

*Ulysses was an
Atlantean Hero and Sage.*



Abstract and train of thoughts¹

Atlas is a personification and symbol of the old continents of Lemuria and Atlantis.

Homer, who preceded Plato by many centuries, also speaks of the Atlanteans and of their island in his Odyssey. 3

The Odyssey makes of Atlas the guardian and the supporter of the huge pillars that separate the heavens from the earth. 3

The old Greeks were but the dwarfed and weak remnant of that once glorious sub-race of the Fourth Race.

Egypt and Greece, the Phœnicians, and the Northern stocks, had proceeded from the last sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock. 4

Like the Odyssean Tityos, who grew so large that he split his mother's womb and had to be carried to term by Gaia, the Initiates in Greece were called sons of Gaia. 6

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Cyclopes, the beloved priests of Apollo, were the last three sub-races of the Lemurians, the one-eye referring to 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 selfishness. 7

Though pre-historic, Boreas was a real Continent, the favourite abode of Apollo and his beloved priests and servants. 8

Phoenician sails whitened the Indian Ocean and the Norwegian fiords.

The perpetual daylight enjoyed by the Laestrygonians indicates that they were inhabitants of the North Cape. Scylla and Charybdis were the enormous icebergs of the Arctic seas. 9

Suggested reading for students.

On the Fourth Race of Humanity and its fall into matter. 11



¹ Frontispiece: Waiting for my Odyssey II, by Green Thrill. Illustration on page 6, by Dewmanna.

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Homer, who preceded Plato by many centuries, also speaks of the Atlanteans and of their island in his *Odyssey*.

Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, [Plato] 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.



The *Odyssey* makes of Atlas the guardian and the supporter of the huge pillars that separate the heavens from the earth.

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.⁴ Very little more than this has come down to us from Antiquity.

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, 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, 244-35

⁴ *Bibliotheca* III, 54, 56

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 Calypsō — “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,¹ Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus.² 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.³

For Atlas is Atlantis which supports the new continents and their horizons on its “shoulders.”⁴

The old Greeks were but the dwarfed and weak remnant of that once glorious sub-race of the Fourth Race.

Egypt and Greece, the Phœnicians, and the Northern stocks, had proceeded from the last sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock.

The history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and “it is so preserved to this day elsewhere.”

Said the priests of Sais to Solon, according to Plato:

. . . you are ignorant of a most illustrious and excellent race of men, who once inhabited your country; from whence you and your whole city descended,⁵ though a small seed only of this admirable people now remaining . . . [Our] writings relate what prodigious strength your city formerly tamed, when a

¹ 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 Alchemystical Philosophers*, London 1815, p. 4.)

² Hesiod, *Theogony*, 507-509; Homer, *Odyssey* I, 52-53.

³ *Mémoires de l'Academie des Inscriptions*, Tome 28, Pt. 2 (1874), p. 176

⁴ *Secret Doctrine*, II pp. 760-61, 762-63

⁵ For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, see *Five Years of Theosophy*, pp. 308-46. [See also “Antiquity of the Atlanto-Aryan tribes in Europe,” in the same series. — ED. PHIL.]

mighty warlike power, rushing from the Atlantic sea, spread itself with hostile fury over all Europe and Asia.¹

The Greeks were but the dwarfed and weak remnant of that once glorious nation.²

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race.

Thousands of years later, other races — the remnants of the Atlanteans — “yellow and red, brown and black,” began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time — owing to new geological convulsions — islands. Being thus forcibly separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.³

. . . the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.⁴ 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.^{5, 6}

¹ *Timæus*, 24e. [Cf. Thos. Taylor, *The Works of Plato* Vol. II, pp. 468, 469.]

² The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his *Timæus* [24e-25d] and *Critias* [or *Atlanticius*]. Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas' friend — Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe.

³ *Secret Doctrine*, II pp. 743-44

⁴ Had not Diocletian burned the esoteric works of the Egyptians in 296 A.D., together with their books on alchemy, *Περί χυμείας ἀργύρου και χρυσοῦ* [Concerning the alchemical properties of silver and gold. See Suidas, s.v. *Διοκλητιανός*]; Cæsar 700,000 rolls at Alexandria; Leo III Isaurus 300,000 at Constantinople (8th century); and the Mohammedans 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.

⁵ [See Felix Jacoby, *Fragmente der Griechischen Historiker*, Vol. II, p. 552; Fragment 75 of Theopompus, in an excerpt from Ælianus's *Varia Historia*.]

⁶ *Secret Doctrine*, II pp. 763-64

Like the Odyssean Tityos, who grew so large that he split his mother's womb and had to be carried to term by Gaia, the Initiates in Greece were called sons of Gaia.

[Saptaparna] . . . is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek “myths.” The T, or τ (tau),¹ formed from the figure 7, and the Greek letter Γ (gamma), was the symbol of life, and of life eternal: of earthly life, because (gamma) is the symbol of the Earth (Gaia); and of “life eternal,” because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being $\hat{\Delta}$.²

Hence the Initiates in Greece called the *Tau* Γαῖῆος, son of *Gaia*, “sprung from earth,” like *Tityos* in *Odyssey* VII, 324.³



¹ See Section “Cross and Circle.” [pp. 545-53 and 557-58]

² [Consult “Light drops one Solitary Ray,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

³ *Secret Doctrine*, II pp. 590-91 & fn.

Ulysses was an Atlantean Hero and Sage.

Cyclopes, the beloved priests of Apollo, were the last three sub-races of the Lemurians, the one-eye referring to 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 selfishness.

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 *Coelus* 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. 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 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. Thus Apollo — pre-eminently the god of the Seers,

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*, Bk. I, xxxi, 2; Bk. V, vii, 8; Bk. 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 *Æeæ*, 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*, Bk. 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.

[For an insightful interpretation of *Odyssey*’s main allegories, see “Taylor on the Wanderings of Ulysses” in our Hellenic and Hellenistic Papers Series. — ED. PHIL.]

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 Athenē) 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, 3}

Though pre-historic, Boreas was a real Continent, the favourite abode of Apollo and his beloved priests and servants.

The "Hyperborean" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. *Ἐγγύς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι*, says a verse in the *Odyssey*.⁴

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Riphæus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.⁵ It was a real Continent, a *bona-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.⁶

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

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

³ *Secret Doctrine*, II pp. 769-70

⁴ X, 86. ["So near are the outgoings of the night and the day."]

⁵ See K.H.W. Völcker, *Mythische Geographie de Griechen und Römer*, 1882, pp. 145-70.

⁶ *Secret Doctrine*, II p. 7

Phoenician sails whitened the Indian Ocean and the Norwegian fiords.

The perpetual daylight enjoyed by the Laestrygonians indicates that they were inhabitants of the North Cape. Scylla and Charybdis were the enormous icebergs of the Arctic seas.

The writer in the *National Quarterly Review*, previously quoted,¹ says that the Phoenicians were the earliest navigators of the world, founded most of the colonies of the Mediterranean, and voyaged to whatever other regions were inhabited. They visited the Arctic regions, whence they brought accounts of eternal days without a night, which Homer has preserved for us in the *Odyssey*.² From the British Isles they imported tin into Africa, and Spain was a favourite site for their colonies. The description of Charybdis so completely answers to the maëlstrom that, as this writer says: "It is difficult to imagine it to have had any other prototype." Their explorations, it seems, extended in every direction, their sails whitening the Indian Ocean, as well as the Norwegian fiords. Different writers have accorded to them the settlement of remote localities; while the entire southern coast of the Mediterranean was occupied by their cities. A large portion of the African territory is asserted to have been peopled by the races expelled by Joshua and the children of Israel. At the time when Procopius wrote, columns stood in Mauritania Tingitana, which bore the inscription, in Phœnician characters,

We are those who fled before the brigand Joshua, the son of Nun or Navé.^{3, 4}

Far be from us the ridiculous pretension of criticising a scientist so worthy of admiration for his learning as Max Müller. But we cannot help saying that even among the fantastic nonsense of the *Arabian Nights' Entertainments* anything would be worthy of attention, if it should help toward the evolving of some historical truth. Homer's *Odyssey* surpasses in fantastic nonsense all the tales of the *Arabian Nights* combined; and notwithstanding that, many of his myths are now proved to be something else besides the creation of the old poet's fancy. The Læstrygonians, who devoured the companions of Ulysses, are traced to the huge cannibal⁵ race, said in primitive days to inhabit the caves of Norway. Geology verified through her discoveries some of the assertions of Homer, supposed for so many ages to have been but poetical hallucinations. The perpetual daylight enjoyed by this race of Læstrygonians indicates that they were inhabitants of the North Cape, where, during the whole summer, there is perpetual daylight. The Norwegian fiords are perfectly described by Homer in his *Odyssey*;⁶ and the gigantic stature of the Læstrygonians is demonstrat-

¹ [Vol. XXXII, No. lxiii, December 1875, p. 134]

² [Book X, lines 86 *et seq.*]

³ [Procopius, *De bello vandalico* ii, p. 7]

⁴ *Isis Unveiled*, I p. 545

⁵ Why not to the sacrifices of men in ancient worship?

⁶ Book X, lines 86 *et seq.*

ed by human bones of unusual size found in caves situated near this region, and which the geologists suppose to have belonged to a race extinct long before the Āryan immigration. Charybdis, as we have seen, has been recognized in the maelstrom; and the Wandering Rocks¹ in the enormous icebergs of the Arctic seas.²



¹ [Popol Vuh, Part I, ch. ii, pp. 17-27]

² Isis Unveiled, I p. 549

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
 - “Sacred Islands and Continents in the Classics”
 - “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”
- *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.