

Sacred Islands and Continents in the Classics



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Abstract and train of thoughts

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The statements of Herodotus that the Atlantes who were vegetarians, whose sleep was never disturbed by dreams, and who cursed the sun because his excessive heat scorched and tormented them, are all based on moral and psychic facts and not on physiological disturbance.

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Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol.

He supports the sacred islands and continents on its shoulders.

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The poets attribute to Atlas a superior wisdom and a thorough acquaintance with the depths of the ocean because both Lemuria and Atlantis bore races instructed by divine masters; and both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters.

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The feet of Atlas tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents.

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Proud Atlas, having sunk one third of its size into the waters, its two parts remained as a heirloom of Atlantis. Atlas and the Teneriffe Peak, now two of the dwarfed relics of the lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis.

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Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its renaissance in Egypt.

So secret was the knowledge of the last islands of Atlantis, on account of the superhuman powers possessed by its inhabitants (the last direct descendants of Divine Kings) that to divulge its whereabouts and existence was punished by death.

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To the uninitiated profane the dead letter was religion, and interpretation a sacrilege. Dead letter could neither edify nor uplift him. But to initiated philosopher Hesiod's Theogony is as historical as any history can be.

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Poseidon-Neptune, the grandson of Ouranos, is the Hindu Idaspati, and identical with Narayana, the mover in (not on) the waters.

Ouranos was the first astronomical teacher of men because he is one of the seven Dhyani-Chohans overseeing that second race.

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Ouranos gave birth to the Saturnian Titans of the Third Race, and it is they who mutilated him.

For when creation by divine will was superseded by physical procreation, they needed Ouranos no more. 13

Poseidon is the titanic strength of the living race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race.

Poseidon-Neptune and Nereus, who fathered the Nereids, are one: the former is the ruler or spirit of Atlantis before the beginning of its submersion; the latter, after. 14

Poseidon is of the earth earthy, strong and self-asserting, sensual, jealous, and vindictive, because he symbolises the spirit of the Atlantean Race that lives above the surface of the seas and which is composed of giants, the children of Eurymedon, the race that fathered Polyphemus and the one-eyed Cyclopes. 14

The key to the mysteries of the Christian as well as of the Grecian Theogonies and Sciences, is the Secret Doctrine of the pre-historic nations.

The power of names is great, and was known since the first men were instructed by the divine masters. And as Solon had studied it, he translated the Atlantean names into names devised by himself. 16

The standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships plus 240,000 men. Such statements are quite inapplicable to Poseidonis, a small island state of about the size of Ireland! 16

Ethnologically, the seven daughters of Atlas or Atlantides are the seven sub-races, as they are credited with having married gods and having become mothers of famous heroes, the founders of many nations and cities. 16

Astronomically, the Atlantides have become the seven Pleiades. Esoterically, the two are connected with the destinies of nations, as shaped by past events according to Karmic law. 16

The Secret Doctrine shows that the founders of the Root-Races have all been connected with the Polar Star.

The Aryan race was born and developed in the far north, however, after the sinking of Atlantis its tribes emigrated south into Asia. 18

Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah. 18

Cyclopes, the beloved priests of Apollo, were the last three sub-races of the northern race, the Lemurians.

The single eye stands for the all-penetrating spiritual eye, which atrophied when their pastoral life evolved into the sensual culture of the Atlanteans, only to be replaced by the outward-looking eyes of lust and greed. 19

Odysseus-Ulysses belongs to the cycle of the heroes of the Atlantean Fourth Race.

His adventure with the pastoral giants is an allegory of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the sophisticated culture and physical proclivities of the Atlanteans. 19

That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asklepios (by Zeus with a lightning bolt fashioned by Cyclopes) refers to the Hyperborean Arimasian Cyclopes, the last race endowed with the Wisdom-eye. 19

In his occult aspect, Apollo is patron of Number Seven. Cosmically and astronomically, he is the Sun personified. Psychically and spiritually, his significance is far more important. 20

The Greeks naturalised the gods they “borrowed” and made Hellenes of them, and the moderns helped them.

To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the Southern one. 21

Geologically, Leto-Latona is the Hyperborean Continent and its Race. 21

The quarrel of Latona with Niobe, the Atlantean race, allegorizes the history of the two continents. 21

Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns with an iron rod, truly, since Herodotus makes the Atlantes curse his too great heat. 21

The Lemuro-Atlantean, is the first physical race, though the third and the fourth in number. 22

The Lemurians, as also the early Atlanteans, were divided into two opposing fraternities, the Sons of Darkness, and the Sons of Light. There were terrible battles between the two. 23

The island of Delos, the Asteria of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. 24

Diodorus Siculus and Pliny place Delos in the Northern seas. One calls it royal; the other, the royal island of gods. Because the divine dynasties of the kings of Atlantis proceeded from that place. 24

Occult records and linguistic evidence indicate that gods, religious beliefs, and myths have all come from the north, which was also the cradle of physical man.

The Hyperboreans, the Cimmerians, the Arimaspoi, and the Scythians were descendants of the last Atlantean sub-races. But they were neither known to, nor communicating with, the Greeks. 25

The Pelasgians, a remnant of an Atlantean sub-race, were certainly one of the root-races of future Greece. 25

Noah’s Deluge is astronomical and allegorical but not mythical. 25

However, the allegory about the antediluvian giants and their achievements in sorcery is no myth. 25

Poseidon is not only the personation of the spirit and race of Atlantis, but also of the vices of the Nephilim giants of Genesis. The bestiality of the Satyrs was real, not allegorical. 26

Esoteric records show these hairy Satyrs to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct. They paid a very heavy price for their unnatural union. 26

The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. 26

Yet, though the whole face of the earth was transformed thereby each time, the conformation of the Arctic and Antarctic poles has but little altered. 26

Continents perish in turn by fire and water: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters.

The three “imprisoned” polar giants, Briareus, Kottos, and Gyges, are three polar lands which have changed form several times, at each new cataclysm or disappearance of one continent to make room for another. 28

When lesser gods and titans rebelled against Zeus, he hurled Lemuria amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn. 28

The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. 28

All continents are formed from North to South. And the tallest men are those in Northern countries, while the smallest are Southern Asiatics. Thus also the giants of Atlantis, as well as the Titans of Hesiod, are all Northerners. 29

The inundation of Atlantis was preparing for ages.

However, the land of Egypt has never been carried down into the depths of the Ocean bed. 30

Suggested reading for students.

On the Fourth Race of Humanity and its fall into matter. 32



How historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Aryan stock, took upon themselves to overturn the religious thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

Plato merged the history of Atlantis, which covered several million years, into one event which he located on one small island about the size of Ireland, whereas the priests spoke of Atlantis as a continent vast as all Asia and Libya put together.

Excerpted from *The Secret Doctrine*, (SOME STATEMENTS ABOUT THE SACRED ISLANDS AND CONTINENTS IN THE CLASSICS, EXPLAINED ESOTERICALLY) II pp. 760-77.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as “all Asia and Libya” put together.¹ But, however altered in its general aspect, Plato’s narrative bears the impress of truth upon it.² It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his *Odyssey*.³ Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history. Both Sanchoniathon and Diodorus have preserved the histories of those heroes and heroines, however much these accounts may have become mixed up with the mythical element.

¹ *Critias*, 108e [Also, *Timæus*, 24e]

² Plato’s veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the “story of Atlantis” is discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position:

“If our knowledge of Atlantis was more thorough, it would no doubt appear that, in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . It will be seen that *in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship, agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details. . . .*” (*Donnelly, Atlantis, p. 164*)

³ VII, 244-45

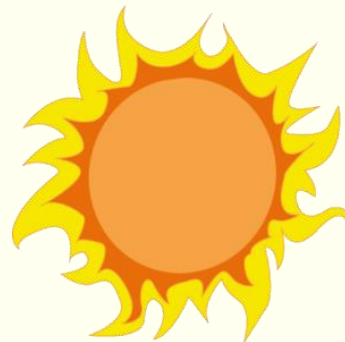
In our own day we witness the stupendous fact that such comparatively recent personages as Shakespeare and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful races — the Lemurians and the Atlanteans — have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic?

The statements of Herodotus that the Atlantes who were vegetarians, whose sleep was never disturbed by dreams, and who cursed the sun because his excessive heat scorched and tormented them, are all based on moral and psychic facts and not on physiological disturbance.

Herodotus speaks of the *Atlantes* — a people of Western Africa which gave its name to Mount Atlas; who were vegetarians, and “whose sleep was never disturbed by dreams”; and who, moreover, “daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them.”¹

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas (*vide supra*) gives the key to it. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to that other statement — namely, that they daily “cursed the Sun” — this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries: “They [the sixth sub-race of the Atlanteans] used magic incantations even against the Sun” — failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian giants and the Tower of Babel, found also in the *Book of Enoch*.

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the gods had received their birth; as also of having had Ouranos for their first King, he being also the first to teach them astronomy.² Very little more than this has come down to us from Antiquity.



¹ *History*, IV, § 184

² *Bibliotheca*, III, 54 & 56

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He supports the sacred islands and continents on its shoulders.

The poets attribute to Atlas a superior wisdom and a thorough acquaintance with the depths of the ocean because both Lemuria and Atlantis bore races instructed by divine masters; and both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters.

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean*: because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso¹ — “the watery deep.” Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the “sustainer” of the huge pillars that separate the heavens from the earth. He is their “supporter.” And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,² Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus.³ Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas “standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the *disc* of the earth and the celestial vault — the solid envelope of the superior hemisphere.”⁴ For Atlas is Atlantis which supports the new continents and their horizons on its “shoulders.”

The feet of Atlas tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents.

Proud Atlas, having sunk one third of its size into the waters, its two parts remained as a heirloom of Atlantis. Atlas and the Teneriffe Peak, now two of the dwarfed relics of the lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis.

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron’s translation of the Homeric word *εχει*, by *sustinet*, as it is not possible to see “how Atlas can support or bear at once several pillars situated in var-

¹ [Says Thomas Taylor in his *The Wanderings of Ulysses* (1823): “Calypso is derived from *καλυπτω*, which signifies to cover as with a veil.” Consult full text in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

² Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for 2 Peter speaks of the earth “standing out of the water, and in the water, which earth, being overflowed, perished, but is now reserved unto fire”; (See also the anonymous *Lives of Alchemistical Philosophers*, London 1815, p. 4.)

³ Hesiod, *Theogony*, 507-509; Homer, *Odyssey*, I, 52-53

⁴ *Mémoires de l’Académie des Inscriptions*, Tome 28, part 2 (1874), p. 176

ious localities.”¹ If Atlas were an individual it would be an awkward translation. But, as he personifies a continent in the west said to support heaven and earth at once,² — *i.e.*, the feet of the giant tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents — the epithet “supporter” becomes very correct. The term “conservator” for the Greek word *εχει*, which Decharme, following Sir Theodore Martin, understands as meaning *φυλασσει*, and *επιμελειται*, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border (or disc). These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. Thus, the Libyans called Mount Atlas “the pillar of Heaven,” according to Herodotus,³ and Pindar qualified the later Ætna as “the celestial pillar.”⁴ Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*,⁵ for Australia is now part of the Eastern continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as a heirloom of Atlantis.



¹ *Mythologie de la Grèce Antique*, p. 314 *fn.*

² Æschylus, *Prometheus Vincetus*, 351-53 (or 367), 431-33 (or 447-49)

³ *History*, Book IV, 184

⁴ *Pythian Odes*, I, 19-20

⁵ This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent.

Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its renaissance in Egypt.

So secret was the knowledge of the last islands of Atlantis, on account of the superhuman powers possessed by its inhabitants (the last direct descendants of Divine Kings) that to divulge its whereabouts and existence was punished by death.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.¹ So secret was the knowledge of the last islands of Atlantis, indeed — on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought — that to divulge its whereabouts and existence was punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phœnicians as being the only navigators in the seas which wash the Western coast of Africa; and who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.²

There are those Orientalists and historians — and they form the majority — who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the *immorality* in the Pantheons of India and Greece.³ We may be told that before them Euripides, Pindar, and even Plato, express the same; that they too felt irritated with the tales invented — “those miserable stories of the poets,” as Euripides expresses it (*αιιδων οιδε δυστηνοι λογοι*).⁴

¹ Had not Diocletian burned the esoteric works of the Egyptians in 296 AD, together with their books on alchemy, *Περί χυμείας αργύρου και χρυσου* [Concerning the alchemical properties of silver and gold. See *Suidas*, s.v. Διοκλητιανος] — Cæsar, 700,000 rolls at Alexandria; Leo III Isaurus, 300,000 at Constantinople (8th century), and the Mahomedans all they could lay their sacrilegious hands on — the world might know today more of Atlantis than it does. For Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

² [See Felix Jacoby, *Fragmente der griechischen historiker*, Vol. II, p. 552: Fragment 75 of Theopompus, in an excerpt from Ælianus's *Varia Historia*.]

³ Professor Max Müller's lecture “On the Philosophy of Mythology” [*Chips, etc.*, Vol. V] is before us. We read his citations of Heraclitus (460 BC), declaring that Homer deserved “to be ejected from public assemblies and flogged”; and of Xenophanes “holding Homer and Hesiod responsible for the popular superstitions of Greece,” and for ascribing “to the gods whatever is disgraceful and scandalous among men . . . unlawful acts, such as theft, adultery, and fraud.” Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adeimantos (*Republic*) that “the young man [in the State] should not be told that in committing the worst of crimes he is far from doing anything outrageous, and that he may chastise his father [as Zeus did with Kronos] . . . in any manner that he likes, and in this will only be following the example of the first and greatest of the gods. . . . In my opinion, these stories are *not fit to be repeated*.” To this Dr. Max Müller observes that “the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages of *this form of religious belief*”; while the Christian religion is “an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorised codex and of a settled system of faith” (*pp.* 57-62, in 1881 ed.). So much the worse if it is “historical,” for surely Lot's incident with his daughters would only gain, were it “allegorical.”

⁴ *Madness of Hercules*, 1346

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But there may have been another reason for this, perhaps. To those who knew that there was more than one key to theogonic symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned philosopher could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things — not so with the uninitiated profane. For him the dead letter was *religion*; the interpretation — sacrilege. And this dead letter could neither edify nor make him more perfect, seeing that such an example was given him by his gods. But to the philosopher — especially the Initiate — Hesiod's *Theogony* is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.



Poseidon-Neptune, the grandson of Ouranos, is the Hindu Idaspati, and identical with Narayana, the mover in (not on) the waters.¹

The fact that the Atlantes claimed Ouranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Ouranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (*i.e.*, the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son *Atlas* who receives for his part the mountain and the continent which was called by his name.

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

- 1 Of the *noumena* of the intelligent Powers of nature;
- 2 Of Cosmic Forces;
- 3 Of celestial bodies;
- 4 Of gods or 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.

Ouranos was the first astronomical teacher of men because he is one of the seven Dhyani-Chohans overseeing that second race.

Thus while Ouranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn² governed the Lemurians; and Jupiter, Neptune³ 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

¹ [Consult “Narayana, First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

² [Note by Boris de Zirkoff:

We must bear in mind that *Kronos*, equated with Saturn(us), father of Jupiter (= Zeus), is totally distinct from *Chronos* (Time), but certain Greeks and Romans, notorious as they are for false etymology, confused the two. Chronos= *Χρόνος*= Khronos was raised by some to a personified or quasi-personified rank as deity, like *Αἰών*= Aiōn= Time. However, [Greek letter] X (ch or kh) is distinct from K, and the *h* in *ch* or *kh* was important, but dialects vary sometimes in that particular. Macrobius in his *Saturnalia*, I, 8.9, confuses *Saturnus* with *tempus*.

Secret Doctrine, II p. 802, note 13 to p. 269 *fn.*]

³ 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.”

secret books — lasted till about 12,000 years ago.¹ 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.

Ouranos gave birth to the Saturnian Titans of the Third Race, and it is they who mutilated him.

For when creation by divine will was superseded by physical procreation,² they needed Ouranos no more.

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 (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.



¹ 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.

² [The difference between divine and sexual creation in a nutshell:

“The Staurus or Cross (+) is the *potentiality* of the *Positive* and *Negative*, or *Male* and *Female*, forces in nature. They are also called the Participator, because they share in the Creation Above, in an abstract sense, and in the Creation Below, in a concrete. In the abstract the + ceases and becomes the ○, and therefore is called the Boundary, for the Below is the Natural Creation of Sex, whereas the Above is the Creation of the Gods or of Mind; in other words, of the Plerōma or MAHAT. We see also this Fall into generation, or the Substitution of the Natural for the Divine Creation, typified in the Myths of Saturn emasculating Uranus, Zeus, Saturn, and Typhon, Osiris.”

Blavatsky Collected Writings, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 31 *fn.* — On “the body born from the Virgin.”]

³ *Bibliotheca*, III, 65

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

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Poseidon-Neptune and Nereus, who fathered the Nereids, are one: the former is the ruler or spirit of Atlantis before the beginning of its submersion; the latter, after.

Poseidon is of the earth earthy, strong and self-asserting, sensual, jealous, and vindictive, because he symbolises the spirit of the Atlantean Race that lives above the surface of the seas and which is composed of giants, the children of Eurymedon, the race that fathered Polyphemus and the one-eyed Cyclopes.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos,"¹ the ideas of the general public about Greek Mythology have been still further perverted and biased. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as "the true key to the Homeric conception," whereas this "key" was merely a *blind*. Poseidon "is indeed essentially of the earth earthy . . . strong and self-asserting, sensual and intensely jealous and vindictive" — but this is because he symbolises the Spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas (Λιμνῆ),² which is composed of the giants, the children of Eurymedōn, the race which is the father of Polyphēmus, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human* races. Poseidon and Nēreus *are one*: the former, the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nēreus, its spirit reincarnated in the subsequent Fifth or Āryan Race: and this is what the great Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nēreus, at whose designation we arrive "only through the patronymic of the Nēreids"!

The key to the mysteries of the Christian as well as of the Grecian Theogonies and Sciences, is the Secret Doctrine of the pre-historic nations.

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of mythology and to lose sight of their inner meaning: and it is remarkably illustrated in the case of the Right Hon. W.E. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars England has given birth to. Grecian literature has been the loving study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek schol-

¹ [Vol. XXI, March–May 1887; Vol. XXII, July 1887]

² [Homer, *Iliad*, XXIV, 79]

arship which will make his name famous through coming generations. At the same time, as his sincere admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of symbolism and mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticised from the dogmatic Christian standpoint. In that future day it will be perceived that the esoteric key to the mysteries of the Christian as well as of the Grecian Theogonies and Sciences, is the *Secret Doctrine* of the pre-historic nations, which, along with others, he has denied. It is that Doctrine alone which can trace the kinship of all human religious speculations or even so-called *Revelations*, and it is this teaching which infuses the Spirit of life into the lay figures on the Mounts of Meru, Olympus, Valhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of *ignorant* LITERALISM. These two great controversialists are equally blind to the true esoteric meaning of the texts which they hurl at each other's head like iron bullets, while the world alone suffers by such controversies: since the one helps to strengthen the ranks of materialism, and the other those of blind sectarianism and of the dead letter. And now we may return once more to our immediate subject.



The power of names is great, and was known since the first men were instructed by the divine masters. And as Solon had studied it, he translated the Atlantean names into names devised by himself.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and was known since the first men were instructed by the *divine* masters. And as Solon had studied it, he translated the “Atlantean” names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, *etc.*, of “Atlantis.”

The standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships plus 240,000 men. Such statements are quite inapplicable to Poseidonis, a small island state of about the size of Ireland!

Thus, in *Critias*, Plato says, that the plain surrounding the city was itself surrounded by mountain chains. . . . And the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.¹

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the “*plain* around the city” alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant — Plato’s island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

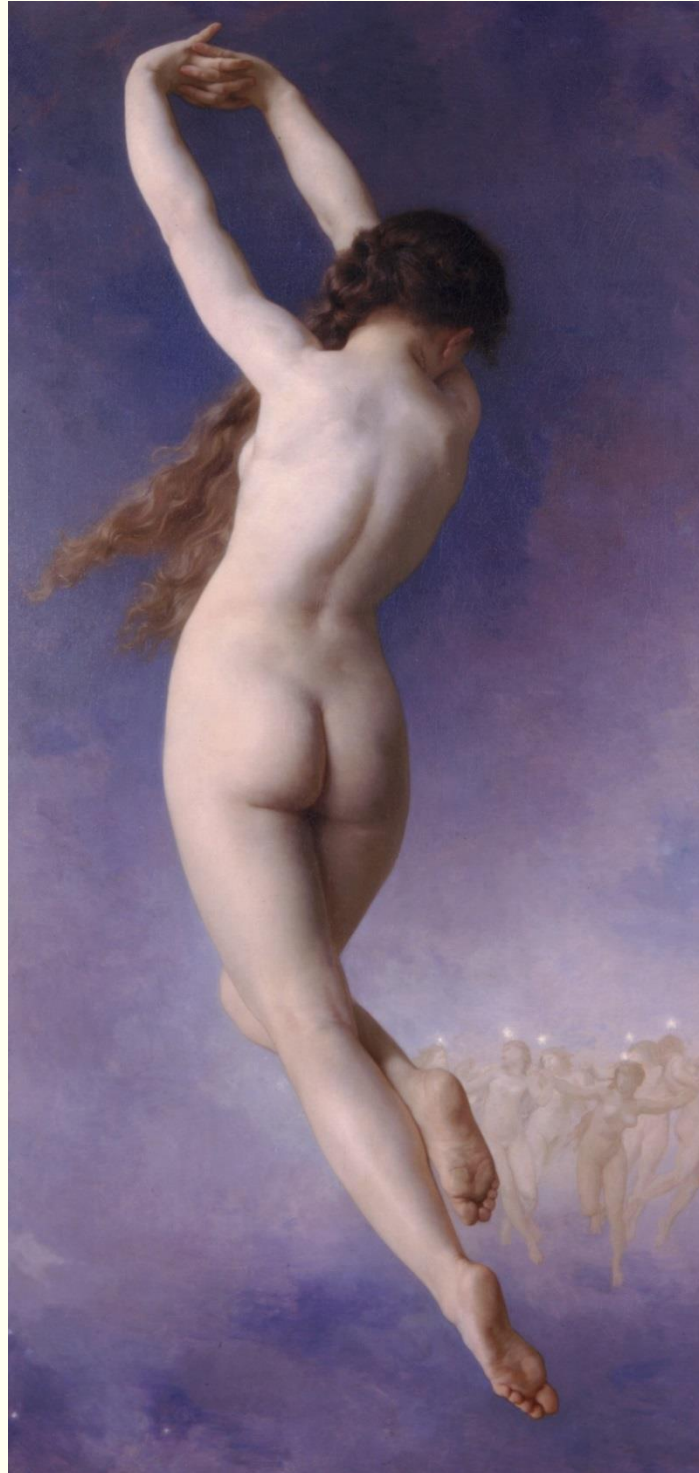
Ethnologically, the seven daughters of Atlas or Atlantides are the seven sub-races, as they are credited with having married gods and having become mothers of famous heroes, the founders of many nations and cities.

Astronomically, the Atlantides have become the seven Pleiades. Esoterically, the two are connected with the destinies of nations, as shaped by past events according to Karmic law.

The Greek allegories give to Atlas, or Atlantis, seven daughters (seven sub-races), whose respective names are Maia, Ēlectra, Taygetē, Asteropē, Meropē, Alcyonē, and Celænō. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cit-

¹ Cf. 118a

ies. Astronomically, the Atlantides have become the seven Pleiades.¹ In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law.



The Hidden Pleiad (1884) William-Adolphe Bouguereau

¹ ["Pliny speaks of a giant in whom he thought he recognised Orion, the son of Ephialtēs" *Secret Doctrine*, II, p. 278; quoting *Natural History*, Vol. VII, ch. xvi, 73. Orion is the same as Atlas. Cf. *Theosophical Glossary*, Orion. "Orion attempted to ravish the Pleiades, or seven daughters of Atlas by Pleione, whom he pursued throughout Boeotia for the space of five years, till Jupiter, out of pity, placed them among the stars." Bell's *New Pantheon, or Historical Dictionary of the Gods, Demi-Gods, Heroes, etc.* 1790, Vol. II, p. 143]

The Secret Doctrine shows that the founders of the Root-Races have all been connected with the Polar Star.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis); and these were the Egyptians, the Phœnicians (*vide* Sanchoniathon), and the old Greeks (*vide* Diodorus, after Plato). But the oldest civilized country of Asia — India — can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmans have come — when invading India with its dark-coloured Dravidians — from the North, so the Āryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajāpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find:

He who understands the age of Dhruva¹ who measures 9090 mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo.

Moreover there must have been a good reason why an Asiatic nation should locate its great progenitors and saints in the *Ursa Major*, a northern constellation. It is 70,000 YEARS, HOWEVER, SINCE THE POLE OF THE EARTH POINTED TO THE FURTHER END OF URSA MINOR'S TAIL; and many more thousand years since the seven Rishis could have been identified with the constellation of *Ursa Major*.

The Aryan race was born and developed in the far north, however, after the sinking of Atlantis its tribes emigrated south into Asia.

Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah.

The Āryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah — he who created men out of the stones of mother-earth — is called a northern Scythian, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.²



¹ The equivalent of this name is given in the original.

² [Lucian, *De Dea Syria*, ch. 12] Deukalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now the worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole where the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that continent of which Asia was a kind of broken prolongation, and which stretched up to the Polar regions. This is well shown by de Gebelin's *Allégories d'Orient*, p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

Cyclopes, the beloved priests of Apollo, were the last three sub-races of the northern race, the Lemurians.

The single eye stands for the all-penetrating spiritual eye, which atrophied when their pastoral life evolved into the sensual culture of the Atlanteans, only to be replaced by the outward-looking eyes of lust and greed.

Greece had her *Hyperborean* as well as her *Southern* Apollo. Thus nearly all the gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physiological evolution had been completed.¹ All the “fables” of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The “one-eyed” Cyclopes, the giants fabled as the sons of *Cœlus* and *Terra* — three in number, according to Hesiod — were the last three sub-races of the Lemurians, the “one-eye” referring to the Wisdom-eye;² for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphēmus, is based upon the psycho-physiological atrophy of the “third” eye.

Odysseus-Ulysses belongs to the cycle of the heroes of the Atlantean Fourth Race.

His adventure with the pastoral giants is an allegory of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the sophisticated culture and physical proclivities of the Atlanteans.

That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asklepios (by Zeus with a lightning bolt fashioned by Cyclopes) refers to the Hyperborean Arimasian Cyclopes, the last race endowed with the Wisdom-eye.

Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a “sage” in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.³ His adventure with the latter — a savage gigantic race, the antithesis of cultured civilization in the *Odyssey* — is an allegorical record of the gradual passage

¹ The Hyperboreans, now regarded as mythical, were described as the beloved priests and servants of the gods, and of Apollo chiefly. (Herodotus, *History*, IV, 33-35; Pausanias, *Itinerary*, Book I, xxxi, 2; Book V, vii, 8; Book X, v, 7-9).

² The Cyclopes are not the only “one-eyed” representatives in tradition. The Arimaspoi [Ἀριμασποὶ] were a Scythian people, and were also credited with but one eye. (J.B. Bourguignon d’Anville, *Géographie ancienne*, Vol. II, p. 321) It is they whom Apollo destroyed with his shafts. (See *supra*.)

³ Ulysses was wrecked on the isle of *Ææa*, where *Circē* changed all his companions into pigs for *their voluptuousness*; and after that he was thrown into *Ogygia*, the island of *Calypsō*, where for some seven years he lived with the nymph in illicit connection. Now *Calypsō* was a daughter of *Atlas* (*Odyssey*, Book VII, 245), and all the traditional ancient versions, when speaking of the Isle of *Ogygia*, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with *Atlantis*.

[Says Thomas Taylor in his *The Wanderings of Ulysses* (1823): “*Calypso* is derived from *καλυπτω*, which signifies to cover as with a veil; and *Ogygia* is from *ογγυγιος*, *ancient*.” Consult full text in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of the Third Race to lose their all-penetrating *spiritual* eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asklēpios, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspean Cyclopes, the last of the race endowed with the “Wisdom-eye.” The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely.

**In his occult aspect, Apollo is patron of Number Seven.
Cosmically and astronomically, he is the Sun personified.
Psychically and spiritually, his significance is far more important.**

Thus Apollo — pre-eminently the god of the Seers, whose duty it is to punish desecration — killed them — his shafts representing human passions, fiery and lethal — and hid his shaft behind a mountain in the Hyperborean regions.¹ Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 years) changes the climates on the earth’s surface, making of tropical, frigid regions, and *vice versa*. Psychically and spiritually his significance is far more important. As Gladstone pertinently remarks in his “Greater Gods of Olympos,” the qualities of Apollo (jointly with Athēna) are “impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology.”²



¹ Hyginus, *Political Astronomy*, Book II, ch. xv

² *Nineteenth Century*, Vol. XXII, July 1887, p. 92

The Greeks naturalised the gods they “borrowed” and made Hellenes of them, and the moderns helped them.

To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the Southern one.

Geologically, Leto-Latona is the Hyperborean Continent and its Race.

The history of Latona (Lēto), Apollo’s mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phœbus, *etc.* She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle.¹ Latona is the Hyperborean Continent, and its race — geologically.²

When the astronomical meaning cedes its place to the spiritual and divine — Apollo and Athēna transforming themselves into the form of *birds*, the symbol and glyph of the higher divinities and angels — then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Æneas to the battle field,³ and has the gift of appearing to his Seers without being visible to other persons present⁴ — a gift, however, shared by every high Adept.

The quarrel of Latona with Niobe, the Atlantean race, allegorizes the history of the two continents.

Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns with an iron rod, truly, since Herodotus makes the Atlantes curse his too great heat.

The King of the Hyperboreans was, therefore, the son of Boreas, the north wind, and the High Priest of Apollo. The quarrel of Latona with Niobē (the Atlantean race) — the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number)⁵ — allego-

¹ Diodorus, *Bibliotheca*, Book II, § 47

² To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the southern. Thus Apollodorus says (*Bibliotheca*, Book II, § 11):

The golden apples carried away by Hercules are not, as some think, in Libya; they are in the Hyperborean Atlantis.

The Greeks naturalised all the gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the mythologists have tried to make of Ēridanus the river Po, in Italy. In the myth of Phætōn it is said that at his death his sisters dropped hot tears which fell into Ēridanus and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phætōn, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridanus, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phætōn, being hurled into the Ēridanus by Jupiter’s thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where “the magnolia blossomed” became the desolate forbidding land of the farthest north and eternal ices. This allegory covers then the events of two *pralayas*; and if well understood ought to be a demonstration of the enormous antiquity of the human races.

³ Homer, *Iliad*, V, 451-53

⁴ *Ibid.*, XVII, 322-36

⁵ [*Bibliotheca*, Book III, § 6]

rizes the history of the two continents. The wrath of “the sons of god,” or of “Will and Yoga,” at seeing the steady degradation of the Atlanteans was great;¹ and the destruction of the “children of Niobē” by the children of Latona — Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth’s axis, deluges and other cosmic cataclysms — is thus very clear.² The fable about the never-ceasing tears of Niobē, whose grief causes Zeus to change her into a fountain — Atlantis covered with water — is no less graphic as a symbol. Niobē, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the *grand-daughter* of Atlas therefore, because she represents the last generations of the doomed continent.³

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity: “If these names,” he adds, “are mere allegories, then all that those fables contain of truth comes from Atlantis; if the fable is a real tradition — however altered — then the whole of the ancient history is still in it.”⁴

The Lemuro-Atlantean, is the first physical race, though the third and the fourth in number.⁵

So much so, that all ancient writings — prose and poetry — are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* races, though the Third and the

¹ See Part I, “The Sons of God and the Sacred Island,” p. 220 *et seq.*

² So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation* (xii) as the woman clothed with the Sun (Apollo) and the Moon (Diana) under her feet, who being with child “cries, travailing in birth, pained to be delivered.” A great red Dragon stands before the woman ready to devour the child. She brings forth the man-child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, *etc.*, (*Revelation* xii, 14-17). Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognise the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for “the man-child, who was to rule all nations with a rod of iron” of *Revelation*, is surely not the meek “Son of God,” Jesus, but the physical Sun, “who rules all nations”; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona “to bring forth” — the Sun to appear. “She is driven from heaven, and finds no place where she can bring forth,” until Neptune (the ocean), moved with pity, makes immovable the floating isle of Dēlos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god Δηλιος is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobē-Atlantis, over which her son Apollo, or the Sun, reigns — with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Maionia* swim seven times around Dēlos singing that event; he is given seven chords to his Lyre — the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

* [Maionia (Μαίονια) or Mæonia is the original name of the Phrygian Kingdom. Cf. “<At the birth of Apollo> and with music the swans, the gods’ own minstrels, left Mæonian Pactolus <Πακτωλός, the Phrygian River> and circled seven times round Delos, and sang over the bed of child-birth, the Muses’ birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings — seven strings, since seven times the swans sang over the pangs of birth. No eighth time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia . . .” <Eileithyia is the Greek goddess of childbirth, “she who comes to aid.” Her Roman counterpart is Lucina, the “light bringer.”> Callimachus’ Hymn IV, to Delos (*tr.* A.W. Mair) — ED. PHIL.]

³ See Ovid, *Metamorphoses*, VI, 155 *et seq.*

⁴ *Lettres sur l’Atlantide*, p. 137

⁵ [Consult “The first four Root-Races,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

Fourth in number. Hesiod records the tradition about the men of the age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet.¹ Such were the giants of the first physical races. The Iranians have a reference to the later Atlanteans in *Yasna*. Tradition maintains that the “Sons of God,” or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the “Sons of God.” It says: “Thou, O Zarathustra, didst make all dæmons [*i.e.*, Sorcerers], who before roamed the world in human forms, conceal themselves in the earth,” (*i.e.*, helped them to get submerged).²

The Lemurians, as also the early Atlanteans, were divided into two opposing fraternities, the Sons of Darkness, and the Sons of Light. There were terrible battles between the two.

The Lemurians, as also the early Atlanteans, were divided into two distinct classes — the “Sons of Night” or Darkness, and the “Sons of the Sun,” or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, from whence the Sun departed for long months, descended from their inhospitable regions and “tried to wrench the lord of light” from their better favoured brothers of the equatorial regions. We may be told that the ancients knew nothing of the long night of six months’ duration in the Polar regions. Even Herodotus,³ more learned than the rest, only mentions a people who *slept* for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the north where the year was divided into a day and night of six months’ duration each, for Pliny says so.⁴ They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the *Palus Mæotis* (between 45° and 50° latitude). Plutarch explains that they were *but a small portion of a great nation* driven away by the Scythians, which nation stopped near Tanais, *having crossed Asia*.

These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky*. There the pole is almost touching the head, there *long nights and days divide the year*.⁵

As to the Hyperboreans, these peoples “sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves.”⁶

¹ Hesiod, *Opera and Dies*, 143 *et seq.*

² *Yasna*, ix, 15

³ *History*, IV, § 25

⁴ *Natural History*, Book IV, ch. xii, 89; also, Solinus, *Collectanea rerum memorabilium*, ch. 16; and Pomponius Mela, *De chorographia*, Book III, ch. 5 (36).

⁵ Plutarch, *Lives: Marius*, § 11

⁶ Pliny, *Natural History*, Book IV, ch. xii, 90

Even the writers of the *Zohar* knew of the fact as it is written:

In the Book of Hammannunah, the Old [or, the Ancient], we learn through some extended explanations, that the earth turns upon itself in the form of a circle; that some are on top, the others below . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and *there are countries in which it is constantly day, or in which at least the night continues only some instants.*¹

The island of Delos, the Asteria of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form.

Diodorus Siculus and Pliny place Delos in the Northern seas. One calls it royal; the other, the royal island of gods. Because the divine dynasties of the kings of Atlantis proceeded from that place.

The island of *Dēlos*, the Asteria of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern seas. One calls it *Basileia* or “royal”;² the other, Pliny, names it *Osericta*,³ a word, according to Rudbeck,⁴ having had “a significance in the northern languages, equivalent to the Island of the *divine* Kings or god-Kings,” or again the “royal island of the gods,” because the gods were born there, *i.e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among that group of islands discovered by Nordenskiöld on his *Vega Expedition* [1878–1880] in the arctic regions.⁵ The secret books inform us that *the climate has changed in those regions more than once* since the first men inhabited those now almost inaccessible latitudes. They were a paradise before they became hell; the dark Hadēs of the Greeks and the cold realm of Shades where the Scandinavian Hel, the goddess-Queen of the country of the dead, “holds sway deep down in Helheim and Niflheim.” Yet, it was the birth-place of Apollo, who was the brightest of gods, in heaven — astronomically — as he was the most enlightened of the divine kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the *Iliad*,⁶ wherein Apollo is said to have appeared four times in his own form (as the god of the four races) and six times in human form, *i.e.*, as connected with the divine Dynasties of the earlier unseparated Lemurians.

¹ Isaac Myer, *Qabbalah*, p. 139, quoting *Zohar* iii, folio 101.

² Diodorus Siculus, *Bibliotheca*, Book V, § 23

³ Pliny, *Natural History*, Book XXXVII, 39

⁴ Oläus Rudbeck, *Atland eller Manheim* (Atlantica), Tome I, ch. xiv, “Osericta,” pp. 462 & 464

⁵ These islands were “found strewn with fossils of horses, sheep, oxen, *etc.*, among gigantic bones of elephants, mammoths, rhinoceroses,” *etc.* If there was no man on earth at that period “how came horses and sheep to be found in company with the huge antediluvians?” asks a Master in a letter. (*Esoteric Buddhism*, p. 67, 5th ed.; p. 110, 6th ed.). The reply is given above in the text.

⁶ *Iliad*, IV, 239-69

Occult records and linguistic evidence indicate that gods, religious beliefs, and myths have all come from the north, which was also the cradle of physical man.

It is those early mysterious peoples, their countries (which have now become uninhabitable), as well as the name given to man both dead and alive, which have furnished an opportunity to the ignorant Church fathers for inventing a hell, which they have transformed into a burning instead of a freezing locality.¹

The Hyperboreans, the Cimmerians, the Arimaspoi, and the Scythians were descendants of the last Atlantean sub-races. But they were neither known to, nor communicating with, the Greeks.

The Pelasgians, a remnant of an Atlantean sub-race, were certainly one of the root-races of future Greece.²

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspoi, nor even the Scythians — [were] known to and communicating with the Greeks — who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from *pelagos*, the great sea. Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men — or rather of nations — which were saved during the cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldean Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun — the “beloved of the gods,” who rescued him from the flood in a canoe — or the Swedish Belgemir, for whom the gods did the same in the north, all are identical as a personage. But their legends have all sprung from the catastrophe which involved both the continent and the island of Atlantis.

Noah's Deluge is astronomical and allegorical but not mythical.

However, the allegory about the antediluvian giants and their achievements in sorcery is no myth.

The allegory about the antediluvian giants and their achievements in sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition *via* pagan sources. It was not surely the *Pentateuch* that Diodorus was repeating when he wrote upon the Titans — the

¹ A good proof that all the gods, and religious beliefs, and myths have come from the north, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but although there was as a time when all the nations were “of one lip,” these words have received a different meaning with the Greeks and Latins. One such word is *Manu*, *Man*, a living being, and *Manes*, dead men. The Laplanders call their corpses to this day *manes*, (J.-F. Regnard, *Voyage de Laponie*). Mannus is the ancestor of the German race: the Hindu *Manu*, the thinking being, from *man*; the Egyptian *Menes*; and *Minès*, the King of Crete, judge of the infernal regions after his death — all proceed from the same root or word.

² [Cf. We, who place the origin of the Pelasgoi far beyond the Biblical ditch of historic chronology, have reasons to believe that their “barbarous language” mentioned by Herodotus was simply “the primitive and now extinct Aryan tongue” that preceded the Vedic Sanskrit. — Excerpted from “Blavatsky on whether writing was known before Panini.” Full text in our Hellenic and Hellenistic Paper Series. — ED. PHIL.]

giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair.¹ Nor was Phereñicus² quoting from *Genesis* when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, which race descended from the earliest giants, and that it was that Hyperborean region which was the birthplace of the first giants. The Commentaries on the sacred books explain that the said region was the far north, the polar lands now, the pre-Lemurian earliest continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, *etc.*

Poseidon is not only the personation of the spirit and race of Atlantis, but also of the vices of the Nephilim giants of Genesis. The bestiality of the Satyrs was real, not allegorical.

Esoteric records show these hairy Satyrs to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct. They paid a very heavy price for their unnatural union.

But who were the *Nephilim* of *Genesis* vi, 4? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these *Nephilim* with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophanē, *etc.*, *etc.* Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word *Nephilim* and explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing *dumb* men, "monsters," as the Stanzas have it.

The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times.

Yet, though the whole face of the earth was transformed thereby each time, the conformation of the Arctic and Antarctic poles has but little altered.

Now mythology, built upon Hesiod's Theogony, which is but a poetised record of actual traditions, or oral history, speaks of three giants, called Briareus, Kottos, and Gygēs, living in a dark country where they were imprisoned by Kronos for their rebellion against him. All the three are endowed by myth with a hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in mythology every personage almost is a god or demi-god, and also a king

¹ Diodorus, *Bibliotheca*, III, 57

² [Phereñicus, *apud Schol. ad Pindar, Olymp.*, III, 28]

or simple mortal in his second aspect;¹ and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the Arctic and Antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the “eternal or perpetual land,” and the Antarctic the “ever living” and “the concealed”; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters.



¹ Thus, for instance, Gygēs is a hundred-armed and fifty-headed monster, a demi-god in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmā are reborn as mortals.

Continents perish in turn by fire and water: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters.

The three “imprisoned” polar giants, Briareus, Kottos, and Gyges, are three polar lands which have changed form several times, at each new cataclysm or disappearance of one continent to make room for another.

When lesser gods and titans rebelled against Zeus, he hurled Lemuria amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.

The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis.

From the first appearance of the great continent of Lemuria, the three polar giants had been imprisoned in their circle by Kronos. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon (or Neptune, hence by the seas), which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The *Iliad* makes of it the Tartaros.¹ When the gods and Titans rebelled in their turn against Zeus — the deity of the Fourth Race — the father of the gods bethought himself of the imprisoned giants in order to conquer the gods and Titans, and to precipitate the latter into Hadēs; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.² The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Rākshasas of Lankā and the Bhāratans, the *mêlée* of the Atlanteans and Āryans in their supreme struggle, or the conflict between the Daēvas and Izeds (or Peris), became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the angels of God and the angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Āryan stock, took upon themselves to overturn the religious thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar — as it was that of Bailly and Voltaire — that Hesiod’s *Theogony* was based upon historical facts,³ it be-

¹ *Iliad*, VIII, 13

² The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning.

³ See P. Decharme, *Mythologie de la Grèce Antique*.

comes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore are these passages from mythology brought forward in our discussion upon modern learning in this *Addendum*.

All continents are formed from North to South. And the tallest men are those in Northern countries, while the smallest are Southern Asiatics. Thus also the giants of Atlantis, as well as the Titans of Hesiod, are all Northerners.

Such symbols as are found in all the exoteric creeds are so many landmarks of pre-historic truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then Hyperborean and Saturnine;¹ thus showing the Golden Age and reign of Saturn from multiform aspects. It was many-sided in its character indeed — climatically, ethnologically and morally. For, the Third Lemurian Race must be physiologically divided into the early androgynous and the later bisexual race; and the climate of its dwelling places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The Cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations we may seek for some more corroborations of the latter in the scientific and geological proofs.



¹ Dionysios Periēgētes [of Alexandria], the geographer, tells us that the great sea North of Asia was called glacial, or *Saturnine* (in his *Periēgēsis*, 31 ff). Orpheus (*Argonautica*, 1085) and Pliny (Book IV, xvi) corroborate the statement by showing that it is its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinese, Japanese, etc. Compare the tall Sikhs and Puñjābīs, the Afghāns, Norwegians, Russians, Northern Germans, Scotsmen, and the English, with the inhabitants of central India and the average European on the continent. Thus also the giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

The inundation of Atlantis was preparing for ages.

From *Blavatsky Collected Writings*, (ANSWERS TO QUESTIONS – FRAGMENTS) XIII p. 313.

The Manuscript of this Fragment in H.P. Blavatsky's handwriting is in the Adyar Archives. It consists of two sheets written on both sides. Some of the information contained therein runs parallel to what H.P. Blavatsky stated in Answers to "Some Inquiries Suggested by Mr. Sinnett's *Esoteric Buddhism*" which may be found in Vol. V (1883) of the present Series. — *Boris de Zirkoff*.

They are asked whether there is not "some confusion" in the letter quoted on p. 62 of *Es. Buddhism* regarding "the old Greeks and Romans said to have been Atlanteans." They answer none at all. The word "Atlantean" is a generic name.¹



From *Blavatsky Collected Writings*, (ANSWERS TO QUESTIONS – FRAGMENTS) XIII pp. 318-30.

Answer to Question [3]. No such nonsense was ever postulated. The cataclysm that nearly annihilated the Atlanteans was slowly preparing for ages² and other parts of that continent and inhabited isles by the 4th race had sunk long before it culminated in the final catastrophe spoken about and known in history. Their civilization was of a quite different character to that of which the West now boasts of. The civilization of Egypt and especially its learning was quite as great as that of the later Atlanteans, and, in one direction, at any rate, far superior to that of the present Europeans. And yet, while its imperishable monuments in stone, *etc.*, monoliths, its Sphinx and statues, and its pyramids with a number of Sarcophagi full of papyri and yielding evidences of a later civilization already degenerating and on the wane, is being daily exhumed, where are the traces of its earlier and far more remote glory, where the records of that civilization which made Baron Bunsen say . . .³

However, the land of Egypt has never been carried down into the depths of the Ocean bed.

Nor has it been covered, owing to repeated earthquakes which have convulsed over and over again that sandy bed upon which the ill-fated Poseidonis was plunged in its last physical sleep — until the soil was reduced for ages after into a slimy mud slowly sucking in the lost remnants of that civilization. Nevertheless, owing ever to the yearly increase, amounting but to a few inches in a century — of alluvium brought down by the Nile, the old *Hapimu*, the traces of the oldest Egyptian civilization, one that was as superior to the latest or the one with which the Egyptologists claim acquaintance with, as your own is now superior to that of Tibet — is hidden for ever from the knowledge of your sub-races. How many millenniums have rolled over pyramids surpassing the present ones, each millennium throwing its 50 or 60 inches of earth over entombed ruined cities, still older Sphinxes and palaces, it is for you — the latest conquerors of Egypt to calculate. Dig deeper and deeper into the sand and slime of the ages, and perchance you may find; and then cast and sum up your figures. No; it is not "supposed" but rather *known* to a certainty that your present European civili-

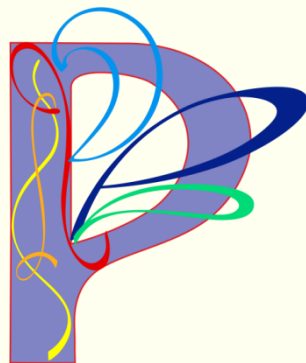
¹ Insert white small page. [It is missing.]

² See page 54 of *Esoteric Buddhism*

³ [Two lines empty for the quotation which is missing.]

zation which has been Cyclopean, though it may have finer and more elaborate works to boast of, will be destroyed as well; for such is the invariable law of nature. And it is far easier for a conflagration to devour without leaving a trace behind telegraphic and electric works, railways and theatre buildings, ephemeral newspapers and books, restaurants and gin-palaces than it was for flood or inundation to destroy any of the seven world-wonders and labyrinths, Semiramidean gardens and colossuses of Rhodes as well as old indestructible papyri and parchments — nevertheless time and the elements have performed the task to a perfection. Can one recognize in the drunken cowardly Copts the descendants of the once invincible Sons of Osiris' "Arts and languages"? The present arts are doomed to perish long before the final catastrophe to make room for more perfected arts, as the old harpsichord, the clavicord, and clavecin disintegrated to make room for the modern piano, the old viola for the violin, and some of the arts and sciences of Egypt, Rome and Chaldea far superior to the present, are now lost to be revived at future ages. The immortal marbles of Phidias had good reason to survive and yet are nearly lost — but why should yours? As to languages, without entering upon a useless controversy with your philologists who can find no traces of the Sanskrit before a miserable couple of thousand years before your era, they are respectfully asked to surmise what was the language of the learned Atlanteans? The Adepts say that the older Sanskrit and what is now called Tamil are reliquiæ, of what a European would call antediluvian, and, we might term ante-Poseidonian languages. In this connection the writer must be permitted to blend Question 6 with Question 3 to which the former properly belongs . . .

[End of fragment]



Suggested reading for students.¹



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
- “Supplement to Rise and Demise of Atlantis”
- “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.