an adept of the White Magic] cause the Vimāna of every lord of the Dark Face to come into his hands [or possession], lest any [of the Sorcerers] should by its means escape from the waters, avoid the rod of the Four [Karmic deities] and save his wicked [followers, or people].*

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

And may every yellow face offer of his life-water [blood] to the speaking animal of a black face, lest he awaken his master.²

The hour has struck, the black night is ready, etc., etc. [428] . . .

Still, in another passage, it is said:

. . . Stars [meteors] showered on the lands of the black Faces; but they slept.

The speaking beasts [the magic watchers] kept quiet.

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

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

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

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

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

¹ Wrote the late Brahmāchari Bāwā, a Yogi of great renown and holiness: “Extensive works on *Ashtar-Vidyā* and such other sciences were at different times compiled in the languages of the times from the Sanskrit originals. But they, together with the Sanskrit originals, were lost at the time of the partial deluge of our country.” (*The Theosophist*, Vol. I, June 1880, “Some Things the Āryans Knew.”) For *Āgneyāstra*, see Wilson’s *Select Specimens of the Theatre of the Hindus*, I, p. 297. [Also, *The Dream of Rawan*, 1895, pp. 120-37]

² Some wonderful, artificially-made beast, similar in some way to Frankenstein’s creation, which spoke and warned his master of every approaching danger. The master was a “black magician,” the mechanical animal was informed by a *jinni*, an Elemental, according to the accounts. The blood of a pure man alone could destroy him, *Vide* Part II, Section xxv, “Seven in Astronomy, Science, and Magic.”

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

This sounds a good deal like the original material upon which the similar story in *Exodus* was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh’s daughter, is now shown to have been adapted from the Chaldean narrative about Sargon. And if so, the Assyrian tile in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of their jewels, the death of Pharaoh and his army, and so on? The gigantic magicians of Ruta and Daitya, the “lords of the Dark Face,” may have become in the later narrative the Egyptian Magi, and the yellow-faced nations of [429] the Fifth Race, the virtuous sons of Jacob, the “chosen people.” . . . One more statement has to be made: There have been several Divine Dynasties — a series for every Root Race beginning with the Third, each series according and adapted to its Humanity. The last Seven Dynasties referred to in the Egyptian and Chaldean records belong to the Fifth Race, which, though generally called Āryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. . . .



After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould:

The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing compared to the civilizations that began with the Third Race.¹

— after its separation. [430]

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization; during which period all recollection of these traditions was lost. As said in *Isis Unveiled*:

Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids

¹ [The Mahatma Letters to A.P. Sinnett, p. 152; 3rd ed., p. 149]

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THE 35 BUDDHAS OF CONFESSION

of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal of Central America? Do not the relics we treasure in our museums — last mementos of the long ‘lost arts’ — speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist, have revived, nor will — at least, in the present century.¹



¹ *Secret Doctrine*, II pp. 423-30 & quoting *Isis Unveiled*, I pp. 239-40

Seven keys to the evolution of consciousness.

The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the [335] secret annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints —

- 1 The Realistic plane of thought;
- 2 The Idealistic;
- 3 The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later, though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammatical* — the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the *Vedas*, the *Book of the Dead*, or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say — i.e., in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship — shall penetrate into the arcana behind the veil? One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, *etc.*, *etc.* — all the head-figures of the world-deluges, universal and partial, astronomical or geological — all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such deluges are based on events that took place in nature, and stand as *historical* records, therefore, whether they were sidereal, geological, or even simply allegorical, of a moral event on other and higher planes of being.¹

¹ *Secret Doctrine*, II pp. 334-35

Subterranean rock-cut temples and secret passages.

There was no communication [of the hierophants] with the fair island by sea, but subterranean passages known only to the chiefs, communicated with it in all directions. Tradition points to many of the majestic ruins of India, Ellora, Elephanta, and the caverns of Ajanta (Chandor range), which belonged once to those [Sacerdotal] colleges, and with which were connected such subterranean ways. Who can tell but the lost Atlantis — which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language — did not exist yet in those days? The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?¹ If the hypothesis now so much doubted, and positively denied by some learned authors who regard it as a joke of Plato's, is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether fable. And they may then perceive that Plato's guarded hints and the fact of his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world and by cleverly combining truth and fiction, to disconnect himself from a story which the obligations imposed at initiation forbade him to divulge.²

Tradition asserts, and archæology accepts the truth of the legend that there is more than one city now flourishing in India, which is built on several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them; Allāhābād another — examples of this being found even in Europe; *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Kārli, and Ajanta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archæology. But it is a fact, known to the Initiated Brahmans of India and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn *their* caves and corridors.³



¹ It is a strange coincidence that when first discovered, America was found to bear among some native tribes the name of *Atlanta*.

² *Isis Unveiled*, I pp. 590-91

³ *Secret Doctrine*, II pp. 220-21

The great riddle of Atlantis unriddled.

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists — the reality of Atlantis. Lemuria [780] is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that:

① The Miocene flora of Europe have their most numerous and striking analogues in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, *etc., etc., etc.*, which correspond with European Tertiary flora term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed “explanation” to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear EAST of the Rocky Mountains*. This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

② Skulls exhumed on the banks of the Danube and Rhine bear *a striking similarity to those of the Caribs and Old Peruvians*.¹ Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces*. How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

③ According to Farrar, the “*isolated language*” of the Basques has no affinities with the other languages of Europe,² but with “*the aboriginal languages of the vast opposite continent (America) and those alone*.”³ Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The “mysterious” affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

④ *Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior*. Berthollet was induced [791] by such evidence to postulate the unity of race of the early men of Canary Islands and America.⁴

¹ [Littré]

² For further facts as to the isolation of the Basques in Europe and their ethnological relations *cf.* Joly, *Man before Metals*, p. 316. B. Davis is disposed to concede, from an examination of the skulls of the *Guanches of the Canary Islands and modern Basques*, that both belong to a race proper to *those ancient islands, of which the Canaries are the remains!!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the *Guanches* to one type — a proposition which involves a certain corollary which both these writers may not care to father.

³ F.W. Farrar, *Families of Speech*, London, 1870

⁴ *Cf.* Samuel G.W. Benjamin, *The Atlantic Islands* (1878), p. 130

The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palæolithic men.

⑤ Any experienced mariner has but to navigate the fathomless ocean along the *Canary Islands* to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Such frequent questions led finally to the expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some geologists maintained that the volcanic islands had been raised right from the bottom of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups, including Madeira, the Azores, and Cape de Verdes islands — the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of science supported their hypothesis by a mass of evidence in its favour, drawn from ancient “myths.” Hoary “superstitions,” such as the fairylike Atlantis of Plato, the *Garden of Hesperides*, Atlas supporting the world on his shoulders, all of them mythoi connected with the peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species — showing either a previous connection between America and the remaining groups of the islands — (the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long) — found more serious consideration. But it is only quite lately, and after Donnelly’s book had been published several years, that the theory has greater chances than ever of becoming an accepted fact. *Fossils found on the Eastern Coast of South America have now been proved to belong to the Jurassic formations, and are nearly identical with the Jurassic fossils of Western Europe and Northern Africa. The geological structure of both coasts is also almost identical;* the resemblance between the smaller marine animals dwelling in the more shallow waters of South America, the Western African, and the South European coasts, is also very great. All such facts are bound to bring naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canary Islands and North Africa, and from Newfoundland nearly to the coast of France.

⑥ The great resemblance between the Jurassic fossils of South [792] America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so *marked a similarity between the fauna* (animal life) *of the — now — isolated Atlantic islands?* Why did the specimens of *Brazilian fauna* dredged up by Sir C. Wyville Thompson resemble those of *Western Europe*? Why does a resemblance exist between many of the *West African* and *West Indian* animal groups? Again:

When the animals and plants of the Arctic and Sub-Arctic regions of the Old and New World are compared, one *cannot but be surprised at their identity*. All, or nearly all, belong to the same genera, whilst many of the species are com-

mon to the two great continents . . . indicating that they radiated *from a common centre* [Atlantis] *after* the Glacial period.¹

The horse, according to Science, originated in America. At least, a large proportion of the once “missing links” connecting it with inferior forms have been exhumed from American strata. *How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces?* Or if it is asserted that the horse originated in the New World, how did such forms as the hipparion, *etc.*, get into America in the first instance on the migration hypothesis? Again:

Buffon had already remarked in the *repetition of the African in the American fauna*; how, for example, the llama is a juvenescent and feeble *copy of the camel*; and how the *puma* of the New *represents the lion* of the Old World.²

⑦ The following quotation runs with No. (2), but its significance is such and the writer cited so authoritative, that it deserves a place to itself:

With regard to the *primitive dolichocephalæ of America*, I entertain a hypothesis still more bold, namely, that they are *nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa, the Moors, Tuaregs, Copts, which Latham comprises under the name of Egyptian-Atlantidæ*. We find *one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa*. The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown.³

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent investigations of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent.

⑧ The sea-soundings undertaken by H.M.S. “Challenger” and the “Dolphin,” have established the fact that a huge elevation some 3,000 *miles in length*, projecting upwards from the abysmal depths of the [793] Atlantic, extends from a point near the British Islands southwards, curving round near Cape Verde, and running in a southeasterly direction along the West African Coast. This elevation averages some 9,000 *feet in height*, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a once massive piece of land have been discovered.⁴ The inequalities, the *mountains and valleys* of its surface *could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation*; but, on the contrary, must have been carved by agencies acting above the water-level.⁵ It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon; to Africa near Cape Verde, while a similar point of junc-

¹ *Westminster Review*: “Geographical Distribution of Animals and Plants,” January 1872, p. 19

² Schmidt, *Doctrine of Descent and Darwinism*, p. 223

³ Prof. Anders Retzius, in: *Annual Report of the Smithsonian Institute*, for 1859 (publ. 1860), p. 266

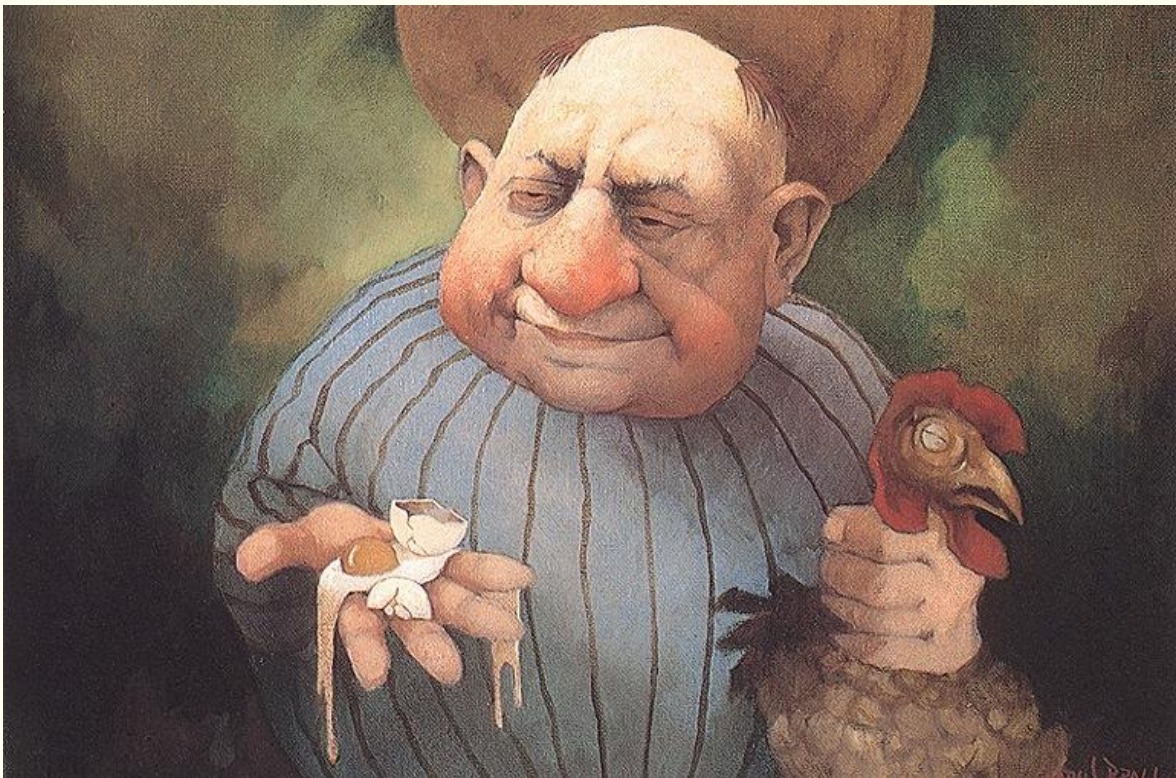
⁴ See the investigations of United States ship “Dolphin” and others.

⁵ Cf. *Scientific American*, July 28th, 1877, p. 48

ture with Spain is not unlikely, as contended for by Donnelly.¹ Whether the latter existed or not, is of no consequence, as the fact that (what is now) N.W. Africa was — before the elevation of the Sahara and the rupture of the Gibraltar connection — an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna, *etc.*, took place.

Enough has now been said from the *purely scientific standpoint*, and it is needless, in view of the manner in which the subject has now been developed on the lines of *esoteric knowledge*, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the occultist, who awaits in patience the dawn of the coming day:

We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day?²



¹ See his chart in *Atlantis, etc.*, p. 46, though he deals with only a fragment of the *real* continent.

² *Secret Doctrine*, II pp. 789-93 & quoting Donnelly, *Atlantis, etc.*, p. 480

Strifes and wars between the “two cities,” Light and Darkness, or Spirit and Matter, the two Opposing Forces eternally reacting upon each other.

Atlantis, [is] the submerged continent, and the land of the “Knowledge of Good and Evil” (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Guatemalans) with sight unlimited and “who knew all things at once.” Éliphas Lévi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the “Sons of God” — the initiated Adepts of Śambhala (once a fair island in the inland Sea of the Tibetan plateau, now as fair a land, an oasis surrounded by barren deserts and salt lakes) — and the Atlanteans, the wicked magicians of Thevetat.¹ It is a well-established belief among the Eastern, and especially the Mongolian and Tibetan, Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes, it branches off — one as the “Sons of Light” and the other as the “Sons of Darkness,” or initiated Adepts and natural-born magicians or — *mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the “Sons of Darkness” are usually exterminated by some great cataclysm of nature — by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of “natural-born magicians” will be exterminated at the future great cataclysm by — fire.²

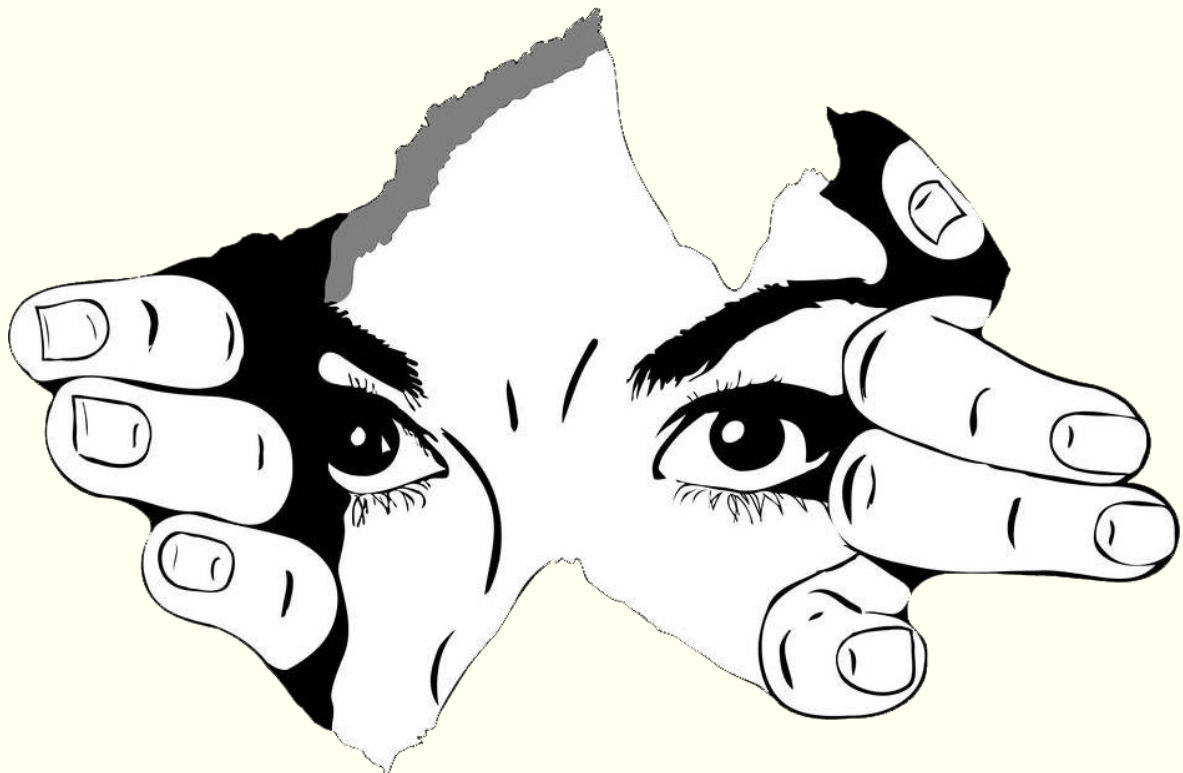


¹ See *Isis Unveiled*, I pp. 589-94

² *Blavatsky Collected Writings*, (FOOTNOTES TO “GLEANINGS FROM ÉLIPHAS LÉVI”) IV, pp. 262-63; [In *The Mahatma Letters to A.P. Sinnett*, p. 156, it is said that the translation of certain excerpts from Éliphas Lévi’s *Dogme et Rituel de la Haute Magie*, to which these footnotes were appended, was made by A.O. Hume. — Boris de Zirkoff.]

Thessalian and Thracian sorcerers.

The Greeks regarded Thessaly and Thrace as the countries especially addicted to magic. The goddess *Hecate*, who was thought to preside over magical functions, was originally a foreign deity and was probably introduced into Greek mythology by Hesiod. She is not mentioned in the *Iliad* or *Odyssey* though magic was rife in Homeric times. The great mythical sorceress of the *Odyssey* is Circe, famous for the well-known trick of changing men into beasts.¹ In later times the foremost magician was Medea, priestess of Hecate; but the gruesome tales told of her express the Greek horror for, as well as belief in, black magic. Curse formulæ or magic spells against the lives of one's enemies seem to have found no mightier name than Hermes Chthonios. As earth-god he was a manifestation of the world-soul and controlled nature's powers. In Egypt he was identified with Thoth, the god of hidden wisdom, became the keeper of magic secrets and gave his name to Trismegistic literature. Greece, moreover, welcomed and honoured foreign magicians. Apuleius, by education an Athenian, in his "Golden Ass" (c. 150 A.D.), satirized the frauds of contemporary wonderworkers but praised the genuine *magi* from Persia. When accused of magic, he defended himself in his "Apology" which shows clearly the public attitude towards magic in his day. He quoted Plato and Aristotle who gave credence to true magic. St. Hippolytus of Rome² gives a sketch of the wizardry practiced in the Greek-speaking world.³



¹ *Odyssey*, x-xii

² *A Refutation of All Heresies*, Bk. IV

³ <http://www.newadvent.org/cathen/11197b.htm>

Esoteric Geochronology

THE TABLE ON PAGE 34 below and explanatory notes are based on a Wikipedia article (2006).¹ The figures on the right hand side column, headed “Secret Doctrine,” are excerpted from David Pratt’s paper on “Geochronology: Theosophy and Science” (1999). Time is expressed as “million years” (Ma) ago.

The background notes below were edited from Wikipedia’s encyclopædic article:

The table of geologic periods presented here is in accordance with the dates and nomenclature proposed by the International Commission on Stratigraphy, and uses the standard color codes of the United States Geologic Survey.

Current geologic evidence holds that the age of the Earth is about 4570 million years old. The geologic or *deep time* of Earth’s past has been organized into various units according to events which took place in each period. Different spans of time on the time scale are usually delimited by major geologic or paleontologic events, such as mass extinctions. For example, the boundary between the Cretaceous period and the Palæogene period is defined by the extinction event that marked the demise of the dinosaurs and of many marine species.

Geologists tend to talk in terms of Upper/Late, Lower/Early and Middle parts of periods and other units — *e.g.*, “Upper Jurassic,” “Middle Cambrian.” Because geologic units occurring at the same time but from different parts of the world can often look different and contain different fossils, there are many examples where the same period was historically given different names in different locales. For example, in North America the Early Cambrian is referred to as the Waucoban series that is then subdivided into zones based on trilobites. The same time span is split into Tommotian, Atdabanian and Botomian stages in East Asia and Siberia.

In 1977, the Global Commission on Stratigraphy (now the International Commission) started an effort to define global references (Global Boundary Stratotype Sections and Points) for geologic periods and faunal stages. Their most recent work is described in the 2004 geologic time scale of Gradstein et al. (ISBN 0521786738), and used as the foundation of this page.

¹ Cf. http://en.wikipedia.org/wiki/Geologic_time_scale

The colours of the original Wikipedia Table were revised by Philaletheians DE in 2018, according to the esoteric colours presented in “The True Colours of Man” (2015), our fifth Major Work. — *Nini Artolini*.

The following notes were edited from David Pratt's theosophical article:

Modern geological nomenclature differs in some respects from that used by Blavatsky. For instance, the Eocene is now divided into Paleocene, Eocene, and Oligocene, and the Ordovician period has been inserted between the Cambrian and Silurian, and comprises part of both. The Cambrian is now taken as the beginning of the Paleozoic era. The Laurentian would fall into the Precambrian era; in Blavatsky's time "Laurentian" denoted the 30,000 ft of rocks underlying the Cambrian strata, but the term is no longer used in this sense.

The theosophical figures are those given by Dick & Scott,¹ with a few alterations and additions. The duration of the Paleocene, Eocene, and Oligocene has been determined by dividing up Dick & Scott's Eocene according to the maximum thickness of the Paleocene, Eocene, and Oligocene strata according to science.² The duration of the Cambrian, Ordovician, and Silurian were determined using the same method.

C.A. BARTZOKAS
Gwernymynydd
Winter 2006



¹ F.J. Dick & W. Scott: "The Age of the Earth," in: *The Theosophical Path*, April 1919, pp. 369-79

² R. Milton: *The Facts of Life*, 1992, plate 1

**RISE AND DEMISE OF ATLANTIS
ESOTERIC GEOCHRONOLOGY TABLE**

Aeon	Era	Period	Series/Epoch (million years)		Secret Doctrine
Phanerozoic	Cenozoic	Neogene	Holocene ¹	0.011430	
			Pleistocene ²	1.806	0.870
			Pliocene ³	5.332	1.870
			Miocene ⁴	23.030	3.670
		Paleogene	Oligocene ⁵	33.900	5.280
			Eocene ⁶	55.800	7.140
			Paleocene ⁷	65.500	7.870
	Mesozoic	Cretaceous ⁸	Upper/Late	99.600	16.000
			Lower/Early	145.500	
		Jurassic ⁹	Upper/Late	161.200	28.000
			Middle	175.600	
			Lower/Early	199.600	
		Triassic ¹⁰	Upper/Late	228.000	44.000
			Middle	245.000	
	Lower/Early		251.000		
	Paleozoic	Permian ¹¹	Lopingian	260.400	74.000
			Guadalupian	270.600	
			Cisuralian	299.000	
		Carboniferous Pennsylvanian ¹²	Upper/Late	306.500	110.000
			Middle	311.700	
			Lower/Early	318.100	
		Carboniferous Mississippian ¹³	Upper/Late	326.400	110.000
			Middle	345.300	
			Lower/Early	359.200	
		Devonian ¹⁴	Upper/Late	385.300	148.000
			Middle	397.500	
			Lower/Early	416.000	
		Silurian ¹⁵	Pridoli	418.700	179.000
			Ludlow	422.900	
			Wenlock	428.200	
			Llandovery	443.700	
	Ordovician ¹⁶	Upper/Late	460.900	214.000	
		Middle	471.800		
Lower/Early		488.300			
Cambrian ¹⁷	Furongian	501.000	250.000		
	Middle	513.000			
	Lower/Early	542.000			
		(Laurentian)			Start of 4 th Round 320.000
Proterozoic	Neo-proterozoic	Ediacaran ¹⁸	630.000	Start of 4 th Round 320.000	
		Cryogenian ¹⁹	850.000		
		Tonian ²⁰	1.000.000		
	Meso-proterozoic	Stenian ²¹	1.200.000	Start of 3 rd Round 720.000	
		Ectasian ²²	1.400.000		
		Calymmian ²³	1.600.000		
	Paleo-proterozoic	Statherian ²⁴	1.800.000	Start of 2 nd Round 1.300.000	
		Orosirian ²⁵	2.050.000		
Rhyacian ²⁶		2.300.000			
Siderian ²⁷		2.500.000			
Archean	Neoarchean ²⁸	2.800.000	Start of 2 nd Round 1.300.000		
	Mesoarchean ²⁹	3.200.000			
	Paleoarchean ³⁰	3.600.000			
	Eoarchean ³¹	3.800.000			
Hadean	Lower Imbrian	c. 3.850.000	Start of 1 st Round 1.973.000		
	Nectarian	c. 3.920.000			
	Basin groups ³²	c. 4.150.000			
	Cryptic ³³	c. 4.570.000			

Glossary of authorities and foreign words

Agglutinative languages | Forming derivative or compound words by putting together constituents each of which expresses a single definite meaning; united as if by glue (polysynthetic). *World Web*

Antediluvian | Of or relating to the period before the biblical flood. | Any of the early patriarchs who lived prior to the Noachian deluge; a very old person or idea. (*World Web*)

Atala | (Sanskrit) [From *a* not + *tala*, place.] No place, no material locality; the first and most spiritual of the seven talas, so nearly one with satyaloka, its corresponding loka or pole, that the two nearly conjoin into one — hence it is called “no place.” . . . Blavatsky says that Atala was also the name applied by the earliest of the fifth root-race to Atlantis as a whole. (*Secret Doctrine*, II p. 322 & *Encyclopedic Theosophical Glossary*)

Cainozoic era | Approximately the last 63 million years (age of mammals). *World Web*

Diodorus Siculus (c. 90-30 BCE) | Greek historian, born at Agyrium in Sicily (now Agira, Province of Enna). His *Bibliotheca historia* (Historical Library) consisted of forty books, which were divided into three sections. The first six books are geographical in theme, and describe the history and culture of Egypt (I), of Mesopotamia, India, Scythia, and Arabia (II), of North Africa (III), and of Greece and Europe (IV-VI). In the next section (VII-XVII), he recounts the history of the World starting with the Trojan War, down to the death of Alexander the Great. The last section (books XVII to the end) concerns the historical events from the successors of Alexander down to either 60 BCE or the beginning of Cæsar’s Gallic War in 45 BCE. He selected the name “Bibliotheca” in acknowledgement that he was assembling a composite work from many sources. The authors he drew from, who have been identified, include: Hecataeus, Ctesias of Cnidus, Ephorus, Theopompus, Hieronymus of Cardia, Duris of Samos, Diyllis, Philistus, Timæus, Polybius and Poseidonius. (*Wikipedia*)

Edris-Enoch | (Arabic) Edris, Idris. The learned one; applied to Enoch (*Theosophical Glossary*); became Thoth, Enoch, Orpheus (*Secret Doctrine*, II pp. 529, 366). Enoch, Onech *Hanōkh* (Hebrew), initiation or initiated; hence also hierophant. In *Genesis* (iv, 5) “there are three distinct Enochs — the son of Cain, the son of Seth, and the son of Jared; but they are all identical, and two of them are mentioned for the purposes of misleading. The years of only the last two are given, the first one being left without further notice.” He is the great grandfather of Noah, and stands for the first subrace of the fifth root-race (*Blavatsky Collected Writings*, XIV p. 86 & *fn.*). The prophet Enoch, supposed to have been an antediluvian, was the inventor of learning, letters, and the founder of initiatory rites. Among the Arabs Enoch is com-

monly called Idris, meaning the wise or learned. (*Encyclopedic Theosophical Glossary*)

Fathom | Six feet or 1.83 meters.

Herodotus (c. 485-425 BCE) | Greek historian, born in Halicarnassus, a Greek colony on the coast of Asia Minor. (*Chambers*) Author of the first great narrative history produced in the ancient world, the *History of the Greco-Persian Wars*. His longer wandering covered a large part of the Persian Empire: he went to Egypt, at least as far south as Elephantine (Aswan), and he also visited Libya, Syria, Babylonia, Susa in Elam, Lydia, and Phrygia. He journeyed up the Hellespont to Byzantium, went to Thrace and Macedonia, and travelled northward to beyond the Danube and to Scythia eastward along the northern shores of the Black Sea as far as the Don River and some way inland. (*Chambers*)

Hesiod (c. 700 BCE) | One of the earliest Greek poets, often called the “father of Greek didactic poetry.” Two of his complete epics have survived, the *Theogony*, relating the myths of the gods, and the *Works and Days*, describing peasant life. (*Chambers*)

Homer (c. 8 BCE) | Greek epic poet, to whom are attributed two distinct but complementary epics, the *Iliad* (telling the fall of Troy) and the *Odyssey* (telling the wanderings of Odysseus on his adventurous way back to Ithaca). (*Chambers*) One of the most influential authors in the widest sense, for the two epics provided the basis of Greek education and culture throughout the classical age and formed the backbone of humane education down to the time of the Roman Empire and the spread of Christianity. Indirectly, through the medium of Virgil’s *Aeneid* (which was loosely moulded after the patterns of the *Iliad* and the *Odyssey*), directly through their revival under Byzantine culture from the late 8th century onward, and subsequently through their passage into Italy with the Greek scholars who fled westward from the Ottomans, the Homeric epics had a profound impact on the Renaissance culture of Italy. Since then the proliferation of translations has helped to make them the most important poems of the classical European tradition. It was probably through their impact on classical Greek culture itself that the *Iliad* and the *Odyssey* most subtly affected Western standards and ideas. The Greeks regarded the great epics as something more than works of literature; they knew much of them by heart, and they valued them not only as a symbol of Hellenic unity and heroism but also as an ancient source of moral and even practical instruction. (*Chambers*)

Inflectional languages | Characterized by inflections indicating grammatical distinctions. A change in the form of a word (usually by adding a suffix) indicates a change in its grammatical function.

Kabeiroi | (Greek) Kabeiroi, Kabeiroi, Kabeiroi, Kabarim, Kabirim, Kabiria (Greek Κάβειροι, Kabeiroi), Cabeiri, Cabiri (Latin). Plural of certain very mysterious divinities, revered in nearly all the countries of the Near East. They were worshiped as divinities in Samothrace, Lemnos (the island sacred to Vulcan) and Boeotia, and were popularly represented as cosmic dwarves, the sons of Vulcan (Hephaistos), and masters of the art of working metals. Kabeiroi was a generic title: as the mighty, they were of both sexes, gods and mortals, terrestrial, celestial, and cosmic. Blavatsky de-

scribes Kabeiroi as the seven divine titans identical with the seven rishis saved from the flood by Vaivasvata-Manu (*Secret Doctrine*, II p. 142). The “mighty men of renown” (Gibbōrim) who date from the days of the earliest Atlantean subraces while yet Lemuria had not wholly disappeared — became in the fifth root-race the teachers whom the Egyptians and Phœnicians called Kabeiroi, the Greeks titans, and the Hindus rakshasas and daityas. (*Encyclopedic Theosophical Glossary*)

Kandu and Pramlochā | (Sanskrit) In the Purānas, Kandu was a sage and yogi whose holiness and pious austerities awakened the jealousy of gods. Kamadeva, as lord of the gods, sent one of his Apsarasas, Pramlochā, to tempt the sage. He lived with her for several centuries, which seemed to him only as one day. Finally, the sage, returning to his senses, repudiated her and chased her away, whereupon she gave birth to a daughter, Marisha, in an extraordinary manner. Blavatsky compares this legend to the temptation of Merlin by Vivien, and Sarah’s temptation of Pharaoh in the Old Testament. (*Secret Doctrine*, II pp. 174-75 & fn.) Kandu represents the age of ethereal or astral humanity, of early nascent, physical first root-race, still mindless and senseless. As a race, Kandu gives birth to the second root-race, called the sweat-born, through Pramlochā. (*Encyclopedic Theosophical Glossary*)

Kiu-te | (Chinese) Kiu-che, Book of [Tibetan *rgyud-sde*]. A large occult astronomical and astrological work known in certain parts of China and Tibet, but unknown in the West. (*Encyclopedic Theosophical Glossary*)

Manu | (Sanskrit) [From the verbal root *man*, to think.] In Hindu mythology, the son of Svāyambhuva, father and husband of Ila, parents of humanity as well as the Prajāpatis and other Manus, who are entities collectively, which appear first at the beginning of manifestation, and from which everything is derived. They are identical with the Śishtas, and function as Prajāpatis in a smaller but strictly analogical manner. Manu is collective humanity: “Manu is the synthesis perhaps of the Mānasa, and he is a single consciousness in the same sense that while all the different cells of which the human body is composed are different and varying consciousnesses there is still a unit of consciousness which is the man. But this unit, so to say, is not a single consciousness: it is a reflection of thousands and millions of consciousnesses which a man has absorbed.” (*Blavatsky Collected Writings*, X p. 364 & *Encyclopedic Theosophical Glossary*)

Marcellus (c. 100 BCE) | Greek geographer. Fragments of his *Ethiopic History* are quoted by Greek Neoplatonist philosopher Proclus Diadochus (c410-485) in: Taylor T (tr. & Comm.). *Proclus’ Commentary on the Timæus of Plato*. (Vol. XV of the Thomas Taylor Series); Sturminster Newton: The Prometheus Trust, 2005; (Vol. I, bk. I, pp. 162-63). Diehl’s 1, 177-78 (*Comp.*)

Mesozoic era | From 230 million to 63 million years ago. (*World Web*)

Miaotse | (Chinese) “When the Moao-tse (that antediluvian and perverted race [explains the annotator] which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton), according to our ancient documents, had, owing to the beguilements of Chia-yii, troubled all the earth, it became full of brigands. . . . The Lord Huang-ti [a king of the *divine* dynasty] saw that his people had lost the last vestiges of virtue. Then he com-

manded Te-hung and Li [two lower Dhyāni-Chohans] to cut away every communication between heaven and earth. Since then, there was no more *going up and down!*” [fn. by Blavatsky.] “Remember the same statement in the *Book of Enoch*, as also the ladder seen by Jacob in his dream. The ‘two worlds’ mean of course the ‘two planes of Consciousness and Being.’ A seer can commune with beings of a higher plane than the earth, without quitting his arm-chair.” (*Secret Doctrine*, II pp. 280-81 & fn., quoting *Shu-Ching* Part V, bk. xxvii. & *Encyclopedic Theosophical Glossary*)

Miocene epoch | From 25 to 13 million years ago; appearance of grazing mammals. (*World Web*)

Noah | (Hebrew) [From *nuah*, to come to rest, be at rest, reach rest, settle down into repose.] Biblical patriarch, son of Lamech, connected with the flood which overwhelmed the earth, as related in *Genesis* 7-9. According to Hebrew legend, he and his family alone survived the deluge by means of an ark, which he had been commanded to build and to place therein a pair of every living thing upon the earth. The Hebrew narrative is based upon that of Babylonia. These universal flood legends are derived from the historical catastrophe which befell Atlantis. Noah stands for the present fifth root-race, as Enoch stands for the fourth, “thus symbolising both the *Root-Manu* and the *Seed-Manu*, or the Power which developed the planetary chain, and our earth, and the *Seed Race* (the Fifth) which was saved while the last sub-races of the Fourth perished.” (*Secret Doctrine*, II p. 597) Noah is connected with cyclic time periods and can be applied to shorter or longer cycles. Thus, there is a Noah for every root-race and for every globe of a planetary chain, and what might be called the chain-Noah when the chain itself goes into pralaya. (*Encyclopedic Theosophical Glossary*)

Nonnus | Greek epic poet, a native of Panopolis (Akhmim) in the Egyptian Thebaid, probably lived at the end of the 4th or the beginning of the 5th century. His principal work is the *Dionysiaca*, an epic in forty-eight books, the main subject of which is the expedition of Dionysus to India and his return. The earlier portions treat of the rape of Europa, the battle of the giants, the mythical history of Thebes, and it is not until the eighth book that the birth of the god is described. We also possess under his name a paraphrase of the *Gospel of John*. At least two other works by Nonnus are lost. Only four lines of the *Bassarica* (also on the subject of Dionysus) have been preserved in a commentary by Stephanus of Byzantium, and according to an epigram in the *Palatine Anthology* (ix, 198), Nonnus was the author of a work titled the *Battle of the Giants*. (*Wikipedia*)

Ōannēs-Dagon | (Assyrian-Babylonian) Ōannēs was a deity, half man, half fish, who rose every day from the Persian Gulf and taught the people wisdom, the arts and sciences, agriculture, etc. Identified with the deity Ea and also called Dagon (Dagon) and Annedotus. A somewhat similar story is related in the Sanskrit *Hari-Purāna* about Vishnu during his Matsya-Avatāra (fish incarnation). | Dag, Dagon (Hebrew, Phœnician) [From *dag* fish + *on*, diminutive; or from *dagan*, grain.] Fish or a little fish; a Philistine god, at Ashdod and Gaza, mentioned several places in the Bible (e.g. *Judges*, 16). He was more than a local deity, however, as place-names called after him are widespread. Some scholars assert that there was an ancient Canaanite deity of similar name, and associate this Semitic god with the Babylonian Dagon. It is

commonly believed that Dagon was represented as half-man half-fish and identified with Ōannēs, though no such early representations bear his name. Some scholars cite Philo Byblius as making Dagon the discoverer of grain and the inventor of the plough, an earth god parallel with Bel. (*Encyclopedic Theosophical Glossary*)

Panodorus of Alexandria (c. 395-408) | Egyptian monk, who wrote about the year 400, and drew largely from Eusebius, Dexippus, and Julius Africanus; elder contemporary of Annianus.

Pausanias (C2) | Greek geographer and historian, born probably in Lydia. He travelled through almost all Greece, Macedonia and Italy, and also through part of Asia and Africa, and composed from his observations and researches an *Itinerary* of Greece, describing the different parts of that country and the monuments of art. Intended as a guide-book, it is an invaluable source of information. [Not to be confused with the 5th century BCE Spartan soldier and regent, nephew of Leonidas, who commanded the Greek forces at Plataea (479 BCE), where the Persians were routed — *Comp. & Chambers*)]

Philostratus, Flavius (c. 170-245) | Greek sophist. He studied in Athens, and established himself in Rome, where he wrote an idealised *Life of Apollonius of Tyana*, the bright *Lives of the Sophists*, and the amatory *Epistles*. (*Chambers*)

Phlegyan | [From] Phlegyas, son of Ares and Chryse, was King of the Lapiths in Greek mythology. He was the father of Ixion and Coronis, one of Apollo's lovers. While pregnant with Asclepius, Coronis fell in love with Ischys, son of Elatus. A crow informed Apollo of the affair and he sent his sister, Artemis, to kill Coronis. Apollo rescued the baby though and gave it to the centaur Chiron to raise. Phlegyas was irate and torched the Apollonian temple at Delphi and Apollo killed him. In Book VI of the *Æneid*, Phlegyas is said to have imposed a powerful tyrant upon the Lapiths, to have changed laws when given bribes and to have raped Coronis himself, despite his anger at Apollo for having done so. Phlegyas was condemned to act as ferryman for the souls that cross the Styx, one of the four rivers of Hades. In the *Divine Comedy*, the river forms the fifth circle of Hell, and Phlegyas ferries Virgil and Dante across it. Phlegyas was the mythical ancestor of the Phlegyans. (*Wikipedia*)

Phrygia | A kingdom in the west central part of the Anatolian highlands (c. 1200-550 BCE), now part of modern Turkey. It had a rich mythological heritage, as the homeland of the Great Mother Cybele, and an influential history before it was overwhelmed by Cimmerian invaders, then briefly conquered by its neighbour Lydia, before it passed successively into the Persian Empire of Cyrus, the empire of Alexander the Great and his successors, was taken by the king of Pergamon, and eventually became part of the Roman Empire. The Phrygian language survived until the 6th century. (*Wikipedia*)

Pliny Gaius Plinius Secundus or “the Elder” (23-79) | Roman writer on natural history. He worked assiduously, and by lifelong application filled 160 volumes of manuscript which, after using them for his universal encyclopædia in 37 volumes, *Historia Naturalis* (77), bequeathed to his nephew. Pliny supplied information on an immense variety of subjects which, but for him, we should have remained in the dark. (*Chambers*)

Plutarch (c. 46-120) | Greek historian, biographer and philosopher, born in Chæroneia in Bœotia. His extant writings comprise historical works and those which are grouped under the general head of *Opera Moralia*. To the former belong his *Parallel Lives* — the work by which is best known. His *Biographies* are monuments of great literary value. The less known half of Plutarch's writings — the *Morals* — are a collection of short treatises upon various subjects — *Ethics, Politics, History, Health, Facetiæ, Love-stories, Philosophy, and Isis and Osiris*. His dialogue *Gryllus* reveals a remarkable sense of humour. The translation by Sir Thomas North (1579) was the major source for Shakespeare's Roman plays. (*Chambers*)

Prajāpati | (Sanskrit) [From *praja*, that which is brought forth from *pra* forth + the verbal root *jan*, to be born + *pati*, lord.] Lord or master of progeny; applied to several Vedic gods, in particular to Brahma, the evolver-producer, the first and most recondite figure of the Hindu triad. Brahma as Prajāpati symbolises personally the collective creators of the universe with all its numberless hierarchical productions of things movable and seemingly immovable. Brahma is also collectively the Prajāpatis or the lords and givers of life. | Prajāpatis | The producers, evolvers, or givers of life to all on the earth's planetary chain, and hence lords of offspring in the hierarchical sense. Prajāpatis is likewise applicable *mutatis mutandis* to larger hierarchical divisions, such as a solar system or galaxy. (*Encyclopedic Theosophical Glossary*)

Purāna | (Sanskrit) Ancient, old, ancient tale or legend. The eighteen Hindu scriptures known today as the Purānas are ancient legends of olden times, written in verse, partly in symbolical and allegorical, and partly in quasi-historical language. They are supposed originally to have been composed by Vyasa, the author of the *Mahabharata*. A Purāna is a work which has five distinguishing topics (panchalakshanas): (1) the creation of the universe; (2) its destruction and renovation; (3) the genealogy of gods and patriarchs; (4) the reigns of the Manus, forming the periods called manvantaras; and (5) the history of the solar and lunar races of kings. “. . . the Puranic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the ‘Siva eye’ of the ancient Seers, (the ‘third eye’ of our Stanzas and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.” (*Secret Doctrine*, II pp. 253, 284 & *Encyclopedic Theosophical Glossary*)

Sais | (Greek?) Saut (Egyptian) An important ancient city of Lower Egypt, the capital of the fifth nome: the residence of kings of the 26th dynasty. Only ruins mark the famous temple of Neith wherein was kept the ever-veiled statue of Neith-Isis, Neith being the principal deity of Sais, regarded as Athena by the Greeks. “At Sais, also, in the sacred precinct of Minerva, behind the chapel and joining the whole of the wall, is the tomb of one whose name I consider it impious to divulge on such an occasion; and in the enclosure stand large stone obelisks, and there is a lake near, ornamented with a stone margin, formed in a circle, and in size, as appeared to me, much the same as that in Delos, which is called the Circular. In this lake they perform by night the representation of that person's adventures, which they call mysteries. On these matters, however, . . . I must observe a discrete silence; and respecting the sacred

rites of Ceres, which the Greeks call Thesmophoria although I am acquainted with them, I must observe silence. . . .” (Herodotus II, 170-71 & *Encyclopedic Theosophical Glossary*)

Shankha-dvipa | (Sanskrit) Spoken of in the Purānas as one of the nine divisions of Bhārata-Varsha or India. Blavatsky identifies it with the Poseidonis or Plato’s Atlantis, which Solon declared to have reached its end some 9,000 years before his time. All the history given in the Purānas about Shankha-dvipa and Śankhāsura is geographically and ethnologically Plato’s Atlantis in Hindu dress. The Puranic account speaks of the island as still existing. (*Encyclopedic Theosophical Glossary*)

Talbot | Cf. “When Lord Dufferin appointed the Russo-Afghan Boundary Delimitation Commission in 1885, Capt. the Hon’ble M.G. Talbot together with Capt. Maitland, made complete as well as reliable descriptions of the Bāmiān Caves, subsequently published with sketches in the Royal Asiatic Journal of 1886 [*Introductory Remarks on The Rock-Cut Caves and Statues of Bāmiān pp. 323-29*].” Quoted from J.A. Will Perera’s *Buddhism and Buddhist Monuments in Afghanistan*. Vol. II (5), 1958.

Telchines | (Greek) [From *thelgo*, to enchant.] A race of ethereal or semi-ethereal beings or genii, said in one legend to have descended from Poseidon, god of the sea — supposed to have lived especially in Crete, Cyprus, and Rhodes. They are represented as cultivators of the soil and ministers to the gods; as sorcerers and envious demons; and as teachers of metallurgy and other useful arts to mankind. In one aspect, they are the Kabeiroi and titans, in another the Atlanteans. The Telchines have been connected mystically because of similar attributes with the Latin Vulcan and even with the Hebrew Tubal-Cain. (*Encyclopedic Theosophical Glossary*)

Theopompus of Chios (c. 378-300 BCE) | Greek historian and theoretician. He studied under Isocrates, and was a friend of Philip II and Alexander the Great of Macedon. He was twice exiled from Chios for Spartan sympathies. Theopompus wrote *Hellenica*, a history of Greece (411-394), and *Philippica*, a history of the world based on Philip’s life, of both which only fragments remain. (*Chambers*) Theopompus’ *Land of Meropes* (people of Meru) is not extant. (*Comp.*)

Thoth-Hermes | (Egyptian) Synonymous with Anubis or Hermanubis. He is the same as the Indian Ganesha, the elephant-headed God of Wisdom, the *son* of Siva. The legend shows him as having lost his human head, which was replaced by that of an elephant. According to Plato, “Thoth-Hermes was the discoverer and inventor of numbers, geometry, astronomy and letters.” Proclus, the disciple of Plotinus, speaking of this mysterious deity, says: “He presides over every species of condition, leading us to an intelligible essence from this mortal abode, governing the different herds of souls”. In other words Thoth, as the Registrar and Recorder of Osiris in Āmenti, the Judgment Hall of the Dead was a psychopompic deity; while Iamblichus hints that “the cross with a handle (the *thau* or *tau*) which Tot holds in his hand, was none other than the monogram of his name.” Besides the Tau, as the prototype of Mercury, Thoth carries the serpent-rod, emblem of Wisdom, the rod that became the Caduceus. (*Theosophical Glossary*)

Ulysses | (Greek) Homeric hero who, because of his shrewdness and canny actions, has become a stock literary figure typifying cunning. His ten-year journey home from the Trojan War to Ithaca is told in the *Odyssey*. The story of his putting out the eye of the Cyclops is an esoteric allegory of the triumph of the oncoming fourth root-race, whose greater brain-mind cunning caused the atrophy of the third eye of the third root-race as typified by Polyphemus. (*Encyclopedic Theosophical Glossary*)

Vaivasvata Manu Humanity | (Sanskrit) Solar, coming from the sun (Vivasvat). Generally, the name of the seventh manu, who was saved in an ark, built by the order of Vishnu for the deluge; father of Ikshvāku, founder of the solar race of kings. In theosophical philosophy, the root-manu of our present fourth round, and in a more restricted sense, the manu of the fourth root-race; and again the manu of the fifth subrace of the present (fifth) root-race. Vaivasvata corresponds to Xisuthrus, Deukalion, Noah, etc. — all head-figures or eponyms of races inaugurating a “new” humanity after a deluge, whether universal or partial, astronomical or geological, according to the interpretation. (*Encyclopedic Theosophical Glossary*)

Vespucci Amerigo Mateo (1453-1512) | Italian-born Spanish explorer after whom the continent of America was named. As a contractor in Seville from 1495 to 1498, he provisioned one (or two) of the expeditions of Christopher Columbus. His name (Latinized as “Americus”) was given to the new continents by the German cartographer Martin Waldseemüller (*Chambers*) after publication of Vespucci’s *Cosmographiæ Introduction* (April 25, 1507). His famous letter written from Lisbon March or April 1503, to Lorenzo Pierro Francesco di Medici, describes his voyage of March 1501 to September 1502 (*Mundus Novus*). *Isis Unveiled*, I pp. 651-53, noted by Boris de Zirkoff

Vihara | (Sanskrit) A Buddhist or Jain monastery or temple; originally a hall where monks met or walked about, afterwards used as temple. Today most vihāras are in towns and cities, but in earlier times they were generally rock-temples or caves found only in unfrequented jungles, on mountaintops, and in the most deserted places. (*Encyclopedic Theosophical Glossary*)

Yati | (Oriental) A measure of three feet. (*Encyclopedic Theosophical Glossary*)

Zoroaster | (Avestan, Persian) [From Avestan *zarat*, yellow or old; cf. Sanskrit *jarat* old + *ushtra* he who bears light, the intellect in the act of cognition from the verbal root *ujsh*, light.] He who bears the ancient light; the great teacher and lawgiver of ancient Persia in the Avesta, founder of the Mazdean religion, preserved by the modern Parsees [the latter are now found in Western India]. (*Encyclopedic Theosophical Glossary*)

Suggested reading for students¹



On the Fourth Race of Humanity and its fall into matter.

- “Antiquity of the Atlanto-Aryan tribes in Europe”
- “Atlantean Credentials of the New World”
- “Atlantis' study - Esoteric Geochronology”
- “Chaldeans, Hierophants of the Aryan Root-Race”
- “Egypt was the image of heaven on earth and temple of the whole world”
- “Insights to Universal History”
- “Ireland, the last outpost of Atlantis”
- “Lamas and Druses, descendants of the Elect Race”
- “Like the Phoenix of lore, Arts and Sciences die only to revive”
- “Rise and Demise of Atlantis”²
- “Sacred Islands and Continents in the Classics”
- “The Atlantean Origin of Greeks and Romans”
- “The inundation of Atlantis was preparing for ages”
- “The sacred rays of the Sun are emanations of the Divine Monas”
- “The story of the island kingdom of Atlantis as told by the Critias of Plato”
- “The Zend Avesta is to Zoroastrianism what the Veda is to Brahmanism”
- “Ulysses was an Atlantean hero and sage,”
— *in our Atlantean Realities Series.*
- “Caucasus, Parnassus, Tomaros, ” “India is the Mother of Greece,” “Pococke’s India in Greece,”
— *in our Hellenic and Hellenistic Series.*

¹ Students may consult with profit the metaphysical concepts, study notes, and learning aids set out in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.

² C.A. Bartzokas (Comp. & Ed.). *Rise and Demise of Atlantis: Occult features of the Fourth Race of Humanity and its fall into matter.* Gwernymynydd: Philaletheians UK, 3rd electronic edition v. 06-65-2019. ISBN 0955040051, 9780955040054 [Click here to download.](#) — ED. PHIL.

Endnotes to Esoteric Chronology

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- ¹ End of recent glaciation and a rise of modern civilization.
 - ² Flourishing and then extinction of many large mammals (Pleistocene mega fauna); Evolution of fully modern humans.
 - ³ Intensification of present ice age. Cool and dry climate; Australopithecines appear, many of the existing genera of mammals, and recent molluscs appear.
 - ⁴ Moderate climate; Mountain building in northern hemisphere; Modern mammal and bird families became recognizable. Horses and mastodonts diverse. Grasses become ubiquitous. First hominoids appear.
 - ⁵ Warm climate; Rapid evolution and diversification of fauna, especially mammals. Major evolution and dispersal of modern types of angiosperms.
 - ⁶ Archaic mammals (*e.g.*, Creodonts, Condylarths, Uintatheres, *etc.*) flourish and continue to develop during the epoch. Appearance of several “modern” mammal families. Primitive whales diversify. First grasses. Reglaciation of Antarctica; start of current ice age.
 - ⁷ Climate tropical. Modern plants; Mammals diversify into a number of primitive lineages following the extinction of the dinosaurs. First large mammals (up to bear or small hippo size).
 - ⁸ Flowering plants appear, along with new types of insects. More modern teleost fish begin to appear. Ammonites, belemnites, rudists, echinoids and sponges all common. Many new types of dinosaurs (*e.g.*, Tyrannosaurs, Titanosaurs, duck bills, and horned dinosaurs) evolve on land, as do modern crocodilians; and mosasaurs and modern sharks appear in the sea. Primitive birds gradually replace pterosaurs. Monotremes, marsupials and placental mammals appear. Break up of Gondwana.
 - ⁹ Gymnosperms (especially conifers, Bennettiales and cycads) and ferns common. Many types of dinosaurs, such as sauropods, carnosaurs, and stegosaurs. Mammals common but small. First birds and lizards. Ichthyosaurs and plesiosaurs diverse. Bivalves, Ammonites and belemnites abundant. Echinoids very common, also crinoids, starfish, sponges, and terebratulid and rhynchonellid brachiopods. Break-up of Pangaea into Gondwana and Laurasia.
 - ¹⁰ Archosaurs dominant and diverse on land, include many large forms; cynodonts become smaller and more mammal-like. First dinosaurs, mammals, pterosaurs, and crocodilia. *Dicrodium* flora common on land. Many large aquatic temnospondyl amphibians. Ichthyosaurs and nothosaurs common in the seas. Ceratite ammonoids extremely common. Modern corals and teleost fish appear, as do many modern insect clades.

¹¹ Landmass unites in the supercontinent of Pangea. Synapsid reptiles become common (Pelycosaurs and Therapsids), parareptiles and temnospondyl amphibians also remain common. Carboniferous flora replaced by gymnosperms in the middle of the period. Beetles and flies evolve. Marine life flourishes in the warm shallow reefs. Productid and spiriferid brachiopods, bivalves, foraminifera, and ammonoids all abundant. End of Permo-carboniferous ice age. At the end of the period the Permian extinction event 95% of life on Earth becomes extinct.

¹² Winged insects appear and are abundant, some (esp. Protodonata and Palaeodictyoptera) growing to large size. Amphibians common and diverse. First reptiles, coal forests (*Lepidodendron*, *Sigillaria*, *Calamites*, *Cordaites*, etc.), very high atmospheric oxygen content. In the seas, Goniatites, brachiopods, bryozoa, bivalves, corals, etc. all common.

¹³ Large primitive trees, first land vertebrates, brackish water and amphibious eurypterids; rhizodonts dominant fresh-water predators. In the seas primitive sharks common and very diverse, echinoderms (especially crinoids and blastoids) abundant, Corals, bryozoa, and brachiopods (Productida, Spriferida, etc.) very common; Goniatites common, trilobites and nautiloids in decline. Glaciation in East Gondwana.

¹⁴ First clubmosses and horsetails appear, progymnosperms (first seed bearing plants) appear, first trees (Archæopteris). First (wingless) insects. In the sea strophomenid and atrypid brachiopods, rugose and tabulate corals, and crinoids are abundant. Goniatite ammonoids are common, and coleoids appear. Trilobites reduced in numbers. Armoured agnaths decline; Jawed fish (Placoderms, lobe-finned and ray-finned fish, and early sharks) important life in the sea. First amphibians (but still aquatic). “Old Red Continent” (Euramerica).

¹⁵ First vascular land plants, millipedes and arthropleurids, first jawed fish, as well as many types of armoured jawless forms. Sea scorpions reach large size. tabulate and rugose corals, brachiopods (Pentamerida, Rhynchonellida, etc.), and crinoids all abundant; trilobites and molluscs diverse. Graptolites not as varied.

¹⁶ Invertebrates very diverse and include many new types. Early corals, Brachiopods (Orthida, Strophomenida, etc.), bivalves, nautiloids, trilobites, ostracods, bryozoa, many types of echinoderms (cystoids, crinoids, starfish, etc.), branched graptolites, and other taxa all common. Conodonts were planktonic primitive vertebrates that appear at the start of the Ordovician. Ice age at the end of the period. First very primitive land plants.

¹⁷ Major diversification of life in the Cambrian Explosion; more than half of modern animal phyla appear, along with a number of extinct and problematic forms. Archæocyatha abundant in the early Cambrian. Trilobites, Priapulida, sponges, inarticulate brachiopods, and many other forms all common. First chordates appear. Anomalocarids are top predators. Edicarian animals rare, then die out.

¹⁸ First multi-celled animals. Edicarian fauna (vendobionta) flourish worldwide. Simple trace fossils from worm-like animals. First sponges.

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- ¹⁹ Possible snowball Earth period, Rodinia begins to break up.
- ²⁰ First acritarch radiation.
- ²¹ Narrow highly metamorphic belts due to orogeny as Rodinia formed.
- ²² Platform covers continue to expand.
- ²³ Platform covers expand.
- ²⁴ First complex single-celled life. Columbia (supercontinent).
- ²⁵ The atmosphere became oxygenic. Vredefort and Sudbury Basin asteroid impacts. Much orogeny.
- ²⁶ Bushveld Formation formed. Huronian glaciation.
- ²⁷ Banded iron formations formed.
- ²⁸ Stabilization of most modern cratons, possible mantle overturn event.
- ²⁹ First stromatolites.
- ³⁰ First known oxygen producing bacteria.
- ³¹ Simple single-celled life.
- ³² 4100 Ma — Oldest known rock.
- ³³ 4400 Ma — Oldest known mineral; 4570 Ma (Formation of Earth).

