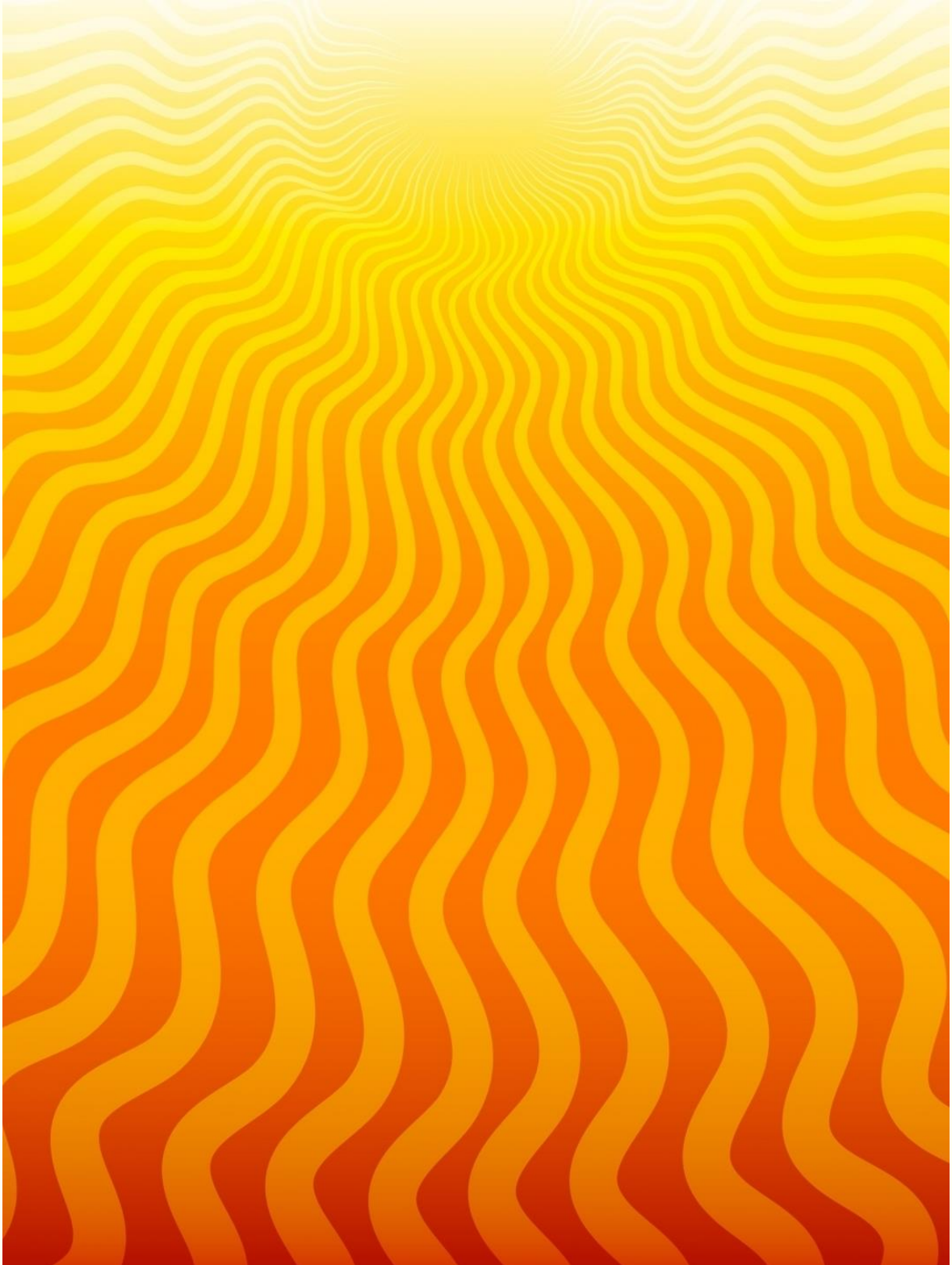


Appendix on the Divine Instructors of our Fifth Race



Contents and train of thoughts

On the Divine Instructors of our Fifth Race and Their degradation by the Churches.

What is called history does not go further back than the origin of our fifth subrace or so far back as the Lemurian Deluge, that Great Dragon whose tail sweeps whole nations out of existence in the twinkling of an eye. 9

The Adepts of the first three Root-Races lived in subterranean habitats and pyramids. 9

Much confusion is caused by the foolishness of the Arcadians who claimed that they were older than the Moon, and the self-glorification of the Atticans who boasted that they had existed before the Sun appeared in heaven! 10

Yet, Man and Stars are bound together indissolubly. 10

Several deluges are mixed up in the memories of the peoples of our Fifth Race: the first, was astronomical and cosmical; the subsequent ones, terrestrial. The astronomical records of Universal History begun in the third subrace of the Atlantean Race. 11

The only ones that Satan will ever haunt are the Church and its followers. 12

The Hierarchy of Compassion (Drawing). 12

Serpents and Dragons under different symbolisms.

Having plagiarised the ancient rites of initiation to construct the new dogma, profane clergy made a habit of cursing the same rites in order to cover their tracks. 14

Sidereal and Cosmic glyphs explained.

Zoroastrian Esotericism is identical with that of the Secret Doctrine. 16

Esoterically, the North Pole or Mount Meru is the heavenly abode of gods; the South Pole or Patala is the earthly hell. 17

Helion and Acheron meant nearly the same. 17

Our Dhyani-Chohans or Serpents of Wisdom are the Star-Yazatas of the Zoroastrians, the Star Angels of the Christians, the Seven Planets of every religion. They are our Divine Progenitors, "Builders," and "Watchers." 18

When we become sufficiently spiritualised, there will be no more need of learning about the Ancient Wisdom from books, we will then simply *know*. 18

The Kabeiroi represent the earth's poles as they are now, or inverted as they have been in the past and shall be in future, displacing the oceans, submerging the polar lands, and rearranging the continents. 19

Our Dhyani-Chohans appear under many different names: Agathodaimon, Aletae, Anakes, Corybantes, Curetes, Dii Magni, Dioscuri, Enoch, Hermes, Idaei Dactyli, Kabeiroi, Lares, Manes, Penates, Seth, Titans. 20

**ON THE DIVINE INSTRUCTORS OF OUR RACE
CONTENTS AND TRAIN OF THOUGHTS**

While in Samothrace and the oldest Egyptian temples these great Cosmic Gods were the Seven and the Forty-nine Sacred Fires, in the Grecian fanes they became mostly phallic deities and therefore obscene and offensive.	21
It is said that there were only two Kabeiroi, the Dioscuri (Castor and Pollux), esoterically; and Jupiter and Bacchus, exoterically.	22
Kabeiroi meant “mighty through fire.” As their temples were built in volcanic localities and were worshiped as Chthonian divinities, Christianity made of them “infernal” gods.	23
Hermes, Orpheus, Cadmus, Asclepius, and all those who incarnated on earth to guide and teach nascent humanity, are all generic names.	23
Serpents were revered by every people of antiquity with two notable exceptions, that of the Greeks, who transformed Jupiter and other gods into snakes in order to seduce goddesses, and of the Christians who chose to forget the brazen Serpent of Moses.	24
Our Divine Instructors are the Dhyani-Chohans of the Secret Doctrine.	
Our races have sprung from divine races, our Dhyani-Chohans, and by whatever name they are now called. They reigned on earth, teaching all the great sciences that have come down to us.	25
Enoch, the “divine giant,” is identified with Hermes. There were five Hermeses, or rather one in several different characters, always credited with having transferred all sciences from latency to potency to Egypt and Greece before the days of Magna Græcia, when Greeks were not even Hellenes.	26
The Pyramid was one grand symbol of this magnificent Hierarchy of Spirits.	27
Africa appeared before Europe but later than Lemuria and even the earliest Atlantis. What is now Egypt and the deserts was once upon a time an ocean. Delta was the first country occupied by immigrants who came with their gods from the Northeast. The poles have since been three times within the plane of the Ecliptic.	28
Divine Kings-Initiates had been born on earth one from the other (without the intervention of woman) well before the era of Menes, the first human King of Egypt, and taught us Astronomy, Architecture, and Anatomy.	28
Happy are those who are born in Bharata-Varsha, exclaim the incarnated gods themselves!	29
The natural good sense and upright judgment of the ancient peoples was quite foreign to our entirely materialistic ideas upon celestial mechanics and physical sciences. In stars the ancients saw living bodies animated by spirits, as they saw the same in every kingdom of nature.	29
Materialists live on this earth, just as in the world of insects and even fishes some creatures live surrounded by myriads of their own kind, without seeing or sensing them. They live among numberless hosts of spirits, immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and yet they may never give them a single thought.	30
The Third Continent, home of the Third Root-Race, consisted of two physically and morally distinct classes, ruled by Divine Kings. It perished some 850,000 years ago.	31
It is difficult to obtain clear and precise ideas on royalty, its origin and power, without knowledge of the first principles of history and tradition, says Plato.	32
Saturn, knowing that man could not rule man without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures.	32

**ON THE DIVINE INSTRUCTORS OF OUR RACE
CONTENTS AND TRAIN OF THOUGHTS**

When the world had ceased to be so governed, and the gods retired, “ferocious beasts devoured a portion of mankind.” Divine Instructors then incarnated successively and “discovered” fire, wheat, and wine. And public gratitude deified them.	33
Wheat has never been found in the wild state for it is not a product of the earth. It is a symbol of man’s inner principles, that is why it was so sacred with the Egyptian priests.	33
One of our Divine Instructors is Sirius, the double of Mercury or Budha before all other Buddhas.	34
The amount of malicious fancy and fiction bestowed on mankind’s Benefactors and Instructors by various fanatical writers is quite extraordinary. The scriptures are riddled with contradiction and confusion.	35
Angels aspire to become men, for the perfect man is above angel, says Éliphas Lévi, only if he could realise his divine ancestry and stellar destiny.	37
Occult symbolism unlocks the mystery of the terrestrial archangel of the Christians and the Celestial Dragon/Serpent of the Archaic Wisdom-Religion by reversing the characters. Theological symbolics conceal them even more.	37
Thus the Latin Church calls itself the bride of Christ and the trustee of Peter, to whom the rebuke of the Master, “get thee behind me Satan,” was justly addressed. The Protestant Church replaces the New Dispensation by the old “Law of Moses,” which Christ openly repudiated: both Churches are fighting against Divine Truth when spurning and slandering the Dragon of Inner Wisdom.	37
Origin of the Satanic Myth.	
One of several “Wars in Heaven” is a terrestrial one: it refers to those terrible struggles in store for the candidate for adeptship, between his Heavenly Self and his earthly passions that he strives to master, that is, to slay the dragon of his lower nature and, having cast off his old skin, to become a Son of Serpent, a Son of Wisdom.	40
Another “War in Heaven” is astronomical, referring to the Solar and Lunar eclipses that are connected with the circulations of Cosmos, the movement of electromagnetic forces between planetary bodies. Eclipses are especially related to the transference of life-energy from one celestial body to another and stand in direct relationship to human initiations.	41
The Sun-gods of the old Aryan, ancient Greek, and modern Christian schemes have been copied from each other.	41
One way to unriddle the Bible is through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.	43
In addition to the religious, astronomical, and geological events included in the universal allegory of Dragons and the “Wars in Heaven” already stated, there is a cosmological connection with the Keshvars of the Earth.	44
Keshvars, in their seven applications, refer equally to the seven spheres of our planetary chain, the seven planets, the seven heavens, etc., according to whether the sense is applied to physical, supra-mundane, or simply a sidereal worlds.	44
The grotesque connections and connotations of Genesis’ seducing serpent will be now exposed.	45
Cosmologically speaking, all Dragons and Serpents conquered by their “slayers” are the turbulent, confused principles in Chaos that are brought to order by the Sun-gods or Creative Powers.	45
It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of Divine Powers (now called “Evil”) can be	

clearly seen for what they truly are: prototypes for the Saraph of Moses and his great Brazen Serpent, chief of the “fiery serpents.”	46
Even the name of the “Lord” was profaned by crude and gross application to religious dogmas and personations. Jehovah is a blind created purposely by the Rabbis, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.	48
Yah-Havah or mankind and Satan, the Serpent of Seduction, are one and the same in every particular. There is no Devil or Evil outside mankind and its religions.	49
Metaphysically, Satan represents the reverse or polar opposite of everything in nature. Yet the Church has degraded and anathematised the Satanians, the Cainites, and even Judas Iscariotes.	49
Every Gnostic sect was founded by an Initiate.	49
In every ancient system, the fallen Angels are made the prototypes of fallen men, allegorically, and of those men themselves, esoterically. In Christianity, all combatants, gods and demons, adversaries in both camps, are now transformed into Dragons and Satans, simply in order to connect Evil personified with the Serpent of Genesis, and thus prove the new dogma.	50
Noah was a Kabeiros hence he must have been a Demon.	
Noah is either a myth along with the others, or one whose legend was built upon the Kabeirian or Titanic tradition as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian.	51
Like Samothrace of the Kabeiroi, Rhodes island is connected in the memory of men with the flood legends.	51
The Kabeiroi are identical with our Dhyani-Chohans, with the corporeal and the incorporeal Pitris, and with all rulers and instructors of the primeval races who are referred to as the Gods and Kings of the divine Dynasties.	52
Old Persian traditions about polar and submerged continents.	
Before the creation of (Genesis’ third) Adam, two races succeeded each other on earth: the gigantic Daevas, strong and wicked; and the Peris, smaller in stature but wiser and kinder.	54
From the first appearance of the Aryan Race, when the Pliocene portions of the once great Atlantis began gradually sinking and new continents surfacing, down to the final disappearance of Plato’s small island of Atlantis, the Aryans had never ceased to fight with the descendants of the first giant race.	55
Initiates were not permitted to divulge anything pertaining to the correct measure of time. Images of Harpocrates, god of silence, each pressing a finger to the lips, reminded the solemn pledge of the secrecy in every temple.	57
And yet, we, Europeans accepted the exoteric chronology of the Jews! No wonder that it has influenced and coloured ever since all our conceptions of science and the duration of things!	57
Tahmurath, third king of Persia, is the St. George of Iran. Like his grand-sire Hoshang, but unlike St. George, Tahmurath also had his steed only far more rare and rapid, a bird called Simurgh-Anka, the Manvantaric cycle.	58
Esoterically, Adam Rishon is the lunar spirit. Cosmo-geologically, Noah-Xisuthrus represents the Third Root-Race separated. Their three sons are its last three subraces.	59
Simurgh-Anka promised that before she dies she will reveal the First Continent, the Imperishable Sacred Land, presently concealed from all.	60

**ON THE DIVINE INSTRUCTORS OF OUR RACE
CONTENTS AND TRAIN OF THOUGHTS**

In the beginning of human life the only dry land was on the North Pole of our globe, where the earth was still. It will continue to exist for the duration of the Manvantara of this Round. New continents and lands will emerge from the sea bottom many times, but that Holy Land will never change. 61

The North Pole is the head of Mother Earth; the South, her feet. Life in the form of electro-magnetic currents springing from her bowels and head, and circulating through her arteries, is her blood. 61

Northern Asia is the Root-Continent of human life, hence contemporary with man. 62

The First Continent that came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day. 62

Western speculations are founded on Greek and Puranic traditions.

There is not a single statement in the Puranas that has not several meanings, and does not apply to both physical and metaphysical worlds. 64

Occultism likens the Himalayan chain to a belt that stretches around the globe, whether under the water or above. The Earth's navel is situated West of the Himalayas, in which lie the roots and foundations of Meru. The mythical mountain is North of the Himalayas in the Polar Land that never perishes. 65

There are Seven Great Continents: the first, always lives; the next three have already lived their day; the fifth exists today; the last two will appear in future. 66

The Hindu Aryans and other ancient nations were much earlier navigators than the Phœnicians, who are now credited with having been the first seamen in post-diluvian times. 67

They described the last surviving island of Atlantis (remnant of the eastern portion of that continent that had perished soon after the upheaval of the Americas) as antipode to India, i.e., the two Varshas of Pushkara that lay at the foot of Meru. 68

Shankhasura, Shankha-dvipa, and all their history are geographically and ethnologically Plato's Atlantis in Hindu dress. 69

When Leo was vertical of Ceylon at sunset, then would Taurus be vertical to the island of Atlantis at noon. 69

The peak of Teneriffe was a volcano when the sinking of Western Atala began, as those who were saved told their children. 70

Enough proofs have now been given to satisfy the greatest sceptic. 71

Why and how did the Promethean Sacrifice became a curse, the chief cause of evil?

The creative powers in man were the gift of Divine Wisdom, not the result of sin. 73

But the seed of woman or lust bruised the seed of the fruit of wisdom and knowledge, by turning the holy mystery of spiritual procreation into animal gratification. 74

Thus the Divine Titan has suffered in vain. 74

And in the injustice of the human heart, our Saviours and Benefactors, the Celestial Sons of the Fire of Wisdom, are now left unrecognized and unthanked. 75

The Creative Fire received has turned into the greatest curse, since animal man degraded periodical instinct into chronic animalism and sensuality. 75

There was never an original sin but only an abuse of physical intelligence, in spite of the efforts of the Churches to make us all congenital sinners only to be saved by a fictitious and fickle god through his self-appointed agents on earth. 76

ON THE DIVINE INSTRUCTORS OF OUR RACE
CONTENTS AND TRAIN OF THOUGHTS

The Promethean myth points to the last of the mysteries of cyclic human transformations, from ethereal to solid physical state, from spiritual to physiological procreation, and now toward the next phase when woman will know no man, and human progeny will be created, not begotten.	78
When that knowledge comes, all dogmatic religions and their demons will die out.	79
Then, Prometheus, the divine aspect of the Astral Soul, will merge into Buddhi, the Spiritual Soul, through which he shall be finally unshackled from the rock of matter and delivered from the thorns of human passions.	79
Alexander, having seen crocodiles in the river Indus and in no other river except the Nile, put two and two together and concluded that Nile rose from Indus.	80
Arrian, who was ignorant of the old name of the Indus, has unconsciously slandered the Greek conqueror.	81
In esoteric philosophy, Iō, the “cow-horned maid,” symbolises Creative Nature; her bull calf is the Holy Spirit that vivifies her. She is also the Æthiopian pioneer race that emigrated from north-west India to Africa and named the great African river Æethiops or Nila, in memory of its home river. The latter is now called Indus; the former, Nile.	81
Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death for profaning the Mysteries.	82
Like Shakespeare, he was and will ever remain the Intellectual Sphinx of the ages.	82
Dionysos is one with Osiris, Krishna, and Buddha, and with the coming Avatara, the glorified Spiritual Christos who will deliver the suffering Man-Chrēstos, or Prometheus on his trial. Then, future generations will be born again without sin.	83
Why and how did the Promethean sacrifice become a curse, the chief cause of evil? Because though mankind is “of one blood,” it is not of the same essence: god-informed men and lower human creatures, the latter bereft of the “sacred spark,” live side by side.	83
While the Heavenly Titan was moved by Altruism, earthly man is moved by Egoism in every instance. The struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily: lower passions chain higher aspirations to the rock of matter, and generate in many a case the vulture of sorrow, pain, and repentance.	84
Overview of the dual nature of deity, gods, and men	86
Suggested reading for students.	
From our Secret Doctrine’s Third Proposition Series.	87





Anthropogenesis, the Third Fundamental Proposition of Theosophy, is the subject matter of Volume II of *The Secret Doctrine*. Selected fragments of a hitherto occult anthropo-geological evolution on planet earth, were first examined in 2011.

This study is the forth of four parts:

- 1 “Proposition 3 - The first four Root-Races”
- 2 “Appendices to the first four Root-Races”
- 3 “Proposition 3 - The last three Root-Races”
- 4 “Appendix on the Divine Instructors of our Race” ❤️

We have since integrated all four parts in a 242pp volume, under the holding title “Evolution of the human life-wave on earth.” This volume can be found in the same Series and in [Google Books](#).

For a quick overview of Anthropogenesis, look up “Crowning achievement of the Great Sacrifice,” also in the same Series.

Independent thinkers may consult with profit related works, diagrams, and drawings in this Series, and in our Planetary Rounds and Globes Series.

CARL TAYLOR-ROBINSON
Philaletheians UK Series Editor



On the Divine Instructors of our Fifth Race and Their degradation by the Churches.

From *The Secret Doctrine*, II pp. 351-54.

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

47. FEW (*men*) REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED, REMAINED. THE MOON-COLOURED (*of the primitive Divine Stock*) WERE GONE FOR EVER (*a*) . . .

48. THE FIFTH RACE PRODUCED FROM THE HOLY STOCK (*remained*). IT WAS RULED BY HER FIRST DIVINE KINGS.

49. THE “SERPENTS” WHO RE-DESCENDED; WHO MADE PEACE WITH THE FIFTH (*Race*), WHO TAUGHT AND INSTRUCTED IT (*b*) . . .

What is called history does not go further back than the origin of our fifth subrace or so far back as the Lemurian Deluge, that Great Dragon whose tail sweeps whole nations out of existence in the twinkling of an eye.

(*a*) This śloka relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History — or what is called history — does not go further back than the fantastic origins of our fifth sub-race, a “few thousands” of years. It is the sub-divisions of this first sub-race of the Fifth Root-Race which are referred to in the sentence, “Some yellow, some brown and black, and some red, remained.” The “moon coloured” (*i.e.*, the First and the Second Races) were gone for ever — aye, without leaving any traces whatever; and that, so far back as the third “Deluge” of the Third Lemurian race, that “Great Dragon,” whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the Verse in the *Commentary* which says:

The GREAT DRAGON has respect but for the “SERPENTS” of WISDOM, the Serpents whose holes are now under the triangular stones, i.e., “the Pyramids, at the four corners of the world.”

The Adepts of the first three Root-Races lived in subterranean habitats and pyramids.

(*b*) This tells us clearly that which is mentioned more than once elsewhere in the *Commentaries*; namely, that the Adepts or “Wise” men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such “pyramids” existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath and amidst virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt. If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early *Neolithic* caves, of the colossal triangular, pyramidal and conical *menhirs* in the Morbihan, and Brittany

generally; many of the Danish tumuli and even of the “giant tombs” of Sardinia with their inseparable companions, the *nuraghe*, are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the “some yellow, some brown and black, and some red” races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato’s Atlantean island, and before the arrival of the great Āryan races; while others were built by the earliest immigrants from the East. . . .

Much confusion is caused by the foolishness of the Arcadians who claimed that they were older than the Moon, and the self-glorification of the Atticans who boasted that they had existed before the Sun appeared in heaven!

It is the foolish self-glorification of the Arcadians who styled themselves *προσέληνοι* — older than the moon — and of the people of Attica, who claimed that they had existed before the sun appeared in heaven, that we may disparage, not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away with the difficulty that, of all the mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant *Homo diluvii* to the creature between 5 and 6 feet that he is now.

Yet, Man and Stars are bound together indissolubly.

But the “Serpents of Wisdom” have preserved their records well, and the history of the human evolution is traced in heaven as it is traced on underground walls. Humanity and the *stars* are bound together indissolubly, because of the *intelligences* that rule the latter.

Modern symbolologists may scoff at this and call it “fancy,” but as Staniland Wake writes:

It is unquestionable that the Deluge has [ever] been associated in the legends of some Eastern peoples not only with the Pyramids, but also with the constellations.¹

The “Old Dragon” is identical with the “great Flood.” says Proctor:

We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the uppermost or ruling constellation . . . It is singular how closely the constellations . . . correspond in sequence and in range of right ascension with the events recorded respecting the [Biblical] Flood.²

¹ *The Origin and Significance of the Great Pyramid*, p. 83

² *Knowledge*, Vol. I p. 243, as quoted in S. Wake, *op. cit.*, pp. 81, 82-83

Several deluges are mixed up in the memories of the peoples of our Fifth Race: the first, was astronomical and cosmical; the subsequent ones, terrestrial. The astronomical records of Universal History begun in the third subrace of the Atlantean Race.

The reasons for this *singularity* have been made clear in this work. But it shows only that there were *several* Deluges mixed up in the memories and traditions of the sub-races of the Fifth Race. The first great “Flood” was astronomical and cosmical, while several others were *terrestrial*. Yet, this did not prevent our very learned friend Gerald Massey — an *Initiate* truly in the mysteries of the British Museum, still only a *Self-initiate* — from declaring and insisting that the *Atlantean* submersion and Deluge were only the anthropomorphized fancies of ignorant people; and that Atlantis was no better than an *astronomical allegory*.¹ Nevertheless, the great Zodiacal allegory is based upon historical events, and one can hardly interfere with the other; and it stands also to reason that every student of Occultism knows what that astronomical and zodiacal allegory means. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of it. Its “*twelve cantos . . .* refer to the annual course of the Sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac”; the eleventh canto being “consecrated to Rimmon, the God of storms and rain, and harmonizes with the eleventh sign of the Zodiac — Aquarius, or the Waterman.”² But even this is preceded in the old records by the *pre-astronomical* Cosmic FLOOD, which became allegorized and symbolized in the above Zodiacal or Noah’s Flood. But this has nothing to do with Atlantis. The Pyramids are closely connected with the ideas of both the Great Dragon (the constellation), the “Dragons of Wisdom,” or the great Initiates of the Third and Fourth Races, and the Floods of the Nile, regarded as a divine reminder of the great Atlantic Flood. The astronomical records of Universal History, however, are said to have had their beginnings with the third sub-race of the Fourth Root-Race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the Zodiacal calculations in Egypt, *the poles have been thrice inverted*.

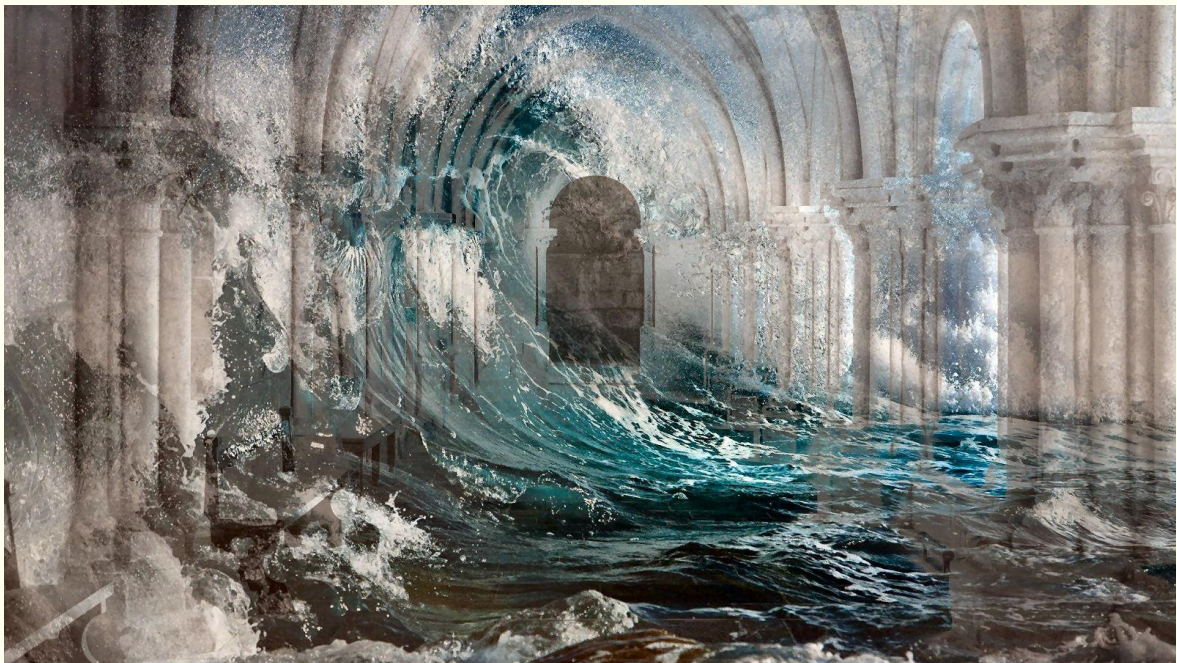
We will presently return once more to this statement. Such symbols as are represented by the Signs of the Zodiac — a fact which offers a handle to materialists upon which to hang their one-sided theories and opinions — have too profound a signification, and their bearing upon our Humanity is too important to suffer dismissal in a few words. Meanwhile, we have to consider the meaning of that other statement which mentions (śloka 48) the first *divine Kings*, who are said to have “redescended,” guided and *instructed* our Fifth Race after the last deluge! We shall consider this last claim historically in the sections that follow, but must end with a few more details on the subject of “Serpents.”

¹ [Natural Genesis, Vol. I p. 229]

² *The Nineteenth Century*, 1882, p. 236

The only ones that Satan will ever haunt are the Church and its followers.

The rough *Commentaries* on the Archaic Stanzas have to end here. Further elucidation requires proofs obtained from ancient, mediæval, and modern works that have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird symbol — so often referred to and suggestive of the “tempter of man” in the orthodox light of the church — can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof at this juncture, even at the risk of repetition. The Titans and Kabeiroi have been invariably made out by our theologians and some pious symbologists as indissolubly connected with the grotesque personage called *devil*, and every proof to the contrary has been hitherto as invariably rejected and ignored; therefore, the occultist must neglect nothing which may tend to defeat this conspiracy of slander. It is proposed to divide the subjects involved in these three last ślokas into several groups, and examine them in this final chapter as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and the Esoteric Doctrine — the bulk of which will be found in Part II on Symbology.¹



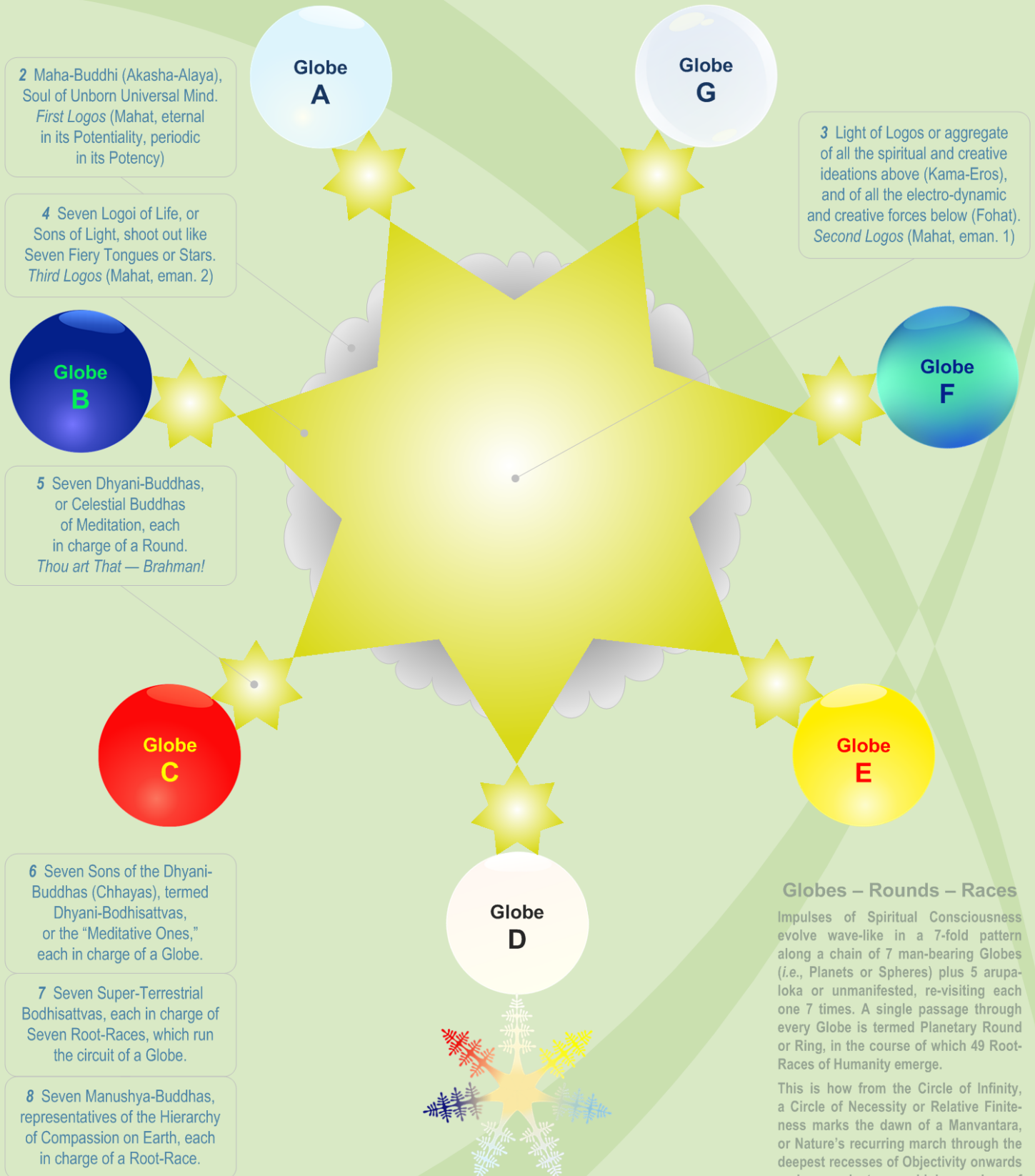
The Hierarchy of Compassion (Drawing).

There now follows a drawing from our Masque of Love Series. — ED. PHIL

¹ *Secret Doctrine*, II pp. 351-54

UNKNOWABLE FIRST CAUSE

1 Adi-Buddhi or Primeval Universal Mind and Wisdom



Globes – Rounds – Races

Impulses of Spiritual Consciousness evolve wave-like in a 7-fold pattern along a chain of 7 man-bearing Globes (i.e., Planets or Spheres) plus 5 arupa-loka or unmanifested, re-visiting each one 7 times. A single passage through every Globe is termed Planetary Round or Ring, in the course of which 49 Root-Races of Humanity emerge.

This is how from the Circle of Infinity, a Circle of Necessity or Relative Finiteness marks the dawn of a Manvantara, or Nature's recurring march through the deepest recesses of Objectivity onwards and upwards to ever-higher realms of Subjectivity.

Our development is heightened during the 4th Round, in the course of which 7 Root-Races emerge, each one evolving through 7 sub-races. "The term Root-Race applies to one of the seven great Races [e.g., Lemurian, Atlantean, Aryan, etc.], sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes." (SD II, 198 fn)

Integrative Theosophical Studies

HIERARCHY OF COMPASSION

After *The Secret Doctrine* I, pp. 571-2

For an in-depth analysis, see "The Masque of Love" in the homonymous series.

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Serpents and Dragons under different symbolisms.

From *The Secret Doctrine*, II pp. 354-56.

The name of the Dragon in Chaldea was not written phonetically, but was represented by two monograms, *probably* meaning, according to the Orientalists, “the scaly one.” “This description,” very pertinently remarks G. Smith, of course might apply either to a fabulous dragon, a serpent, or a fish,”¹ and we may add: It applies in one case to *Makara*, the tenth Zodiacal sign, meaning in Sanskrit a non-descript amphibious animal, generally called Crocodile, and really signifying something else.² This, then, is a virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the “Dragon” in ancient Chaldea, whence the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the “scaly one,” a living entity and a maleficent power.



3

Having plagiarised the ancient rites of initiation to construct the new dogma, profane clergy made a habit of cursing the same rites in order to cover their tracks.

A specimen of Dragons, “winged and scaled,” may be seen in the British Museum. Representing the events of the Fall according to the same authority, there are also two figures sitting on each side of a tree, and holding out their hands to the “apple,” while at the back of the “tree” is the Dragon-Serpent. Esoterically, the two figures are two “Chaldees” ready for initiation, the Serpent symbolising the “Initiator”; while the jealous gods, who curse the three, are the exoteric profane clergy. Not much of the literal “Biblical event” there, as any occultist can see.

“The Great Dragon has respect but for the Serpents of Wisdom,” says the Stanza; thus proving the correctness of our explanation of the two figures and the “Serpent.”

¹ [Chaldean Account of Genesis, p. 90]

² See Part II, Section XXV, “The Mysteries of the Hebdomad.”

³ The Forbidden Fruit (1509) Buonarroti Michelangelo, Cappella Sistina

“The Serpents who redescended . . . who taught and instructed” the Fifth Race. What sane man is capable of believing in our day that *real* serpents are hereby meant? Hence the rough guess, now become almost an axiom with the men of science, that those who wrote in antiquity upon various sacred Dragons and Serpents either were superstitious and credulous people, or were bent upon deceiving those more ignorant than themselves. Yet, from Homer downwards, the term implied something hidden from the profane.

“Terrible are the gods when they manifest themselves”¹ — those *gods* whom men call *Dragons*. And Ælianus, treating of these Ophidian symbols, makes certain remarks which show that he understood well the nature of this most ancient of symbols. Thus he most pertinently explains with regard to the above Homeric verse

For the Dragon, while sacred and to be worshipped, *has within himself something still more of the divine nature* of which it is better [for others?] to remain in ignorance.²

This “Dragon” having a septenary meaning, the highest and the lowest may be given. The former is identical with the “Self-born,” the Logos (the Hindu *Aja*). He was the second person of the Trinity, the SON, with the Christian Gnostics called the Naasenians, or Serpent-Worshippers. His symbol was the constellation of the Dragon.³ Its seven “stars” are the seven stars held in the hand of the “Alpha and Omega” in *Revelation*. In its most terrestrial meaning, the term “Dragon” was applied to the *Wise men*.

This portion of the religious symbolism of antiquity is very abstruse and mysterious, and may remain incomprehensible to the profane. In our modern day it so jars on the Christian ear that it can hardly escape, all civilization notwithstanding, being regarded as a direct denunciation of the most cherished Christian dogmas, the subject of which required, to do it justice, the pen and genius of Milton, whose poetical fiction has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in Heaven originate with St. John, and in his *Revelation*? Emphatically we answer — No. His “Dragon” is Neptune, the symbol of Atlantean magic.

To demonstrate the negation the reader is asked to examine the symbolism of the Serpent or the Dragon under its several aspects.⁴



¹ [Homer, *Iliad* xx, 131]

² *De natura animalium*, Bk. XI, § 17

³ As shown by H. Lizeray in the *Trinité Chrétienne Devoilée* — placed between the immutable Father (the Pole, a fixed Point) and mutable matter, the Dragon transmits to the latter the influences received by him from the Pole, whence his name — the *Verbum*.

⁴ *Secret Doctrine*, II pp. 354-56

Sidereal and Cosmic glyphs explained.

From *The Secret Doctrine*, II pp. 356-65.

Every astronomer — besides Occultists and Astrologers — knows that, figuratively, the astral light, the Milky Way, and also the path of the Sun to the tropics of Cancer and Capricorn, as well as the circles of the Sidereal or Tropical year, were always called “Serpents” in the allegorical and mystic phraseology of the adepts.

This, cosmically, as well as metaphorically. Poseidon is a “Dragon”: “*Chorzar*, called by the profane Neptune” (Peratæ Gnostics); the “Good and Perfect Serpent,” the Messiah of the Naaseni, whose symbol in Heaven is *Draco*.

Zoroastrian Esotericism is identical with that of the Secret Doctrine.

But one ought to discriminate between the characters of this symbol. For instance: Zoroastrian Esotericism is identical with that of the Secret Doctrine; and when, as an example, we read in the *Vendīdād* complaints uttered against the “Serpent,” whose bites have transformed the beautiful, eternal spring of Airyana-Vaējah, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the north pole, as also the pole of the heavens.¹ The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel*; hence the eternal spring of Airyana-Vaējah by the good river Daitya had disappeared, and “the Āryan Magi had to emigrate to Sagdiana” — say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the “land of bliss” of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Āryans of the post-diluvian age could, of course, hardly recognise the mountains, on the summits of which their forefathers had met *before the Flood*, and conversed with the pure “Yazatas” (celestial Spirits of the Elements), whose life and *food* they had once shared. As shown by Eckstein,² “the *Vendīdād* seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighbourhood of the Kara-Korum chain.”

The Egyptians, according to Eusebius, who for once (and for a wonder) wrote the truth, symbolised Kosmos by a large fiery circle, representing a serpent with a hawk’s head lying across its diameter.

Here we see the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac in 25,000 [odd] years, must have “reddened with the solar blaze”; and *each sign must have been vertical* to the polar region.³

¹ Symbolized by the Egyptians under the form of a Serpent with a hawk’s head.

² “Questions relatives aux antiquités des peuple sémitiques, etc.,” in *Revue Archéologique*, Vol. XII, Part II, October 1885 to March 1856.

³ S.A. Mackey, *The Mythological Astronomy*, etc., p. 42

Esoterically, the North Pole or Mount Meru is the heavenly abode of gods; the South Pole or Patala is the earthly hell.

Meru — the abode of the gods — was placed, as before explained, in the North Pole, while *Pātāla*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Pātāla* have one significance and represent localities; while astronomically, they have another, and mean “the two poles,” which meaning ended by their being often rendered in *exoteric* sectarianism — the “Mountain” and the “Pit,” or Heaven and Hell. If we hold at present only to the astronomical and geographical significance, it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers; they had reasons, and good ones for naming one the “*Mountain*” and the other the “*Pit*.”

Helion and Acheron meant nearly the same.

As the author just quoted half explains, *Hēlion* and *Acherōn* meant nearly the same: “*Hēli-on is the Sun in the highest*” (*Hēlios*, *Hēli-on*, the “most high”); and *Acherōn* is 32 degrees above the pole, and 32 below it, the allegorical river being thus supposed to touch the northern horizon in the latitude of 32 degrees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, being therefore called the *PIT*, while observing, toward the Northern pole that a certain circuit in the heavens always appeared above the horizon — they called it the *Mountain*. As *Meru* is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* gods were meant, the passing of the original North Pole of the Earth to the South Pole of the heaven.

In that age, at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the North Pole to the north horizon; crossing the *eight coils of the Serpent* [eight sidereal years, or over 200,000 solar years], which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole, *i.e.*, the throne of Jove. Up this ladder, then, the Gods, *i.e.*, the signs of the Zodiac, ascended and descended. [Jacob’s ladder and the angels] . . . It is more than 400,000 years since the Zodiac formed the *sides* of this ladder.¹

This is an ingenious explanation, even if it is not altogether free from occult heresy. Yet it is nearer the truth than many of a more scientific and especially theological character. As just said, the Christian trinity was purely astronomical from its beginning, which made Rutilius say — of those who euhemerized it — “*Judæa gens, radix stultitiæ*.”²

But the profane, and especially the Christian fanatics, ever in search of scientific corroboration for their *dead-letter* texts, will persist in seeing in the celestial pole the true Serpent of *Genesis*, Satan, the Enemy of mankind, instead of what it is — a cosmic metaphor. *When the gods are said to forsake the earth*, it does not only mean the *gods*, protectors and instructors, but also the *minor gods* — the regents of the

¹ S.A. Mackey, *The Mythological Astronomy*, etc., pp. 44, 47

² Rutilius Claudius Namatianus, *De Reditu Suo*, Bk. I, lines 383, 389; [*i.e.*, Jewish nation, root of stupidity.]

Zodiacal signs. Yet, the former, as actual and existing Entities which gave birth to, nursed, and instructed mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as much as in the Hindu Gospels. Ormazd, or Ahura-Mazdhā, the “Lord of Wisdom,” is the synthesis of the Amshāspends (or *Amesha-Spentas* — “Immortal Benefactors”),¹ the “Word,” however, or the *Logos* and its six highest aspects in Mazdeanism. These “Immortal Benefactors” are described in *Zamyād Yasht* as

. . . the Amesha-Spentas, the shining, having efficacious eyes, great, helpful . . . imperishable and pure . . . which are all seven of like mind, like speech, all seven doing alike . . . which are *the creators and destroyers of the creatures* of Ahura-Mazdhā, their creators and overseers, their protectors and rulers. . . .²

Our Dhyani-Chohans or Serpents of Wisdom are the Star-Yazatas of the Zoroastrians, the Star Angels of the Christians, the Seven Planets of every religion. They are our Divine Progenitors, “Builders,” and “Watchers.”

These few lines alone indicate the dual and even the triple character of the Amshāspends, our Dhyāni-Chohans or the “Serpents of Wisdom.” They are identical with, and yet separate from Ormazd (Ahura-Mazdhā). They are also the Angels of the Stars of the Christians — the Star-Yazatas of the Zoroastrians — or again the seven planets (including the sun) of every religion.³ The epithet — “the shining having efficacious eyes” — proves it. This on the physical and sidereal planes. On the spiritual, they are the divine powers of Ahura-Mazdhā; but on the astral or psychic plane again, they are the “Builders,” the “watchers,” the *Pitris* (fathers), and the first Preceptors of mankind.

When we become sufficiently spiritualised, there will be no more need of learning about the Ancient Wisdom from books, we will then simply *know*.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of the “seven,” of the “divine Spirit who is sevenfold”; and (b) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistān*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Nārāyana, and Gautama gives a series of his previous births; and why the former, especially, being “the *very supreme* Brahmā,” is yet

¹ Also translated as “blissful Immortals” by Dr. W. Geiger; but the first is more correct.

² *Zamyād Yasht*, III, 15-18

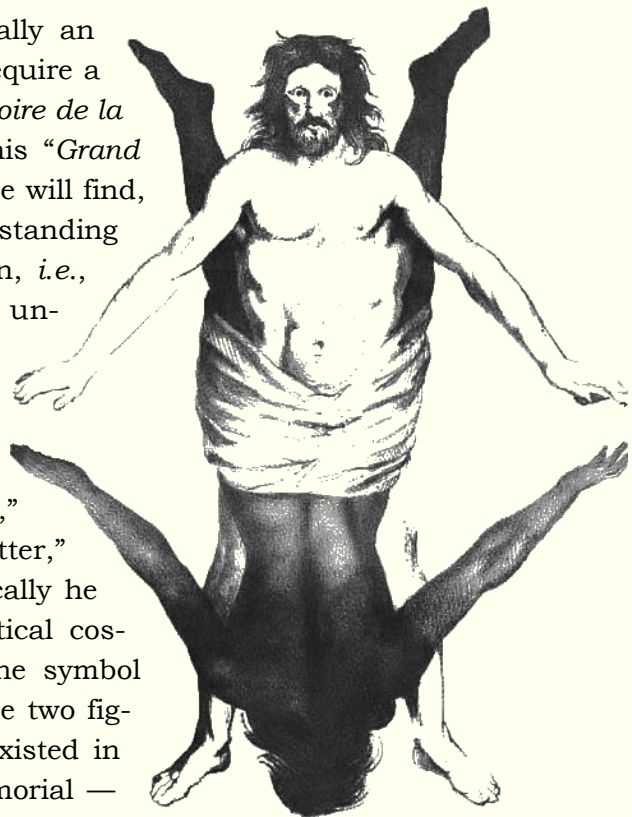
³ These “seven” became the eight, the *Ogdoad*, of the later *materialized* religions, the seventh, or the highest principle, being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit.

called *Amśāmsāvatāra* — “a part of a part” only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, Kabbalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or “Angel” (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only “the parts of a part” on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And, as every “Power” among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it,¹ hence the many meanings in every symbol, which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.

The Kabeiroi represent the earth’s poles as they are now, or inverted as they have been in the past and shall be in future, displacing the oceans, submerging the polar lands, and rearranging the continents.

Does the Western Kabbalist — generally an opponent of the Eastern Occultist — require a proof? Let him open Éliphas Lévi’s *Histoire de la Magie*, p. 53, and carefully examine his “*Grand Symbole Kabbalistique*” of the *Zohar*. He will find, on the engraving given, a *white* man standing erect and a *black* woman upside down, i.e., standing on her head, her legs passing under the extended arms of the male figure, and protruding behind his shoulders, while their hands join at an angle on each side. Éliphas Lévi makes of it, God and Nature; or God, “light,” mirrored inversely in “Nature and Matter,” darkness. Kabbalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Nor has he invented the symbol any more than the Kabbalists have: the two figures in white and black stone have existed in the temples of Egypt from time immemorial — agreeably to tradition; and historically — ever since the day of King Cambyses, who personally saw them. Therefore the symbol



¹ These elements are: The cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human — in their physical, spiritual, and psychic aspects.

must have been in existence since nearly 2,500 years ago. This, at the very least, for that Persian sovereign, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the two *Kabeiroi personifying the opposite poles*. Herodotus¹ tells posterity that when Cambyses entered the temple of the Kabirim, he went into an inextinguishable fit of laughter, on perceiving what he thought [was] a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate “the passing of the original North Pole of the Earth to the South Pole of the Heaven,” as perceived by Mackey.² But they represented also the poles *inverted*, in consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent *upheaval* of new continents in the equatorial regions, and *vice versa*. These Kabirim were the “Deluge” gods.

Our Dhyani-Chohans appear under many different names: Agathodaimon, Aletae, Anakes, Corybantes, Curetes, Dii Magni, Dioscuri, Enoch, Hermes, Idæi Dactyli, Kabeiroi, Lares, Manes, Penates, Seth, Titans.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same gods, and classes of gods. Faber showed already, at the beginning of this century, the identity of the Corybantes, Curētes, Dioscuri, Anakes, Dii Magni, Idæi Dactyli, Lares, Penates, Manes,³ Titans, and Alētæ with the KABEIROI. And we have shown that the latter were the same as the Manus, the Rishis and our Dhyāni-Chohans, who incarnated in the Elect of the Third and Fourth Races. Thus, while in Theogony the Kabeiroi-Titans were seven great gods: cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected (a) with *At-al-as* “the divine Sun,” and (b) with *tit* “the deluge.” But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring great gods — the *Dioscuri*,⁴ the deities surrounded with the darkness of occult nature — become the *Idæi Dactyli*, or Idæic “Fingers,” with the adept-healer by metals. The true etymology of the name *lares* (now signifying “ghosts”) must be sought in the Etruscan word “*lars*,” “conductor,” “leader.” Sancho-niathon translates the word *Alētæ* as fire worshippers, and Tabor believes it derived

¹ *History*, III (*Thalia*), § 37

² Who adds that “the Egyptians had various ways of representing the angles of the Poles. In Perry’s *View of the Levant* there is a figure representing the *South Pole* of the Earth in the constellation of the *Harp*, in which the poles appear like two *straight rods* surmounted with hawks’ wings to distinguish the north from the south. But the symbols of poles . . . are, sometimes, in the form of serpents, with the heads of the hawks to distinguish the north from the south end.” (*op. cit.*, p. 41)

³ Faber and Bishop Cumberland would make them all the later pagan personifications, as the former writer has it, of “the Noetic Ark . . . and no other than the Patriarch [Noah] and his family” (!) (See his *Dissertation on the Mysteries of the Kabiri*, Vol. I p. 136; Because, we are told, after the Deluge in commemoration of the event, the pious Noachidæ had established a religious festival, which was, later on, corrupted by their *impious* descendants; demons or hero-gods; and “at length unblushing obscenity usurped the name and garb of religion” (*op. cit.*, p. 10). Now this is indeed putting an extinguisher upon the human reasoning powers, not only of antiquity, but even of our present generations. Reverse the statement, and explain after the words “Noah and his family” that what is meant by that patriarch and family is simply the Jewish version of a Samothracian mystery, of *Saturn*, or *Kronos-Tsaddik* and his Sons, and then we may say *Amen*.

⁴ Who became later on, with the Greeks, limited only to Castor and Pollux. But in the days of Lemuria, the *Dioscuri*, the “Egg-born,” were the Seven Dhyāni-Chohans (Agnishvātta-Kumāras) who incarnated in the Seven Elect of the Third Race.

from *Al-Ait*, “the god of fire.” Both are right, as in both cases it is a reference to the Sun (the highest God), toward whom the planetary gods “gravitate” (astronomically and allegorically) and whom they worship. As *Lares*, they are truly the Solar Deities, though Faber’s etymology, who says that “*lar*” is a contraction of “*El-Ar*,” the solar deity, is not very correct. They are the “*lares*,” the conductors and leaders of men. As *Alētæ*, they were the seven planets — astronomically; and as *Lares*, the regents of the same, our protectors and rulers — mystically. For purposes of exoteric or phallic worship, as also cosmically, they were the Kabeiroi, their attributes being recognised in these two capacities by the name of the temples to which they respectively belonged, and those of their priests. They all belonged, however, to the Septenary creative and informing groups of Dhyāni-Chohans. The Sabæans, who worshipped the “regents of the Seven planets” as the Hindus do their Rishis, held Seth and his son Hermes (Enoch or *Enos*) as the highest among the planetary gods. Seth and Enos were borrowed from the Sabæans and then disfigured by the Jews (exoterically); but the truth can still be traced about them even in *Genesis*.¹ Seth is the “progenitor” of those early men of the Third Race in whom the “Planetary” angels had incarnated — a Dhyāni-Chohan himself, who belonged to the *informing* gods; and Enos (Hanoah or Enoch) or Hermes, was said to be *his son* — because it was a generic name for all the early *Seers* (“Enoichion”). Thence the worship. The Arabic writer Suyūṭī says that the earliest records mention Seth, or *Set*, as the founder of Sabæanism; and therefore that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and *Idrus* (Hermes or Enoch);² that thither Sabæans proceeded on pilgrimage, and *chanted prayers seven times a day, turning to the North* (the Mount Meru, Kaph, Olympus, etc., etc.).³ Abd Allatif says curious things about the Sabæans and their books. So does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains “that each pyramid was consecrated *to a star*” (a star *regent* rather), Abd Allatif assures us “that he had read in Sabæan books that one pyramid was the tomb of Agathodaimōn, and the other of Hermes.”⁴ “Agathodaimōn was none other than Seth, and, according to some writers, Hermes was his son,” adds Staniland Wake.⁵

While in Samothrace and the oldest Egyptian temples these great Cosmic Gods were the Seven and the Forty-nine Sacred Fires, in the Grecian fanes they became mostly phallic deities and therefore obscene and offensive.

In the latter case they were 3 and 4, or 7 — the male and female principles — the *crux ansata*; this division showing why some classical writers held that they were only three, while others named four. And these were — the Kabeiroi — Axieros (in his

¹ Clement of Alexandria recognized the astronomical significance of chapter xxv *et seq.* of Exodus. According to the Mosaic doctrine, he says that the seven planets help in the generation of terrestrial things. [*Strom.*, V, vi] The two cherubs standing on the two sides of the sacred tetragrammaton represent the Ursa Major and Ursa Minor.

² Col. Howard Vyse, *Operations carried on at the Pyramids of Ghizeh in 1837*, etc. (London, 1840-42), Vol. I p. 358

³ Wm. G. Palgrave, *Narrative*, etc., Vol. II p. 264, as quoted in Wake, *op. cit.*, pp. 57-58

⁴ Vyse, *op. cit.*, Vol. II, p. 342; [ref. to *Historiæ Ægypti Compendium*, by Abd al-Latif ibn Yūsuf al-Baghdādī.]

⁵ Wake, *op. cit.*, p. 57

female aspect, Demeter); Axiokersa (Persephone);¹ Axiokersos (Pluto or Hadēs); and Kadmos or Kadmilos (Hermes — not the ithyphallic Hermes mentioned by Herodotus² — but “he of the sacred legend,” explained only during the Samothracian mysteries). This identification, due, according to the Scholiast on Apollonius Rhodius, to an indiscretion of Mnaseas, is none at all, as names alone do not reveal much.³

It is said that there were only two Kabeiroi, the Dioscuri (Castor and Pollux), esoterically; and Jupiter and Bacchus, exoterically.

The twins stand for:

- 1. The earth's poles, geodesically;**
- 2. The terrestrial and celestial poles, astronomically; and**
- 3. The dual constitution of man (lunar and solar), physically and spiritually.**

There were still others again who maintained, being as right in their way, that there were only two Kabeiroi. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. The two personified the terrestrial poles, geodesically; the terrestrial, and the pole of the heavens — astronomically, as also the physical and the spiritual man. The story of Semelē and Jupiter and the birth of Bacchus, the *Bimatrix*, with all the circumstances attending it, needs only to be read esoterically to understand the allegory. The parts played in the event by the fire, water, earth, etc., in the many versions, will show how “the father of the gods” and the “merry God of the wine” were also made to personify the two terrestrial Poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In astronomy, the poles are indeed the “heavenly measure” (*vide note supra*); and so are the Kabeiroi *Dioscuri*, as will be shown, and the Kabeiroi-Titans, to whom Diodorus ascribes the *invention of fire*⁴ and the art of manufacturing iron. Moreover, Pausanias shows that the original Kabeiric deity was Prometheus.⁵

¹ It is a curious idea — yet one not very far from the truth, perhaps — that speculation of Mackey, the self-made Adept of Norwich, found in his *Mythological Astronomy* (pp. 38-39). He says that the Kabeiroi named Axiokersos and Axiokersa derived their names (a) from *kab* or *cab*, a measure, and from *ūrīm*, the heavens; the Kabirim being thus “a measure of the heavens”; and (b) that their distinctive names, implying the *principle of generation*, referred to the sexes. For, “the word *sex* was formerly understood by *ax*; which . . . has, in our time, settled into *sex*.” And he refers to *Encyclopædia Londiniensis*, the word “aspiration.” “Now, if we give the aspirated sound to Axieros, it would be *sax*, or *Sexieros*; and the other pole would be *Sexikersa*. The two poles would thus become the generators of the other powers of nature — they would be the *parents* of the other powers; therefore the most powerful” gods.

² *History*, II, 51

³ *Scholia in Apollonium Rhodium*, I, 917 (ed. Brunck). Cf. Decharme, *Mythologie*, etc., p. 270; also Mnaseas of Patrai, *Fragmenta Historicorum Græcorum* (Coll. C. Müller, Paris 1885), iii, 154, frag. 27.

⁴ The word *guebra* comes from Kabiri, *Gabri*, and means Persian ancient fire-worshippers, or Parsis. Kabiri became Gabri and then remained as an appellation of the Zoroastrians in Persia. (See T. Hyde, *Historia religionis veterum Persarum*, ch. 29, p. 360)

⁵ *Itinerary*, Bk. IX, xxii, 5; xxv, 5-6

Kabeiroi meant “mighty through fire.” As their temples were built in volcanic localities and were worshiped as Chthonian divinities, Christianity made of them “infernal” gods.

But the fact that, astronomically, the Titans-Kabirim were also the generators and regulators of the seasons, and cosmically the great volcanic Energies, the gods presiding over all the metals and terrestrial works, does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason. They are pre-eminently in every theogony — especially in the Hindu — the sacred divine fires, 3, 7, or 49, according as the allegory demands it. Their very names prove it, as they are the *Agni-putra* (Sons of the Fire) in India, and the genii of the fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name Kabeiroi meaning “the powerful through fire,” from the Greek word *καίω*, “to burn.” The Semitic *Kabirim*, “the powerful, the mighty, and the great,” answering to the Greek *θεοί, μεγάλοι, δυνατοί*, are later epithets. They were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phoenicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with fire; their temples ever built in the most volcanic localities, and in exoteric worship they belonged to Chthonian divinities. Therefore Christianity has made of them *infernal* gods.

Hermes, Orpheus, Cadmus, Asclepius, and all those who incarnated on earth to guide and teach nascent humanity, are all generic names.

They are truly “the great, beneficent and powerful Gods,” as Cassius Hemina calls them.¹ At Thebes, Korē and Demeter, the *Kabirim*, had a sanctuary,² and at Memphis, the Kabeiroi had a temple so sacred, that none, excepting the priests, were suffered to enter their holy precincts.³ But we must not lose sight, at the same time, of the fact that the title of Kabeiroi was a generic one; that the Kabeiroi (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic. That, while in their later capacity of the Rulers of sidereal and terrestrial powers, a purely geological phenomenon (as it is now regarded) was symbolized in the persons of those rulers, they were also, in the beginning of times, the rulers of mankind. When incarnated as Kings of the “divine Dynasties,” they gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabeiroi are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them — the Kabeiroi or Titans — is ascribed the invention of letters (the *Devanāgarī*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers — too zealous for plain

¹ Macrobius, *Saturnalia*, III, iv, 9

² Pausanias, *Itinerary*, Bk. IX, xxii, 5

³ Herodotus, *History*, Bk. III, 37

truth — would force posterity to see only pagan copies of one and sole prototype, named Noah — are all generic names.

It is the Kabeiroi who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

Serpents were revered by every people of antiquity with two notable exceptions, that of the Greeks, who transformed Jupiter and other gods into snakes in order to seduce goddesses, and of the Christians who chose to forget the brazen Serpent of Moses.

That the Serpents were ever the emblems of wisdom and prudence is again shown by the caduceus of Mercury, one with Thoth, the god of wisdom, with Hermes, and so on. The two serpents, entwined around the rod, are phallic symbols of Jupiter and other gods who transformed themselves into snakes for purposes of seducing goddesses — but only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hadēs and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead — a very deep metaphor if one thinks over its meaning. Every people of antiquity revered this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, “Be ye *wise* as serpents and harmless as doves.”¹ The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the “Serpents” or Initiates, who ruled the early races of the Fifth Humanity. The Emperor’s throne is the “Dragon’s Seat,” and his dresses of State are embroidered with the likeness of the Dragon. The aphorisms in the oldest books of China, moreover, say plainly that the “Dragon” is a human, albeit *divine*, Being. Speaking of the “Yellow Dragon,” the chief of the others, the *Tu-an- yin t’u*, says:

His wisdom and virtue are unfathomable . . . [he] does not go in company and does not live in herds [he is an ascetic]. He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree [Karma]; at the proper seasons if there is perfection he comes forth, if not he remains [invisible]. . . . And *Kung Fu-tsu* is made to say by *Lü-lan*:

“The Dragon feeds in the pure water [of Wisdom] and sports in the clear waters [of Life].”^{2, 3}



¹ [Matthew x, 16]

² Charles Gould, *Mythical Monsters*, p. 399

³ *Secret Doctrine*, II pp. 356-65

Our Divine Instructors are the Dhyani-Chohans of the Secret Doctrine.

From *The Secret Doctrine*, II pp. 365-78.

Our races have sprung from divine races, our Dhyani-Chohans, and by whatever name they are now called. They reigned on earth, teaching all the great sciences that have come down to us.

Now Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kaempfer and Faber spell “Maurigosima,” for some mysterious phonetic reasons of their own. Kaempfer gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiruun, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.¹

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution — spiritual, psychic, intellectual and physical — of human beings, just as given in the present work. A few of these claims have now to be considered.

Our races — they all show — have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Jen-nang* and *Chan-chi* — their “divine man” and demi-gods; with the Akkadian *Dingir* and *Mu-lu-lil* — the creative god and the “Gods of the ghost-world”; with the Egyptian Isis-Osiris and Thoth; with the Hebrew Elōhīm, or again with Manco Capac and his Peruvian progeny — the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajāpatis; the *seven* and *ten* Chi-yi; or *ten* and *seven* Amshāspends² (six exoterically), *ten* and *seven* Chaldean Anedots, *ten* and *seven* Sephīrōth, etc., etc. One and all have been derived from the primitive Dhyāni-Chohans of the Esoteric doctrine, or the “Builders” of the Stanzas (Volume I). From Manu, Thoth-Hermes, Ōannēs-Dāgōn, and Edris-Enoch, down to Plato and Panodorus, all tell us of *seven* *divine* Dynasties, of *seven* Lemurian, and *seven* Atlantean divisions of the Earth; of the *seven* primitive and dual gods who descend from their celestial abode³ and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as “gods” and Creators; then they merge in nascent man, to finally emerge as “divine-Kings and Rulers.” But this fact has been gradually forgotten. As Basnage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris,

¹ E. Kaempfer, *The History of Japan*, Bk. V, Appendix in Vol. II, p. 13, quoted by Faber, *op. cit.*, Vol. II, pp. 289 et seq.

² The Amshāspends are six — if Ormazd, their chief and Logos, is excluded. But in the secret doctrine he is the seventh and highest, just as Ptah is the seventh Kabir among the Kabiri.

³ In the *Purānas* it is identified with Vishnu’s or Brahmā’s Śveta-Dvīpa of Mount Meru.

whom they continue to adore as gods, “though they had become Princes in human form.” And he adds of Osiris-Isis (the divine androgyne):

It is said that this Prince [Isis-Osiris] built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry.

Enoch, the “divine giant,” is identified with Hermes.¹ There were five Hermeses, or rather one in several different characters, always credited with having transferred all sciences from latency to potency to Egypt and Greece before the days of Magna Græcia, when Greeks were not even Hellenes.

When Abul-Feda says in his *Historia Anteislamitica*² that the Sabæan language was established by Seth and Edris (Enoch) — he means by “Sabæan language” astronomy. In the *Melelwa Nahil*³ Hermes is called the disciple of Agathodaimōn. And in another account,⁴ Agathodaimōn is mentioned as a “*King of Egypt*.” Celepas Geraldinus gives curious traditions about Henoch. He calls him the “divine giant.” In the “*Book of the various names of the Nile*,” the same author (the historian Ahmad Ibn Yūsuf al-Taifāshī) tells us of the belief among the Semitic Arabs that Seth (become later the Egyptian Typhon, Set), had been one of the seven angels (or Patriarchs in the Bible): then he became a mortal and Adam’s son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoch. But Henoch (Idrus) “the author of thirty books, was Sabæan by origin” (*i.e.*, belonging to the *Tsābā*, “a Host”); “having established the rites and ceremonies of primitive worship, he went to the East, where he constructed 140 cities, of which Edessa was the least important, then returned to Egypt where he became its King.”⁵ Thus, he is identified with Hermes. But there were five Hermes — or rather one, who appeared — as some Manus and Rishis did — in several different characters. In the *Borham Quattiu* he is mentioned as “Hormig,” a name of the planet Mercury or Budha; and Wednesday was sacred both to Hermes and Thoth. The Hermes of Oriental tradition, worshipped at Phineatæ and said to have fled after the death of Argus into Egypt, civilized it under the name of Thoth. But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency*, *i.e.*, with having been the first to teach magic to Egypt and to Greece, *before the days of Magna Græcia*, and when the Greeks were not even Hellenes.

¹ [A generic name]

² Edited by H.O. Fleischer, 1831, p. 16. Cf. S. Wake, *op. cit.*, p. 94

³ MS. 47 in *Nicoll's Catalogue*

⁴ Col. Vyse, *op. cit.*, Vol. II, 364, who refers to MS. 785, *Uri's Catalogue*.

⁵ De Mirville, *Des Esprits*, etc., Vol. III, pp. 27-28

The Pyramid was one grand symbol of this magnificent Hierarchy of Spirits.

Not only Herodotus¹ — the “father of History” — tells us of the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given. As Creuzer shows:

It is from the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres. . . . In the system of the ancient priests [Hierophants and Adepts] all things without exception, gods, the genii, *manes* (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of Spirits. . . .²

There were more efforts made by the modern historians (French Academicians, like Renan, chiefly) to suppress truth by ignoring the ancient annals of *divine* Kings, than is strictly consistent with honesty. But Renan could never be more unwilling than was Eratosthenes 260 years B.C. to accept the unpalatable fact; and yet the latter found himself obliged to recognise its truth. For this, the great astronomer is treated with great contempt by his colleagues 2,000 years later. Manetho became with them “a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis.” “All those historians and priests,” justly remarks the demonologist, de Mirville, “so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely suspicious* no sooner do they go back to *their gods*.”³ . . . But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (Manetho’s above all), and that of Ptolemy. In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rougé:

. . . Champollion, struck with amazement, found that he had under his own eyes the whole truth. . . . It was the remains of a list of dynasties embracing the furthest mythic times, or the REIGN OF THE GODS AND HEROES. . . . At the very outset of this curious papyrus we have to arrive at the conviction that so far back already as the period of Ramses, those mythic and heroical traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the gods Seb, Osiris, Horus, Thoth-Hermes, and the goddess Ma, a long period of centuries being assigned to the reign of each of these.⁴

The synchronistic tables of Manetho, besides the fact that they were disfigured by Eusebius for dishonest purposes, had never gone beyond Manetho. The chronology of the divine Kings and Dynasties, like that of the age of humanity, has ever been in the hands of the priests, and was kept secret from the profane multitudes.

¹ *History*, II, 143

² Cf. J.D. Guigniaut, *Religions de l'Antiquité*, Paris, 1825, “Religions de l'Égypte,” livre III, pp. 441ff

³ De Mirville, *Des Esprits*, etc., Vol. III, p. 16

⁴ J. de Rougé, “Examen de l'ouvrage de Bunsen, etc.,” in *Annales de Philosophie Chrétienne*, tome 13, No. 78, June 1846, p. 442

Africa appeared before Europe but later than Lemuria and even the earliest Atlantis. What is now Egypt and the deserts was once upon a time an ocean. Delta was the first country occupied by immigrants who came with their gods from the Northeast. The poles have since been three times within the plane of the Ecliptic.

Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea, was known firstly, through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the Northeast.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, which records the fact. This Zodiac, with its mysterious three *Virgos* between the *Lion* and *Libra*, has found its Œdipus, who understood the riddle of these signs, and justified the truthfulness of those priests who told Herodotus that: (a) The poles of the Earth and of the Ecliptic had formerly coincided; and (b) that even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic, as the Initiates taught.

Bailly had not sufficient words at his command to express his surprise at the *same-ness* of all such traditions about the *divine* races, and exclaims:

What are finally all those reigns of Indian *Devas* and Persian *Peris*? . . . Or, those reigns and dynasties of the Chinese legends; those *T'ien huang*, or *Kings of Heaven*, quite distinct from the *Ti-huang*, or *Kings of Earth*, and the *Jen-huang* or *Kings of men*, a distinction which is in perfect accord with that other one made by the Greeks and the Egyptians, in enumerating *their dynasties of Gods, of demi-gods, and of mortals*.¹

"Now," says Panodorus,² "it is before that time [Menes], that *the reign of the seven gods who rule the world took place*. It was during that period that those benefactors of humanity *descended* on Earth and taught men to calculate the course of the sun and moon by the twelve signs of the Ecliptic."

Divine Kings-Initiates had been born on earth one from the other (without the intervention of woman) well before the era of Menes, the first human King of Egypt,³ and taught us Astronomy, Architecture, and Anatomy.

Nearly five hundred years before the actual era, Herodotus was shown by the priests of Egypt the statues of their human Kings and Pontiffs-*Pirōmis* (the arch-prophets or Mahā-Chohans of the temples), *born one from the other* (without the intervention of woman) who had reigned before Menes, their first *human* King. These statues, he

¹ *Traité de l'Astronomie Indienne et Orientale*, (Paris, 1787), Discours préliminaire, p. cx

² [Quoted by de Mirville, *Des Esprits*, etc., Vol. III, p. 41]

³ Bunsen gives as the first year of Menes, 3645; and Manetho, as 3892 B.C. Cf. *Egypt's Place in Universal History*, Vol. V, pp. 33-34. (*Isis Unveiled*, I p. 589 fn.)

says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had his name, his history and his annals*. And they assured Herodotus¹ (unless the most truthful of historians, the “Father of History,” is now accused of fibbing, *just in this instance*) that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the *history of the three dynasties* that preceded the human — namely, the DYNASTIES OF THE GODS, that of demi-gods, and of the heroes, or giants. These “three dynasties” are the three Races.

Happy are those who are born in Bharata-Varsha, exclaim the incarnated gods themselves!

Translated into the language of the Esoteric doctrine, these three dynasties would also be those of the Devas, of Kimpurushas, and of Dānavas and Daityas — otherwise gods, celestial spirits, and giants or Titans. “Happy are those who are born, even from the condition of gods, as men, in Bhārata-Varsha!” exclaim the incarnated gods themselves, during the Third Root-Race. Bhārata is India, but in this case it symbolized the chosen land in those days, and was considered the best of the divisions of Jambu-dvīpa, as it was the land of active (spiritual) works *par excellence*; the land of initiation and of divine knowledge.²

The natural good sense and upright judgment of the ancient peoples was quite foreign to our entirely materialistic ideas upon celestial mechanics and physical sciences. In stars the ancients saw living bodies animated by spirits, as they saw the same in every kingdom of nature.

Can one fail to recognise in Creuzer great powers of intuition, when, being almost unacquainted with the Āryan Hindu philosophies, little known in his day, he wrote:

We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. . . . But we repeat again . . . the *natural good sense and the upright judgment* of the ancient peoples, quite foreign to our *entirely material* ideas upon celestial mechanics and physical sciences . . . could not see in the stars and planets only that which we see, namely, simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them *living bodies, animated by spirits* as they saw the same in every kingdom of nature. . . . *This doctrine of spirits, so consistent and conformable to nature*, from which it was derived, formed a grand and unique conception wherein the physical, the moral, and the political aspects were all blended together . . .³

¹ *History*, II, 143. See also de Mirville, *Des Esprits*, etc., Vol. II, pp. 16-17, for a mass of evidence.

² In *Vishnu-Purāna*, Bk. II, ch. 3, 4, *et seq.*, may be found many corroborations of the same if one reads carefully. The reigns of gods, lower gods, and men are all enumerated in the descriptions of the seven Islands, seven seas, seven mountains, etc., etc., ruled by Kings. Each king is said invariably to have *seven* sons, an allusion to the seven sub-races. One instance will do. The King of *Kuśa-dvīpa* had seven sons (follow names) . . . “after whom the seven portions (Varshas) of the island were called. *There reside mankind along with Daityas and Dānavas, as well as with spirits of heaven (Gandharvas, Yakshas, Kimpurushas, etc.) and gods.*” (Bk. II, ch. iv; Wilson, Vol. II, p. 195) There is but one exception in the case of King Priyavrata, the son of the first Manu, Svāyambhuva — who had ten sons. But of these, three — Medha, Agnibāhu, and Putra — became ascetics, and refused their portions. Thus Priyavrata divided the earth again into *seven* continents.

³ Cf. J.D. Guigniaut, *Religions de l'Antiquité* (Paris 1825), Bk. III, ch. v, pp. 452, 453, 454

It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the universe — of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Materialists live on this earth, just as in the world of insects and even fishes some creatures live surrounded by myriads of their own kind, without seeing or sensing them. They live among numberless hosts of spirits, immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and yet they may never give them a single thought.

Occultists believe in “spirits,” because they *feel* (and some see) themselves surrounded on every side by them.¹ Materialists do not. They live on this earth, just as, in the world of insects and even of fishes, some creatures live surrounded by myriads of their own *genus*, without seeing, or so much as sensing them.²

Plato is the first sage among the classics who speaks at length of the divine Dynasties, and locates them on a vast continent which he calls Atlantis. Bailly was not the first nor last to believe the same, and he had been preceded and anticipated in this theory by Father Kircher. This learned Jesuit writes:

I confess, for a long time I had regarded all this [dynasties and the Atlantis] as pure fables (*meras nugas*) to the day when, better instructed in Oriental languages, I judged that all those legends must be, after all, only the development of a great truth.³

As de Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as the priests of Sais did when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, and containing two countries inhabited by *two races* — a

¹ As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man is situated on this globe as the *Amphioxus* is in the Ocean. Surrounded by shoals and millions of various other fishes and creatures that see it, the *Amphioxus* species — having neither brain nor any of the senses possessed by the other classes — sees them not. Who knows whether, on the Darwinian theory, these “Branchiostoma” are not the direct ancestors of our Materialists.

² The Occultists have been accused of worshipping *gods* or devils. We deny this. Among the numberless hosts of spirits — *men* that were, and those who will be men — there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psychopathic persons see and occasionally talk with “Spirits,” we answer the question by several other queries. We ask: “Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called) *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific perceptions (?): or that a psychospiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid which produces mediumship and visions — hallucinations, as you call them. But what *does* Science know even of mediumship?” Truly were the modern Charcots to pay attention to the *delirium* of their patients from a more psychic standpoint, Science, and physiology especially, might be more benefited than they are now, and truth have a wider field of fact in its knowledge.

³ *Œdipus Ægyptiacus*, Vol. I, p. 70

fighting, warrior race, and a pious, meditative race,¹ which Theopompus symbolizes by two cities.² The pious “city” was *continually visited by the gods*; the belligerent “city” was inhabited by various beings *invulnerable* to iron, liable to be *mortally wounded* only by stone and wood.³ De Rougemont treats this as a pure *fiction* of Theopompus and even sees a fraud (*superchérie*) in the assertion of the Saitic priests.⁴ This was denounced by the “Demonologists” as illogical. In the words of De Mirville:

A *superchérie* which was based on a belief, the product of faith of the whole antiquity; a *supposition* which yet gave its name to a whole mountain chain (the Atlas); which specified with the greatest precision a topographical region (by placing some of its lands at a small distance from Cadiz and the strait of Calpe-tus), which prophesied, 2,000 years before Columbus, *the great trans-oceanic land* situated beyond that Atlantis and which “is reached” it said — “by the *islands* not of the blessed, but of the good spirits” *ευδαιμονία* (our “*Iles Fortunées*”) — such a supposition can never be an universal chimera. . . .⁵

The Third Continent, home of the Third Root-Race, consisted of two physically and morally distinct classes, ruled by Divine Kings. It perished some 850,000 years ago.

It is certain that, whether “chimera” or reality, the priests of the whole world had it from one and the same source: the universal tradition about the third great continent which perished some 850,000 years ago.⁶ A continent inhabited by two distinct races; distinct physically and especially morally; both deeply versed in primeval wisdom and the secrets of nature; mutually antagonistic in their struggle, during the course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction*? Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Chou*), and beyond which were situated the lands of the *immortal men*?⁷ Do they not still believe that the remnants of those *immortal* men — who survived when the *holy* island had become black with sin and perished — have found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits?

¹ These were the early Āryans and the bulk of the Fourth Root-Race — the former pious and meditative (*yoga*-contemplation), the latter — a fighting race of sorcerers, who were rapidly degenerating owing to their uncontrolled passions.

² The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two continents. [See Vol. II, pp. 323-24 & 333-34.]

³ This is Occult and refers to the property of iron which, attracted by magnetic elements, is repelled by others, which are made, by an occult process, as impervious to it as water to a blow.

⁴ De Rougemont, *Le Peuple Primitif*, Vol. III, p. 157. See excerpt from Theopompus preserved in Ælian's *Varia Historia*; shown in Felix Jacoby's Fragment 75.

⁵ De Mirville, *op. cit.*, Vol. III, p. 29

⁶ The first continent, or island, if so preferred, “the cap of the North Pole,” has never perished; nor will it to the end of the Seven Races.

⁷ De Rougemont, *op. cit.*

It is difficult to obtain clear and precise ideas on royalty, its origin and power, without knowledge of the first principles of history and tradition, says Plato.

As the very unbelieving Boulanger writes:

If one has to lend ear to traditions, the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier and beyond they place the marvellous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages, and which the distance that separates us from them refuses to us . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results [*Karma*]. Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has produced those revolutions, nor of the evil which directly followed them*. Yet . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power.¹

Saturn, knowing that man could not rule man without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures.

That *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because:

Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature*. It is just what

¹ N.A. Boulanger, *Règne des Dieux*, Introd. Cf. de Mirville, *op. cit.*, Vol. III, pp. 32-33

Saturn did. He loved mankind and placed to rule over it no mortal King or prince but — Spirits and genii (*δαίμόνια*) of a divine nature more excellent than that of man.¹

When the world had ceased to be so governed, and the gods retired, “ferocious beasts devoured a portion of mankind.” Divine Instructors then incarnated successively and “discovered” fire, wheat, and wine. And public gratitude deified them.

It was god, the Logos (the synthesis of the Host), who thus presiding over the genii, became the first shepherd and leader of men. When the world had ceased to be so governed and the gods retired, “ferocious beasts devoured a portion of mankind.” “Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them.”²

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man.

As said in the *Commentaries*:

Fruits and grain, unknown to Earth to that day, were brought by the ‘Lords of Wisdom’ for the benefit of those they ruled — front other lokas [spheres].

Now:

The earliest inventions [?] of Mankind are the most wonderful that the race has ever made. . . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of wild animals; and, above all, *the processes by which the various cereals were first developed* out of some wild Grasses [?] — these are all *discoveries with which in ingenuity and in importance, no subsequent discoveries may compare*. They are all unknown to history — all lost in the light of an EFFULGENT DAWN.³

Wheat has never been found in the wild state for it is not a product of the earth. It is a symbol of man’s inner principles, that is why it was so sacred with the Egyptian priests.

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth*. All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thou-

¹ De Mirville, *ibid.*, pp. 33-34

² Plato, *De Legibus*, Bk. IV, 713a *et seq.* The Secret Doctrine explains and expounds that which Plato says, for it teaches that those “inventors” were gods and demi-gods (Devas and Rishis) who had become — some deliberately, some forced to by Karma — incarnated in man.

³ The Duke of Argyll (George Campbell), *The Unity of Nature*, 1884, pp. 521-22

sands of years later in their coffins. Remember how the servants of Horus glean the wheat in the field of Aaru, wheat *seven cubits high*.¹



Says the Egyptian Isis:

I am the Queen of these regions; I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the Dog . . . Rejoice, Oh Egypt! thou who wert my nurse.²

One of our Divine Instructors is Sirius, the double of Mercury or Budha before all other Buddhas.

Sirius was called the *Dog-star*. It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The book of the Chinese *I-Ching*, attributes the discovery of agriculture to “the instruction given to men by celestial genii.”

¹ *Book of the Dead*, xcix, 33; clvi, 4. The reader is referred to Stanza VII, śloka 3, in Volume I, wherein this verse is explained in another of its meanings, and also to the *Book of the Dead*, cix, lines 4 & 5.

This is a direct reference to the esoteric division of man's principles symbolised by the divine wheat. The legend which inscribes the third Registrar of the papyrus (*Book of the Dead*, ch. cx) states: “This is the region of the *Manes* [disembodied men] *seven cubits high*” — to wit: those just translated and supposed to be still sevenfold with all their principles, even the body represented *astrally* in the *Kāma-loka* or *Hadēs*, before their separation; “and there is wheat *three cubits high* for mummies in a *state of perfection*,” i.e., those already separated, whose *three* higher principles are in Devachan, “who are permitted to glean it.” This region (Devachan) is called “the land of the re-birth of gods,” and shown to be inhabited by Shu, Tefnut, and Keb. The “region for the *Manes* seven cubits high” (for the yet imperfect mummies), and the region for those “*in a state of perfection*” who “glean wheat *three* cubits high,” is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himālayan adepts, who, when buried, have corn and wheat placed over them.

² Diodorus, *Bibliotheca*, Bk. I, § 27. There are Egyptologists who have tried to identify Osiris with Menes, which is quite erroneous. Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But “Isis-Osiris” reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!

Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind,¹ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places.²

The “Sons of God” *have* existed and *do* exist. From the Hindu *Brahmaputras* and *Mānasaputras* (Sons of Brahmā and Mind-born sons), down to the *Bnēy ha-Elōhīm* of the Jewish Bible, the faith of the centuries and *universal* tradition force reason to yield to such evidence. Of what value is *independent criticism* so called, or “internal evidence” (based usually on the respective hobbies of the critics), in the face of the universal testimony, which never varied throughout the historical cycles? Read esoterically the sixth chapter of *Genesis*, which repeats the statements of the Secret Doctrine, only changing slightly its form, and drawing a different conclusion which clashes even with the *Zohar*. “There were giants in the earth in those days; and *also after that* when ‘the Sons of God’ (*Bnēy ha-Elōhīm*) came in unto the daughters of men, and they bare children to them, the same became *mighty men* which were of old, men of renown” (or giants).³

What does this sentence “and also after that” signify unless it means when explained: There were giants in the earth BEFORE, *i.e.*, before the sinless sons of the Third Race; and *also after that* when other sons of God, lower in nature, inaugurated sexual connection on earth (as Daksha did, when he saw that his *Mānasaputras* would not people the earth)? And then comes a long break in this chapter vi. of *Genesis*, between verses 4 and 5. For surely, it was not in or through the wickedness of the “mighty men. . . . men of renown,” among whom is placed Nimrod the “mighty hunter before the Lord,” that “God saw that the wickedness of man *was* great,” nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the giants who produced *monstra quædam . . . de genere giganteo*, monsters from whence sprang the lower races of men, now represented on earth by a few miserable dying-out tribes and the huge anthropoid apes.

The amount of malicious fancy and fiction bestowed on mankind’s Benefactors and Instructors by various fanatical writers is quite extraordinary. The scriptures are riddled with contradiction and confusion.

And if we are taken to task by theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse was ever a dilemma, not alone for the men of science and Biblical scholars, but also for priests. For, as the Rev. Father Peronne puts it:

Either they [*Bnēy ha-Elōhīm*] were good angels, and in such case how could they fall? Or they were bad [angels] and in this case could not be called *Bnēy ha-Elōhīm*, the “sons of God.”⁴

¹ In the text, “corked up” or “screwed up.”

² *Zohar*, Part I, col. 177

³ *Genesis* vi, 4

⁴ Giovanni Perrone, *Prælectiones Theologicæ*, ch. ii

This Biblical riddle — “the real sense of which no author has ever understood,” as candidly confessed by Fourmont¹ — can only be explained by the Occult doctrine, through the *Zohar* to the Western, and the *Book of Dzyan* to the Eastern. What the latter says we have seen; what the *Zohar* tells us is this: *Bnēy ha-Elōhīm* was a name common to the *Malaākhīm* (the good Messengers) and to the *Ishins* (“the lower angels”).²

We may add for the benefit of the demonologists that their Satan, “the adversary,” is included in *Job* among the sons of God or *Bnēy ha-Elōhīm* who visit their father.³ But of this later on.

Now the *Zohar* says that the *Ishins*, the beautiful *Bnēy ha-Elōhīm*, were *not* guilty, but mixed *themselves with mortal men because they were sent on earth to do so*.⁴ Elsewhere the same volume shows these *Bnēy ha-Elōhīm* belonging to the tenth subdivision of the “Thrones.”⁵ It also explains that the *Ishins*, “men-spirits,” *virī spirituales*, now that men can see them no longer, help magicians to produce, through their science, *homunculi* which are not *small men* but “men *smaller* (in the sense of *inferiority*) than men.” Both show themselves under the form that the *Ishins* had then, *i.e.*, gaseous and ethereal. Their chief is Azāzēl.

But Azāzēl, whom the Church dogma will associate with Satan, is nothing of the kind. Azāzēl is a *mystery*, as explained elsewhere, and it is so expressed in Maimonides.⁶ “There is an impenetrable mystery in the narrative concerning Azāzēl.” And so there is, as Lanci, a librarian to the Vatican and one who ought to know, says — we have quoted him before — that “this venerable divine name (*nome divino e venerabile*) has become through the pen of Biblical scholars, a *devil*, a wilderness, a mountain, and a he-goat.”⁷ Therefore it seems foolish to derive the name as Spencer does, from *Azal* (separated) and *El* (god), hence “one separated from God,” the DEVIL. In the *Zohar*, Azāzēl is rather the sacrificial victim than the “formal adversary of Jehovah,” as Spencer would have it.⁸

The amount of malicious fancy and fiction bestowed on that “Host” by various fanatical writers is quite extraordinary. Azāzēl and his “host” are simply the Hebrew “Prometheus,” and ought to be viewed from the same standpoint. The *Zohar* shows the *Ishins* chained on the mountain in the desert, allegorically; thus simply alluding to those “spirits” as being chained to the earth during the cycle of incarnation. Azāzēl (or Azāziēl) is one of the chiefs of the “transgressing” angels in *Enoch*, who descending upon Ardis, the top of Mount Armon [Hermon], bound themselves by swearing loyalty to each other. It is said that Azāzēl taught men to make swords, knives,

¹ Étienne Fourmont, *Reflexions sur l'origine, l'histoire et la succession des anciens peuples*, etc., 1747

² *Parha Rabba*

³ *Job* i, 6

⁴ *Book of Ruth and Schadash*, fol. 63, col. 3; Amsterdam edition

⁵ *Zohar*, part ii, col. 73

⁶ *More Nebūkhīm*, ch. xxvi, p. 8

⁷ *La Sacra Scrittura*

⁸ [Joannes Spencer, *De Legibus Hebræorum*, etc., lib. II, p. 993; Cambridge, 1865, fol. ed.]

shields, to fabricate mirrors (?) to make *one see what is behind him* (viz., “magic mirrors”). Amazarak taught all the sorcerers and dividers of roots; Amers taught the solution of magic; Barkayal, astrology; Akibeel, the meaning of portents and signs; Tamial, astronomy; and Asaradel taught the motion of the moon. “These seven were the first instructors of the Fourth man” (i.e., of the *Fourth Race*). But why should allegory be always understood as meaning all that its dead-letter expresses?

Angels aspire to become men, for the perfect man is above angel, says Éliphas Lévi, only if he could realise his divine ancestry and stellar destiny.

It is the symbolical representation of the great struggle between divine wisdom, *Nous*, and its earthly reflection, *Psychē*, or between Spirit and Soul, in Heaven and on Earth. In Heaven — because the divine MONAD had voluntarily exiled itself therefrom, to descend, for incarnating purposes, to a lower plane and thus transform the animal of clay *into an immortal god*. For, as Éliphas Lévi tells us, “the angels aspire to become men; for the perfect man, the man-god, is above even angels.” On Earth — because no sooner had Spirit descended than it was strangled in the coils of matter.

Occult symbolism unlocks the mystery of the terrestrial archangel of the Christians and the Celestial Dragon/Serpent of the Archaic Wisdom-Religion by reversing the characters. Theological symbolics conceal them even more.

Strange to say, the Occult teaching reverses the characters; it is the anthropomorphous archangel with the Christians, and the man-like God with the Hindus, which represent matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolics conceal it still more. For the former explains many a saying in the Bible and even in the New Testament which have hitherto remained incomprehensible; while the latter, owing to its dogma of Satan and his rebellion, has belittled the character and nature of its would-be infinite, absolutely perfect god, and created the greatest evil and curse on earth — belief in a personal Devil. This mystery is opened with the key to its metaphysical symbolism now restored; while that of theological interpretation shows the gods and the archangels standing as symbols for the dead letter or dogmatic religions, and as arrayed against the pure truths of Spirit, naked and unadorned with fancy.

Thus the Latin Church calls itself the bride of Christ and the trustee of Peter, to whom the rebuke of the Master, “get thee behind me Satan,” was justly addressed.¹ The Protestant Church replaces the New Dispensation by the old “Law of Moses,” which Christ openly repudiated: both Churches are fighting against Divine Truth when spurning and slandering the Dragon of Inner Wisdom.

Many were the hints thrown out in this direction in *Isis Unveiled*, and a still greater number of references to this mystery may be found scattered throughout these volumes. To make the point clear once for all: that which the clergy of every dogmatic religion — pre-eminently the Christian — points out as Satan, the enemy of God, is in reality, the highest divine Spirit — occult Wisdom on Earth — in its naturally an-

¹ Look up “Paul an Initiate and founder of Christianity” and “Peter not an Initiate and the enemy of Paul,” in our Buddhas and Initiates Series. — ED. PHIL.

tagonistic character to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose to be its slaves; the Church which calls itself the bride of Christ, and the trustee at the same time of Peter, to whom the rebuke of the Master “get thee behind me Satan” was justly addressed; and again the Protestant Church which, while calling itself Christian, paradoxically replaces the New Dispensation by the old “Law of Moses” which Christ openly repudiated: both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric (because *divine*) Wisdom. Whenever anathematizing the Gnostic Solar Chnouphis — the Agathodaimōn-Christos, or the theosophical Serpent of Eternity, or even the Serpent of *Genesis* — they are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him “Say we not well thou hast a devil?”

Read the account about Indra (Vāyu) in the *Rig-Veda*, the occult volume *par excellence* of Āryanism, and then compare it with the same in the *Purānas* — the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the *Rig-Veda* Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the *Purānas*, Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the “enemies of the gods” — the Daityas, Nāgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritra, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon — the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the “Sons of God,”¹ becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the *Kabbalah*,² Sammāēl, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tzelem (the image) reflects alike Michael and Sammāēl *who are one*. Both proceed, it is taught, from *Rūach* (Spirit), *Neshāmāh* (Soul) and *Nephesh* (life). In the *Chaldean Book of Numbers*, Sammāēl is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding), or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by *Neshāmāh*, while the other (Sammāēl) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Sammāēl-Satan (the most wise and spiritual spirit of all) — the adversary of its anthropomorphic God and sensual physical man, the DEVIL!³



¹ Job i, 6

² The *Chaldean Book of Numbers*

³ *Secret Doctrine*, II pp. 365-78

Origin of the Satanic Myth.

From *The Secret Doctrine*, II pp. 378-90.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new *Satanic* myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon; but the cult is now preserved mostly in China and the Buddhist countries. “Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assumed the name of his God.”¹ In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kālīya, Osiris and Typhon are all one under many names — the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is “one as God,” or his “Double,” for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the “War of Heaven,” its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs:

We find (a) the priests assuming the name of the gods they served; (b) the “Dragons” held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (c) the hierophants of Egypt, of Babylon, and India, styling themselves generally the “Sons of the Dragon” and “Serpents”; thus the teachings of the Secret Doctrine are thereby corroborated.

. . . there were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Libyan desert, and were known as the *Serpent's* catacombs or passages. It was there that were performed the sacred mysteries of the *kyklos anagkēs*, [κύκλος ἀνάγκης] the “Unavoidable Cycle,” more generally known as “the circle of necessity”; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthian region.

In de Bourbourg's book, Votan, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, “un

¹ *Archæologia*, London 1834, Vol. XXV, p. 220: “Observations on Dracontia,” by the Rev. John Bathurst Deane.

agujero de culebra”; and that he was admitted to it because he was himself “a son of the snakes,” or a serpent.¹

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled themselves the “Sons of the Serpent-god,” or “Sons of the Dragon,” [during the mysteries] . . . “The Assyrian priest bore always the name of his god,” says Movers.² The Druids of the Celto-Britannic regions also called themselves snakes. “I am a Serpent, I am a Druid,” says Taliesin.³ The Egyptian Karnak is twin brother to the Carnac of Brittany, the latter Carnac meaning the serpent's mound. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god — the Phœnician Ēlon or Elyōn, whom Abraham recognised as Ēl Elyōn.⁴ Besides the surname of serpents, they were called the “builders,” the “architects”; for the immense grandeur of their temples and monuments was such that even now the pulverised remains of them frighten the mathematical calculations of our modern engineers.

De Bourbourg hints that the chiefs of the name of Votan, the *Quetzal-cohuatl*, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. “I am Hivim,” they say. “Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim.”⁵

One of several “Wars in Heaven” is a terrestrial one: it refers to those terrible struggles in store for the candidate for adeptship, between his Heavenly Self and his earthly passions that he strives to master, that is, to slay the dragon of his lower nature and, having cast off his old skin, to become a Son of Serpent, a Son of Wisdom.⁶

Furthermore, the “War in Heaven” is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the “Dragon-Slayer,” as having happily overcome all the temptations; and a “Son of the Serpent” and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity.

¹ *Cartas*, etc., IV, p. 56; *Popol-Vuh*, Introduction, p. lxxxix

² *Die Phönizier*, Vol. I, p. 70

³ *Archæologia*, Vol. XXV, p. 220. [See Editor's Note 68 in Vol. I of *Isis Unveiled*, 1972.]

⁴ Cory, *Ancient Fragments*, 1832, p. 9; Eusebius, *Præp. evang.*, lib. I, cap. x (36); also, *Genesis* xiv.

⁵ *Cartas*, etc., pp. 49 *fn.* 15, and 51 *et seq.* [Quoting *Isis Unveiled*, I pp. 553-54.]

⁶ Look up “Seven Wars in Heaven and on Earth,” in our Secret Doctrine's Third Propositions Series. — ED. PHIL.

Another “War in Heaven” is astronomical, referring to the Solar and Lunar eclipses that are connected with the circulations of Cosmos, the movement of electromagnetic forces between planetary bodies. Eclipses are especially related to the transference of life-energy from one celestial body to another and stand in direct relationship to human initiations.¹

Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon — the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura-Mazdhā. Terrestrially, all these allegories were connected with the trials of adeptship and initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical explanations of which we find to this day in India and Ceylon, where anyone can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

Rāhu, mythologically is a *Daitya* — a giant, a Demi-god, the lower part of whose body ended in a Dragon or Serpent's tail. During the churning of the Ocean, when the gods produced *Amrita* — the water of Immortality — he stole some of it, and drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (*Ketu*) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rāhu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable had another mystic meaning, since *Rāhu*, the Dragon's head, played a prominent part in the mysteries of the Sun's (*Vikartana's*) initiation, when the candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Teiresias and the Greek seers, were modelled on those of the *Nāgas* — the Hindu *King-Snakes*, who dwelled in cavities of the rocks under the ground. From *Śesha*, the thousand-headed Serpent, on which Vishnu rests, down to Python, the dragon *serpent-oracle*, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest *Purānas*. The children of Surasā are the “mighty Dragons.” The *Vāyu-Purāna* replacing “Surasā” (of *Vishnu-Purāna*) by the *Dānavas* — the descendants of Danu by the sage Kāśyapa — and those *Dānavas* being the giants (or Titans) who warred against the gods, they are thus shown identical with the “Dragons” and “Serpents” of Wisdom.

The Sun-gods of the old Aryan, ancient Greek, and modern Christian schemes have been copied from each other.

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance — the old Aryan, the ancient Greek, and the modern Christian schemes — we select several Sun-gods and dragons at random, these will be found copied from each other.

¹ Cf. W. Emmett Small. (Comp. & Ed.) *The Dream That Never Dies: Boris de Zirkoff speaks out on Theosophy*. San Diego: Point Loma Publications, Inc., 1983; [FAREWELL TO MATTER, “A Day to Remember,” p. 202]

Let us take Agni the fire-god, Indra the firmament, and Kārtikeya from the Hindus; the Greek Apollo; and *Mickael*, the “Angel of the Sun,” the first of the Æōns, called by the Gnostics “the saviour” — and proceed in order.

- 1 Agni — the fire-god — is called in the Rig-Veda Vaiśvānara. Now Vaiśvānara is a Dānava — a giant-demon,¹ whose daughters Pulomā and Kālākā are the mothers of numberless Dānavas (30 millions), by Kāśyapa,² and live in *Hiranyapura*, “the golden city, floating in the air.” Therefore, Indra is, in a fashion, the step-son of these two as a son of Kāśyapa; and Kāśyapa is, in this sense, identical with Agni, the fire-god, or Sun (Kāśyapa-Āditya). To this same group belongs Skanda or Kārtikeya (god of War, the *six-faced* planet Mars astronomically), a Kumāra, or virgin-youth, born of Agni,³ for the purpose of destroying Tāraka, the Dānava Demon, the grandson of Kāśyapa by Hiranyāksha, his son,⁴ whose (Tāraka’s) yogi austerities were so extraordinary that they became formidable to the gods, who feared such a rival in power.⁵ While Indra, the bright god of the Firmament, kills Vritra (or Ahī), the Serpent-Demon — for which feat he is called *Vritra-Han*, “the destroyer of Vritra”; he also leads the hosts of *Devas* (Angels or gods) against other gods who rebel against Brahmā, for which he is entitled *Jishnu*, “leader of the celestial Host.” Kārtikeya is found bearing the same titles. For killing Tāraka, the Dānava, he is Tāraka-Jit, “Vanquisher of Tāraka,”⁶ “*Kumāra Guha*,” “the mysterious Virgin-youth,” “*Siddha-Senā*” — “the leader of the Siddhas”; and *Śaktidhara* — “Spear-holder.”
- 2 Now take Apollo, the Grecian sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both to Indra, Kārtikeya, and even Kāśyapa-Āditya, and at the same time to Michael (as the Angelic form of Jehovah) the “angel of the Sun,” who is “like,” and “one with, God.” Later ingenious interpretations for monotheistic purposes, elevated though they be into

¹ He is thus named and included in the list of the Dānavas in *Vāyu-Purāna*: the Commentator of *Bhāgavata-Purāna* calls him a son of Danu, but the name means also “Spirit of Humanity.”

² Kāśyapa is called the Son of Brahmā, and is the “Self-Born” to whom a great part of the work of creation is attributed. He is one of the seven Rishis; *exoterically* the son of Marīchi, the son of Brahmā; while *Atharva-veda* says, “The Self-born Kāśyapa sprang from Time”; and *esoterically* — Time and Space are forms of the One *incognizable* Deity. As an *Āditya*, Indra is son of Kāśyapa, as also Vaivasvata Manu, our progenitor. In the instance given in the text, he is Kāśyapa-Āditya, *the Sun and the Sun-god, from whom all* the “Cosmic” Demons, Dragons (nāgas), Serpent-, or Snake-gods, and Dānavas, the giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

³ All such stories differ in the *exoteric* texts. In the Mahābhārata, Kārtikeya, “the six-faced Mars,” is the son of Rudra or Śiva, Self-born *without a mother* from the seed of Śiva cast into the fire. But Kārtikeya is generally called *Agnibhū*, “fire born.”

⁴ Hiranyāksha is the ruler or king of the *fifth* region of Pātāla, a Snake-god.

⁵ The *Elōhim* also feared the knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him *spiritually*.

⁶ The story told is, that Tāraka (called also Kālanābha), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of yoga-vidyā and occult powers of the gods, who conspired against him. Here we see the “obedient” Host of *Archangels* or minor gods conspiring against the (future) *Fallen* angels, whom Enoch accuses of the great crime of disclosing to the world all “the *secret things* done in heaven.” It is Michael, Gabriel, Raphael, Sargal and Ūriēl who denounced to the Lord God those of their Brethren who were said *to have pried into the divine mysteries* and taught them to men; by this means they themselves escaped a like punishment. Michael was commissioned to fight the Dragon, and so was Kārtikeya, and under the same circumstances. Both are “leaders of the Celestial Host,” both Virgins, both “leaders of Saints,” “Spear-holders” (*Śaktidhara*), etc., etc. Kārtikeya is the original of Michael and St. George, as surely as Indra is the prototype of Kārtikeya.

not-to-be-questioned Church dogmas, prove nothing, except the abuse of human authority and power, perhaps.

One way to unriddle the Bible is through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.

Apollo is *Helios* (the Sun), Phœbus-Apollo (“the light of life and of the World”)¹ who arises out of the golden-winged cup (the sun); hence he is the sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,² and whom he is divinely commissioned to destroy — like Kārtikeya, who is born for the purpose of killing Tāraka, *the too holy and wise demon*. Apollo is born on a sidereal island called *Asteria* — “the floating star island,” the “earth which floats in the air,” which is the Hindu golden *Hiranyapura*; “he is called the pure, (αἰνός, *Agnus Dei*, the Indian *Agni*) [as Dr. Keeneally thinks]; in the primal mythos he is exempt from all sensual love.”³ He is, therefore, a *Kumāra*, like Kārtikeya, and as Indra was in his earlier life and biographies. Python, moreover, the “red Dragon,” connects Apollo with Michael, who fights the Apocalyptic Dragon, who wants to attack the woman in childbirth, as Python attacks Apollo’s mother. Can anyone fail to see the identity? Had the Rt. Hon. W.E. Gladstone, who prides himself on his Greek scholarship and understanding of the spirit of Homer’s allegories, ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John’s *Revelation*, and even the *Pentateuch*, better than he does. For the way to the Bible lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.

(3) The repetition of this archaic tradition is found in ch. xii of St. John’s *Revelation*, and comes from the Babylonian legends without the smallest doubt, though the Babylonian story had its origin in the allegories of the Āryans. The fragment read by the late George Smith is sufficient to disclose the source of chapter xii of the *Apocalypse*. Here it is as given by the eminent Assyriologist:

Our next fragments refer to the creation of *mankind*, called Adam; as [the man] in the Bible; he is made perfect . . . but afterwards he joins with the dragon of the deep, the animal of Tiamāt, the spirit of chaos, and offends against his god, who *curses him*, and calls down on his head all the evils and troubles of humanity.⁴

This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other. The gods have weapons forged for

¹ The “life and the light” of the material *physical* world, the delight of the senses — not of the soul. Apollo is pre-eminently the *human* god, the god of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

² See *Revelation* (xii, 3, 4) where we find Apollo’s mother persecuted by that Python, the Red Dragon, who is also *Porphyrion*, the scarlet or red Titan.

³ *The Apocalypse of Adam-Ōannēs*, p. 88

⁴ No “god” who *curses* his (supposed) own work, because he has made it imperfect, can be the one infinite absolute wisdom, whether called Bel or Jehovah.

them,¹ and Merodach [the archangel Michael in *Revelation*] undertakes to lead the heavenly host against the dragon. The war, which is described with spirit, ends of course in the triumph of the principles of good. . . .”²

This war of gods with the powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Āryan adepts of the nascent Fifth Race and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge.³

In addition to the religious, astronomical, and geological events included in the universal allegory of Dragons and the “Wars in Heaven” already stated, there is a cosmological connection with the Keshvars of the Earth.

The symbols of the dragons and “War in Heaven” have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But it had also a Cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with *Vritra*. In the *Vedas* this Ahi-Vritra is referred to as the Demon of Drought, the terrible hot Wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the god compels Ahi-Vritra to pour down in rain on Earth, and then slays him. Hence, Indra is called the *Vritra-Han* or the “slayer of Vritra,” as Michael is called the Conqueror and “Slayer of the Dragon.” Both these “Enemies” are then the “Old Dragon” precipitated into the depths of the Earth, in this one sense.

Keshvars, in their seven applications, refer equally to the seven spheres of our planetary chain, the seven planets, the seven heavens, etc., according to whether the sense is applied to physical, supra-mundane, or simply a sidereal worlds.

The Zend-Avestic Amshāspends are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, when one reads the *Vendīdād*. Thus in Fargard XIX, ii, 13 (42), Zarathustra is told by Ahura-Mazdhā to “invoke . . . the Amesha-Spentas who rule over the seven *Keshvars* of the Earth”;⁴ which *Keshvars* in their seven applications refer equally to the seven spheres of our planetary chain, to the seven planets, the seven heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world. In the same Fargard, in his invocation against Angra Mainyu and his Host, Zarathushtra appeals to them in these worlds:

¹ In the Indian allegory of *Tārakāmāya*, the war between the gods and the Asuras headed by Soma (the moon, the King of Plants), it is Viśvakarman, the artificer of the gods, who forges, like Vulcan (Tubal-Cain), their weapons for them.

² *The Chaldean Account of Genesis*, p. 304. We have said elsewhere that the “woman with child” of *Revelation* (xii, 1, 2) was Aima, the great mother, or Bināh, the third Sephīrōth, “whose name is Jehovah”; and the “Dragon,” who seeks to devour her coming child (the Universe), is the Dragon of absolute Wisdom — that Wisdom which, recognising the non-separateness of the Universe and everything in it from the Absolute ALL, sees in it no better than the great Illusion, *Mahāmāyā*, hence the cause of misery and suffering.

³ See the last pages of *Isis Unveiled*, Vol. I.

⁴ The “Seven Keshvars of the Earth” — the seven spheres of our planetary chain, the seven worlds — also mentioned in the *Rig-Veda* — are fully referred to elsewhere. There are six *rajāmsi* (worlds) above *prithivī* — the earth, or “this” (*idam*), as opposed to that which is *yonder* (the six globes on the three other planes). See *Rig-Veda*, I, 34; III, 56; VII, 104, 11; and V, 60, 6.

I invoke the seven bright *Sravah* with their sons and their flocks.¹

The “*Sravah*” — a word which the Orientalists have given up as one “of unknown meaning” — means the same Amshāspends, but in their highest occult meaning. The “*Sravah*” are the noumena of the phenomenal Amshāspends, the souls or spirits of those *manifested* Powers; and “their sons and their flock” refers to the planetary angels and their sidereal flock of stars and constellations. “Amshāspend” is the exoteric term used in terrestrial combinations and affairs only. Zarathushtra addresses Ahura-Mazdhā constantly as “thou, the maker of the material world.” Ormazd is the father of our earth (Spenta Ārmaiti), and she is referred to, when personified, as “the fair daughter of Ahura-Mazdhā,”² who is also the creator of the Tree (of occult and spiritual knowledge and wisdom) from which the mystic and mysterious *Baresma* is taken. But the occult name of the bright God was never pronounced outside the temple.

The grotesque connections and connotations of Genesis’ seducing serpent will be now exposed.

Sammāēl or Satan, the seducing Serpent of *Genesis*, and one of the primeval angels who rebelled, is the name of the “Red Dragon.” He is the Angel of *Death*, the *Talmud* saying that “the Angel of Death and Satan are the same,” and, killed by Michael, he is once more killed by St. George, who also is a Dragon Slayer; but see the transformations of this. Sammāēl is identical with the *Simoom*, the hot wind of the desert, or again with the Vedic demon of drought, as Vritra; “*Simoom* is called *Atabul-os*” or — *Diabolos*, the devil.

Typhon, or the Dragon Apophis — the *Accuser* in the *Book of the Dead* — is worsted by Horus, who pierces his opponent’s head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As *Set* — he is the darkness of night, the murderer of Osiris, who is the light of day and the sun. Archæology demonstrates that Horus is identical with Anubis,³ whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented as slaying a dragon, that has the head and tail of a serpent.⁴

Cosmologically speaking, all Dragons and Serpents conquered by their “slayers” are the turbulent, confused principles in Chaos that are brought to order by the Sun-gods or Creative Powers.

Cosmologically, then, all the Dragons and Serpents conquered by their “Slayers” are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or *creative* powers. In the *Book of the Dead* those principles are called “the Sons of Rebellion.”

¹ *Vendīdād*, Fargard XIX, 42. [SBE, IV (1895), p. 224]

² *ibid.*, 13 (42)

³ *Book of the Dead*, ch. xvii, line 62: Anubis is Horus who melts in him who is eyeless.

⁴ See Lenoir, “Du Dragon de Metz,” in *Mémoires de l’Académie Celtique*, I, 11, 12.

In that night, the oppressor, the murderer of Osiris, otherwise called the *deceiving Serpent* . . . calls the Sons of Rebellion in *An*, and when they arrive to the East of Heaven, then there is War in Heaven and in the entire World.¹

In the Scandinavian *Eddas* the “War” of the *Aesir* with the *Hrimthussars* (frost-giants), and of *Asathor* with the *Jötunns*, the Serpents and Dragons and the “wolf” who comes out of “Darkness” — is the repetition of the same myth. The “evil Spirits,”² having begun by being simply the emblems of Chaos, became euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in the most civilized and learned races of this globe — *since its creation* as alleged — and became a dogma with Christians. As George Smith has it:

The evil Spirits [principles], emblems of Chaos [in Chaldea and Assyria, as in Egypt, we see] . . . resist this change and make war on the Moon the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul.³

This is only another version of the Hindu “War in Heaven,” between Soma, the moon, and the gods — Indra being the atmospheric Vul; which shows it plainly to be both a Cosmogonical and an astronomical allegory, woven into and drawn from the earliest theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of Divine Powers (now called “Evil”) can be clearly seen for what they truly are: prototypes for the Saraph of Moses and his great Brazen Serpent, chief of the “fiery serpents.”

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called *Evil*, can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for AIN-SOPH in their teachings; of the true meaning of which, while the Rabbis concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one*; nor would the Ophites, the learned Egyptian Gnostics of the “Brotherhood of the Serpent,” have revered a living snake in their ceremonies as the emblem of WISDOM, the divine *Sophia* (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom. The *Draco volans*, the flying Dragon of the early painters, may be an exaggerated picture of the real extinct antediluvian animal; but those who have faith in the Occult teachings believe that in the days of old there were such creatures as flying Dragons, or a kind of Pterodactyl, and that it is those gigantic winged lizards that served as the prototypes for the Sārāph of Moses and his great Brazen Serpent.⁴

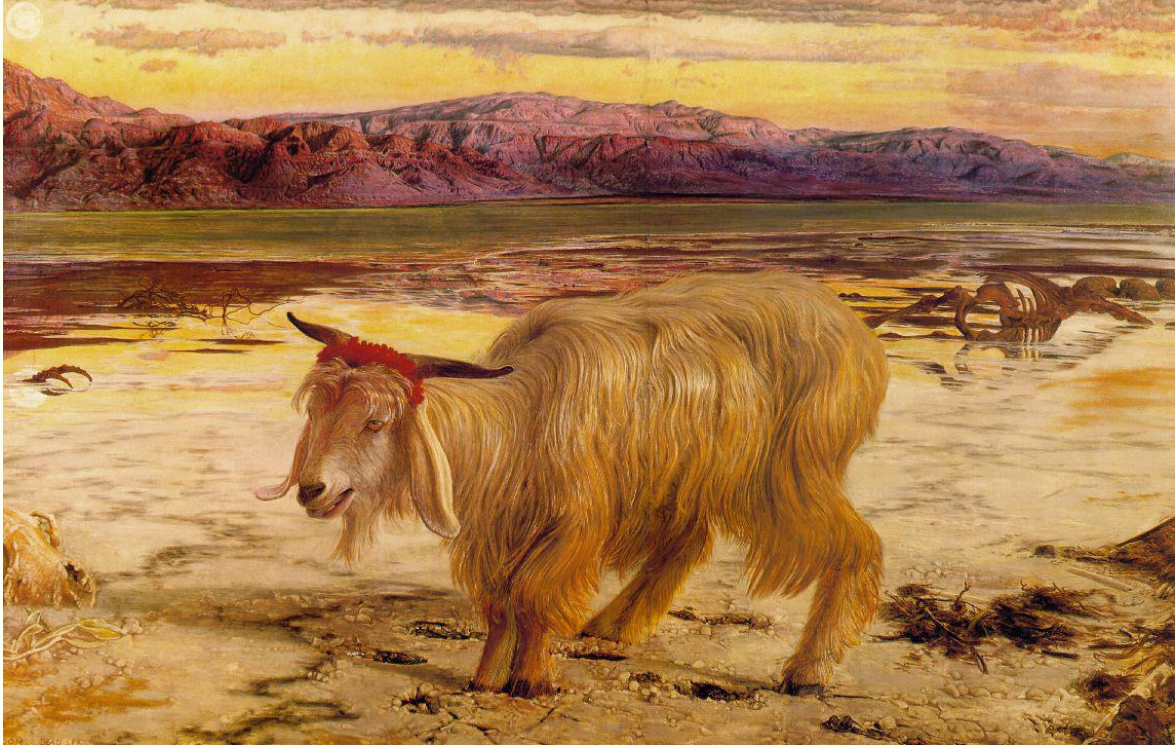
¹ *Book of the Dead*, ch. xvii, lines 54, 49. See also P.E. Jablonski, *Pantheon Ægyptiorum*, 1750-52.

² These “evil Spirits” can by no means be identified with Satan or the Great Dragon. They are the Elementals generated or begotten by ignorance — Cosmic and human passions — or Chaos.

³ *Assyrian Discoveries*, p. 403

⁴ See *Numbers* xxi, 8-9. God orders Moses to build a brazen Serpent “Sārāph”; to look upon which heals those bitten by the *fiery serpents*. The latter were the *Serāphim*, each one of which, as *Isaiah* shows (vi, 2), “had six

The Jews had worshipped the latter *idol* themselves, but after the religious reforms brought about by Hezekiah, turned round, and called that symbol of the great or Higher God of every other nation — a Devil, and their own usurper — the “One God.”¹



2

The appellation Sa'tan, in Hebrew *shātān*, “an adversary” (from the verb *shātana*, “to be adverse,” to persecute) belongs by right to the first and cruellest “*adversary of all the other gods*” — Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, “the adversary of men.” This dogma, based as it is on chapter iii of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man — the woman? Not the serpent surely, but the “Lord God” himself, who, saying: “It is not good that the man should be alone” — made woman, and “brought her unto the man.”³ If the unpleasant little incident that followed *was* and is still to be regarded as the “original sin,” then it exhibits the Creator’s divine foresight in a poor light indeed. It would have been far better for the first Adam (of ch. i), to have been left either “male and female,” or “alone.” It is the Lord God, evidently, who was the real cause of all the mischief, the “*agent provocateur*,” and the Serpent

wings”; they are the symbols of Jehovah, and of all the other Demiourgoi who produce out of themselves six sons or likenesses — Seven with their Creator. Thus, the Brazen Serpent is Jehovah, the chief of the “fiery serpents.” And yet, in *2 Kings* xviii, it is shown that King Hezekiah, who, like as David his father, “did that which was right in the sight of the Lord” — “brake in pieces the brazen serpent that Moses had made . . . and called it *Nehushtān*,” or piece of brass.

¹ “And Satan stood up against Israel and moved David to number Israel.” (*1 Chronicles* xxi, i) “The anger of the Lord [Jehovah] was kindled against Israel,” and he moved David to say: “Go, number Israel.” (*2 Samuel* xxiv, i) The two are then identical.

² Scapegoat (1854) William Holman Hunt, Lady Lever Art Gallery, Port Sunlight, Wirral, England

³ *Genesis* ii, 18, 22

— only a prototype of *Azāzēl*, “the scapegoat for the sin of (the God of) Israel,” the poor *Tragos* having to pay the penalty for his Master’s and Creator’s blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them esoterically, are not reduced to fanciful speculations and hypothesis; *they know* how to read the symbolism therein contained, and cannot err.

Even the name of the “Lord” was profaned by crude and gross application to religious dogmas and personations. Jehovah is a blind created purposely by the Rabbis, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity *falsely* called by that name. It was a blind created purposely by the Rabbis, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.¹ But the following statement is made. The personage who is named in the first four chapters of *Genesis* variously as “God,” the “Lord God,” and “Lord” simply, is not one and the same person; certainly it is not *Jehovah*. There are three distinct classes or groups of the *Elōhīm* called *Sephīrōth* in the *Kabbalah*, Jehovah appearing only in chapter iv, in the first verse of which he is named Cain, and in the last transformed into *mankind* — male and female, *Yāhweh*.² The “Serpent,” moreover, is not Satan, but the bright Angel, one of the *Elōhīm* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit “*ye shall not surely die*,” kept his promise, and made man immortal in his *incorruptible nature*. He is the *Iaō* of the Mysteries, the chief of the Androgyne creators of men. Chapter iii contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the “Boneless” gods, and the opening of his consciousness to his real nature; thus showing the bright Angel (Lucifer) in the light of a giver of Immortality, and as the “Enlightener,” while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her “Abel,” *the first natural woman*,³ and sheds the *Virgin blood*.

¹ Dozens of the most erudite writers have sifted thoroughly the various meanings of the name Jehovah (with, and without the Masoretic points), and shown their multifarious bearings. The best of such works is the *Key to the Hebrew-Egyptian Mystery in the Source of Measures*, etc. [James Ralston Skinner, *Key to the Hebrew-Egyptian mystery: in The Source of Measures originating the British inch and the ancient cubit by which was built the great pyramid of Egypt and the temple of Solomon; and through the possession and use of which, man, assuming to realize the creative law of the deity, set it forth in a mystery, among the Hebrews called kabbala*. Cincinnati: Robert Clarke & Co., 1875; 324pp. A searchable PDF of this masterpiece on the mathematics of the cosmic mind can be downloaded from our Planetary Rounds and Globes Series. For an in-depth analysis of the subject see “The Original Sin is a Jewish invention” and “The Holy of Holies and Its degradation,” in our Black versus White Magic Series. — ED. PHIL.]

² In the above-mentioned work (p. 233, Appendix IV), verse 26 of the 4th chapter of *Genesis* is correctly translated “then men began to call themselves *Jehovah*,” but less correctly explained, perhaps, as the last word ought to be written *Yāh* (male)-*Havāh* (female), to show that from that time the race of distinctly separate man and woman began.

³ See for explanation the excellent pages of Appendix VII of the same work.

Yah-Havah or mankind and Satan, the Serpent of Seduction, are one and the same in every particular. There is no Devil or Evil outside mankind and its religions.

Now Cain, being shown identical with Jehovah, on the authority of the correct reading of the first verse of chapter iv of *Genesis*, in the original Hebrew text; and the Rabbis teaching that “*Kin* (Cain), the Evil, was the Son of Eve by Sammāēl, the devil who took Adam’s place”; and the *Talmud* adding that “the evil Spirit, Satan, and Sammāēl, the angel of Death, are the same”¹ — it becomes easy to see that Jehovah (*mankind*, or “Yāh-Havāh”) and Satan (therefore the tempting Serpent) are one and the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters, of the manifested universe. It is a necessity for progress and evolution, as Night is necessary for the production of Day, and Death for that of Life — *that man may live for ever.*

Metaphysically, Satan represents the reverse or polar opposite of everything in nature. Yet the Church has degraded and anathematized the Satanians, the Cainites, and even Judas Iscariotes.

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature.² He is the “adversary,” allegorically, the “murderer,” and the great Enemy of *all*, because there is nothing in the whole universe that has not two sides — the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the *adversaries* of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects — called *heretical* and viewed as the abomination of the times — will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of Humanity.

Every Gnostic sect was founded by an Initiate.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ialdabaōth was regarded by most of them as the god of Moses, and was held as a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the *highest God*, though he was no better, and in some respects far worse than *his brethren Elōhīm*; the latter representing the all-embracing, manifested deity only in their collectivity, since they were the fashioners of the first differentiations of the primary Cosmic substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with Ophiomorphos,

¹ *Bāvā Bathrā*, 16a

² In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebul. He belongs to the fifth kind or class of demons (of which there are nine according to mediæval demonology), and he is at the head of witches and sorcerers. But see in the text the true meaning of Baphomet, the goat-headed Satan, one with Azāzēl, the scape goat of Israel. Nature is the god PAN.

the Serpent, Satan, or EVIL.¹ They taught that Iurbo and Adonāi were “names of Iaō-Jehovah, who is an emanation of Ialdabaōth.”² This amounted in their language to saying what the Rabbis expressed in a more veiled way, by stating that “Cain had been generated by Sammāēl or Satan.”

In every ancient system, the fallen Angels are made the prototypes of fallen men, allegorically, and of those men themselves, esoterically. In Christianity, all combatants, gods and demons, adversaries in both camps, are now transformed into Dragons and Satans, simply in order to connect Evil personified with the Serpent of Genesis, and thus prove the new dogma.

The fallen Angels are made in every ancient system the prototypes of *fallen* men — allegorically, and, *those men themselves* — esoterically. Thus the Elōhīm of the hour of creation became the “Bnēy ha-Elōhīm,” the sons of God, among whom is Satan — in the Semitic traditions; war in heaven between Thraētaona and Azhi-Dahāka, the destroying Serpent, ends on earth, according to Burnouf, in the battle of pious men against the power of Evil, “of the Iranians with the Āryan Brahmans of India.” And the conflict of the gods with the *Asuras* is repeated in the Great war — the *Mahābhārata*. In the latest religion of all, Christianity, all the combatants, gods and demons, adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect EVIL personified with the Serpent of *Genesis*, and thus prove the new dogma.^{3, 4}



Spirit ink painting by Wendy Videlock

¹ *Isis Unveiled*, II p. 184

² *Codex Nazaræus*. See Part II, Section XVIII, “On the Myth of the ‘Fallen Angels’”

³ See further details upon the Satanic myth, Part II on Symbolism, in this Volume.

⁴ *Secret Doctrine*, II pp. 378-90

Noah was a Kabeiros hence he must have been a Demon.

From *The Secret Doctrine*, II pp. 390-93.

Noah is either a myth along with the others, or one whose legend was built upon the Kabeirian or Titanic tradition as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian.

It matters little whether it is Isis, or Ceres — the “Kabeiria” — or again the Kabeiroi, who have taught men agriculture; but it is very important to prevent fanatics from monopolising all the facts in history and legend, and from fathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabeirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabeiroi or pious Titans, etc. — then biblical chronology falls by its own weight, and along with it all the patriarchs — the antediluvian and pre-Atlantean Titans. As now discovered and proven, Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshed.¹ Tubal-Cain is a Kabir, “an instructor of every artificer in brass and iron”; or — if this will please better — he is one with Hēphaistos or Vulcan; Jabal is taken from the Kabeiroi — instructors in agriculture, “such as have cattle,” and Jubal is “the father of all such that handle the harp and organ,”² he, or *they* who fabricated the *harpē*, [ἀρπη] for Kronos [Chronos] and the trident for Poseidon.³

The history or “fables” about the mysterious Telchines — fables echoing each and all the archaic events of our esoteric teachings — furnish us with a key to the origin of Cain’s genealogy;⁴ they give the reason why the Roman Catholic Church identifies “the accursed blood” of Cain and Ham with Sorcery, and makes it responsible for the Deluge. Were not the Telchines — it is argued — the mysterious ironworkers of Rhodes; they who were the first to raise statues to the gods, furnish them with weapons, and men with magic arts? And is it not they who were destroyed by a deluge at the command of Zeus, as the *Cainites* were by that of Jehovah?

Like Samothrace of the Kabeiroi, Rhodes island is connected in the memory of men with the flood legends.

The Telchines are simply the Kabeiroi and the Titans, in another form. They are the Atlanteans also. “Like Lemnos and Samothrace,” says Decharme, “Rhodes, the birthplace of the Telchines, is an island of volcanic formation.”⁵ The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the

¹ As he is also Vulcan or Vul-cain, the greatest god with the later Egyptians, and the greatest Kabir. The god of time was *Khīyūn* in Egypt, or Saturn, or Seth, and *Khīyūn* is the same as Cain. [Look up J.R. Skinner’s *Source of Measures*, p. 278, *op. cit.* — ED. PHIL.]

² [Genesis iv, 21]

³ See *Strabo*, Geography, Bk. XIV, ii, 7, comparing them to the Cyclopes; also Callimachus, *In Delum*, 31, and Stratus P. Pupinius, *Silvarum Libri V*, Bk. IV, 6, 47, and *Thebaidos Libri XII*, Bk. II, 274.

⁴ Genesis iv and v

⁵ *Mythologie de la Grèce Antique: Génie du Feu — Les Telchines*, p. 271

Ocean, say the traditions. Like Samothrace (of the Kabeiroi) it is connected in the memory of men with the Flood legends. As enough has been said on this subject, however, it may be left for the present.

But we may add a few more words about Noah, the Jewish representative of nearly every pagan God in one or another character. The Homeric songs contain, poetized, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies — those of Seth and Cain¹ — and the further attempt, as futile, to show them *real, historical* men, has only led to more serious inquiries into the history of the Past, and to discoveries which have damaged for ever the supposed *revelation*. For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Tsaddik, with Kronos-Saturn is proved also.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. J. Bryant concurs with all those who are of opinion, that Sydic, or Tsaddik was the patriarch Noah (as also Melchizedek); and that the name by which he is called, or Sadic, corresponds to the character given of him in *Genesis*.² “He was צַדִּיק, Tsaddik, a just man, and perfect in his generation. All science, and every useful art were attributed to him; and through his sons they were transmitted to posterity.”³

The Kabeiroi are identical with our Dhyani-Chohans, with the corporeal and the incorporeal Pitris, and with all rulers and instructors of the primeval races who are referred to as the Gods and Kings of the divine Dynasties.

Now it is Sanchoniathon, who informs the world that the Kabeiroi were the Sons of Sydic or Zedek (Melchizedek). True enough, this information, having descended to us through Eusebius,⁴ may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchoniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Kronos, or Saturn with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, King of Salem, and priest of the high god, after “his own order”;⁵ and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became *rabbinically* and KABBALISTICALLY.

¹ Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. Thus, Cain has a Son ENOCH, and Seth a Son ENOCH also (Enos, Ch'anoch, Hanoach; — one may do what one likes with Hebrew unvowelled names). In the Cainite line Enoch begets IRAD, Irad MEHUYAEL, the latter METHUSHÄEL, and Methushäel, Lamech. In the Sethite line, Enoch begets Cainan, and this one MAHALALEL (a variation on Mehuyaël), who gives birth to JARED (or Irad); Jarad to ENOCH (Number 3), who produces Methushelah (from Methushäel), and finally Lamech closes the list. [Cf. *Isis Unveiled*, II pp. 459 *et seq.*; and *Genesis* iv and v] Now all these are symbols (Kabbalistically) of solar and lunar years, of astronomical periods, and of physiological (phallic) functions, just as in any other pagan symbolical creed. This has been proven by a number of writers.

² *Genesis* vi, 9

³ Bryant, *A New System*, etc., 1807, Vol. III, p. 343

⁴ *Præparatio Evangelica*, Bk. I, ch. 10; (p. 36)

⁵ *Hebrews* v, 6; vii, 1, *et seq.*

Speaking of Adam, Kain, Mars, etc., as *personifications*, we find the author of *The Source of Measures* enunciating our very esoteric teachings in his Kabbalistic researches. Thus he says:

Now Mars was the lord of *birth* and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or stone-cutting, of *Architecture* . . . in fine, of all . . . ARTS. He was the *primal principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,¹ he held the birthplace of the day and year, the *place of its increase of strength*, *Aries*, and likewise the place of its death, *Scorpio*. He held the house of *Venus*, and that of the *Scorpion*. He, as *birth*, was *Good*; as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*. He held the cardinal points, and as *Cain*, or *Vulcan*,² or *Pater Sadic*, or *Melchizedek*, he was lord of the *ecliptic*, or *balance*, or *line of adjustment*, and therefore was *The Just One*. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadik, *the Just or Right One*, was lord of the eighth, which was *Mater Terra*.³

This makes their functions plain enough after they had been degraded, and establishes the identity.

The *Noachian* Deluge, as described in its dead letter and within the period of Biblical chronology, having been shown to have never existed, the pious, but very arbitrary supposition of Bishop Cumberland has but to follow that deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that:

. . . there were two distinct races of Kabeiroi, the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and the Dionysus of Mnaseas; the second, of the children of Shem, are the Kabeiroi of Sanchoniathon, while their father Sydyk is consequently the scriptural Shem.⁴

The Kabirim, “the mighty ones,” are identical with our primeval Dhyāni-Chohans, with the corporeal and the incorporeal Pitris, and with all the rulers and instructors of the primeval races, which are referred to as the Gods and Kings of the divine Dynasties.⁵

¹ The Æolian name of Mars was *Αρεως*, and the Greek *Arēs*, *Αρης*, is a name over the etymological significance of which, philologists and Indianists, Greek and Sanskrit scholars have vainly worked to this day. Very strangely, Max Müller connects both the names *Mars* and *Arēs* with the Sanskrit root *mar*, whence he traces their derivation, and from which, he says, the name of *Maruts* (the storm-gods) comes, Welcker, however, offers more correct etymologies. (See *Griech. Götterlehre*, I, 415) However it may be, etymologies of roots and words alone will never yield the esoteric meaning fully, though they may help to useful guesses. [H.P. Blavatsky]

² As the same author shows: “The very name Vulcain appears in the reading; for in the first words (of *Genesis*, iv, 5) is to be found V’elcain, or V’ulcain, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be read as “and the god *Cain*,” or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fürst says: “יָצַב, *Cain*, the iron point of a lance, a smith (blacksmith), inventor of sharp iron tools and smith work.” (Skinner, *op. cit.*, p. 278)

³ *Source of Measures*, p. 186

⁴ *Appendix de Cabiris, apud Orig. Gent.*, pp. 357, 364, 376; quoted by Faber, *Dissertation*, etc., Vol. I, p. 8

⁵ *Secret Doctrine*, II pp. 390-93

Old Persian traditions about polar and submerged continents.

From *The Secret Doctrine*, II pp. 393-402.

Legendary lore could not distort facts so effectually as to reduce them to unrecognisable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other — a country ever at war with the former — there is too great a similarity of figures and numbers to allow such coincidence to be due to simple chance. This was well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, to compare the better those of the Magi with the so-called Grecian “fables.”

Before the creation of (Genesis' third) Adam, two races succeeded each other on earth: the gigantic Daēvas,¹ strong and wicked; and the Peris, smaller in stature but wiser and kinder.

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal history. The stories of King Arthur and his Knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the History of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:

Before the creation of *Adam*, two races lived and succeeded each other on Earth; the Daēvas who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, during the existence of the former. The Daēvas were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean giants and the Āryans, or the Rākshasas of the *Rāmāyana* and the children of Bhārata-Varsha, or India; the ante- and the post-diluvians of the Bible.

Gyan (or rather Jñāna, true or occult Wisdom and knowledge), also called *Gian-ben-Gian* (or Wisdom, son of Wisdom), was the king of the Peris.² He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery* of the Daēvas. Gian-ben-Gian had reigned 2,000 years when *Iblīs*, the devil, was permitted by God to defeat the Daēvas and scatter them to the other end of the world. Even the magic shield, which, produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against *Iblīs*, who was an agent of Fate (or Karma).³ They count ten kings in their last metropolis called Khanoom, and make the tenth,

¹ [Devils]

² Some derive the word from *Paras* which produced Pars, Persia, *Pars*; but it may be equally derived from Pitāras or Pitris, the Hindu progenitors of the Fifth Race — the Fathers of Wisdom or the Sons of “Will and Yoga” — who were called Pitāras, as were the divine Pitars of the First Race.

³ See for these traditions the *Collection of Persian Legends*, in Russian, Georgian, Armenian, and Persian; B. d'Herbelot's *Bibliothèque Orientale* (1776), pp. 298ff, and Comte de Damville's *Mémoires*, Paris 1665. We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

Kaimūrath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as those legends are now found, one can hardly fail to identify them with the Chaldean, Egyptian, Greek, and even Hebrew traditions. The latter, disdaining in its exclusiveness to speak of pre-Adamite nations, yet allows these to be clearly inferred, by sending out Cain — *one of the two only living men on earth* — into the land of Nōd, where he gets married and builds a city.¹

From the first appearance of the Aryan Race, when the Pliocene portions of the once great Atlantis began gradually sinking and new continents surfacing, down to the final disappearance of Plato's small island of Atlantis, the Aryans had never ceased to fight with the descendants of the first giant race.

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years, which Plato declared had passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. "First of all," we read in *Critias* that "one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side."²

In *Timæus*, Plato says the same.³ The Secret Doctrine declaring that most of the later islander-Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Āryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week "seven days," and [speaking of] "a week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years — in the secret calculations of the Sōds. We of the present times call an age *a century*. They of Plato's day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time — *i.e.*, from the first appearance of the Āryan race, when the Pliocene portions of the once great Atlantis began gradually sinking⁴ and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Āryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali-Yuga, and was the Mahābhāratean war so famous in Indian History. Such blending of the events and

¹ *Genesis* iv, 16

² *Critias*, 108e; [also *Timæus*, 23e.]

³ *Timæus*, 23e

⁴ The *main* continent perished in the Miocene times, as already stated.

epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology.¹ And how little Herodotus *could* tell is confessed by himself when, speaking of a mysterious tomb of an Initiate at Saïs, in the sacred precinct of Minerva. There, he says:

Behind the chapel . . . is the tomb of One, *whose name I consider it impious to divulge* . . . In the enclosure stand large obelisks and there is a *lake* near, surrounded with a stone wall formed *in a circle*. In this lake they perform by night, that person's adventures, which they call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence*.²



Harpocratic Eros
(Myrina, c. 100–50 BCE) Louvre

¹ From Bede downwards all the chronologists of the Church have differed among themselves, and contradicted each other. "The chronology of the Hebrew text has been grossly altered, especially in the interval next after the Deluge," says Whiston (*Old Testament*, p. 20).

² *History*, II, §§ 170-71

Initiates were not permitted to divulge anything pertaining to the correct measure of time. Images of Harpocrates, god of silence, each pressing a finger to the lips, reminded the solemn pledge of the secrecy in every temple.

On the other hand, it is well to know that no secret was so well preserved and so sacred with the ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging *the secrets of the Gods*, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions (images of Harpocrates) were in every temple — especially in those of Isis and Serapis — each pressing a finger to the lips; while the Hebrews taught that to divulge, after initiation into the Rabbinical mysteries, the secrets of *Kabbalah*, was like eating of the fruit of the Tree of Knowledge: it was punishable by death.

And yet, we, Europeans accepted the exoteric chronology of the Jews! No wonder that it has influenced and coloured ever since all our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think; whereas, they are only transformed. They are ever speaking of, and describing the mountains of Kaf (Kafaristān?), which contain a gallery built by the giant Argenk, wherein the statues of the ancient men under all their forms are preserved. They call them *Sulaymāns* (Solomons), or the wise kings of the East, and count seventy-two kings of that name.¹ Three among them reigned for 1,000 years each.²

Siamek, the beloved son of Kaimūrath (Adam), their first king, died murdered by his giant brother. The father had a perpetual fire preserved on the tomb which contained his cremated ashes; hence — the origin of fire-worship, as some Orientalists think.

Then came *Hōshang*, the prudent and the wise. It was his dynasty which re-discovered metals and precious stones, which had been concealed by the Daēvas or Giants in the bowels of the earth; how to make brass-work, to cut canals, and improve agriculture. As usual, it is *Hōshang*, again, who is credited with having written the work called *Eternal Wisdom*,³ and even with having built the cities of Susa, Babylon and Isfahān, though they were built ages later. But as modern Delhi is built on six other older cities, so these just-named cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

In the same tradition that wise prince is credited with having made war against the giants on a twelve-legged horse, whose birth is attributed to the *amours* of a crocodile with a female hippopotamus. This *dodecaped* was found on the “dry island” or

¹ Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the description of whose magnificent palace and city dovetail with those of the Persian tales; though they were unknown to all pagan travellers, even to Herodotus.

² B. d'Herbelot, *op. cit.*, p. 829

³ [Look up “The Perennial Wisdom of Javidan Khirad,” in our Higher Ethics and Devotion Series. — ED. PHIL.]

new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had Hōshang mounted him, than he defeated every enemy. No giants could withstand his tremendous power. Notwithstanding, this king of kings was killed by an enormous rock thrown at him by the giants from the great mountains of *Damavand*.¹

Tahmurath, third king of Persia, is the St. George of Iran. Like his grand-sire Hoshang, but unlike St. George, Tahmurath also had his steed only far more rare and rapid, a bird called Simurgh-Anka, the Manvantaric cycle.

Tahmūrath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and who kills, the Dragon. He is the great enemy of the Daēvas who,



in his day, dwelled in the mountains of Kaf, and occasionally made raids on the Peris. The old French chronicles of the Persian folklore call him the *Dev-bend*, the conqueror of the giants. He, too, is credited with having founded Babylon, Nineveh, Diarbek etc., etc. Like his grand-sire Hōshang, Tahmūrath (Taimūraz) also had his steed, only far more rare and rapid — a bird called *Simūrgh-Anka*. A marvellous bird, in truth, intelligent, a polyglot, and even very religious.² What says that Persian Phoenix? It complains of its old age, for it is born cycles and cycles before the days of Adam (also Kaimūrath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years.³ Simūrgh is born with the last deluge of

the pre-Adamites, says the “Romance of Simūrgh and the good Khalif”!⁴

¹ B. d’Herbelot, *Bibliothèque Orientale*, p. 454. See also Bailly, *Lettres sur l’Atlantide*, pp. 154-55

² *The Oriental Collections* (1797-1800), II, 119 *et seq.*

³ Remember that the Rabbis teach that there are to be seven successive renewals of the globe; that each will last 7,000 years, the total duration being thus 49,000 years (See Rabbi Parsha’s “wheel”; also Kenealy’s *The Apocalypse of Adam-Ōannēs*, p. 176), This refers to 7 Rounds, 7 Root-races and sub-races, the truly occult figures, though sorely confused.

⁴ *Tales of Derbent*

Esoterically, Adam Rishon is the lunar spirit. Cosmo-geologically, Noah-Xisuthrus represents the Third Root-Race separated. Their three sons are its last three subraces.¹

What says the *Book of Numbers*? Esoterically, Adam Rishōn is the lunar Spirit (Jehovah, in a sense, or the Pitris) and his three Sons — Ka-yin, Hebel, and Seth — represent the three races, as already explained. Noah-Xisuthrus represents in his turn (in the cosmo-geological key) the 3rd Race separated, and his three sons, its last three races; Ham, moreover, symbolizing that race which uncovered the “*nakedness*” of the Parent Race, and of the “Mindless,” *i.e.*, committed sin.

Tahmūrath visits on his winged steed (Ahriman) the Mountains of Koh-Kaf or *Kaph*. He finds there the Peris ill-treated by the giants, and slays Argenk, and the giant *Demrusch*. Then he liberates the good Peri, Mergiana,² whom Demrusch had kept as a prisoner, and takes her over to the *dry* island, *i.e.*, the new continent of Europe.³ After him came Jamshīd, who builds *Estekhār*, or Persepolis. This king reigns 700 years, and believes himself, in his great pride, immortal, and demands divine honours. Fate punishes him, he wanders for 100 years in the world under the name of *Dhulkarnayn* “the two horned.” But this epithet has no connection with the “two-horned” gentleman of the cloven foot. The “two-horned” is the epithet given in Asia, uncivilized enough to know nothing of the attributes of the devil, to those conquerors who have subdued the world from the East to the West.

Then come the usurper *Zohak*, and *Farīdūn*, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavand. These are followed by many others down to *Kai-Kobādh*, who founded a new dynasty.

Such is the legendary history of Persia, and we have to analyse it. What are the mountains of *Kaf* to begin with?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, it is far beyond these mountains to the North, that legend places the Daēvas and Peris; the latter the remote ancestors of the Parsīs or Farsīs. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands*, wherein bubbles, from the beginning of life on earth, the *fountain of life*.⁴ But the legend as-

¹ [Noah is identical with the Hindu Śishta, Root- or Seed-Manu, the creative power left from a previous Manvantara to repopulate the earth. Noah and his three sons are the collective symbol of the Quaternary or Tetragrammaton of cosmic and human constitutions in various applications. He is Life-giving Space or the “Waters of the Deluge,” descending on Mount Ararat, the Hindu Olympus. Ham is the Chaotic principle. Cf. *Secret Doctrine*, II pp. 595-96 & *fn*s. Also cf. “The ‘Raven,’ or the *eth-h’ōrēb* (yielding the same numerical value as the “Head”), is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, who vanished from earth forever. It returned not to the ark, while the dove returned, carrying the olive-branch, when Noah, the new man of the new Race (whose prototype is Vaivasvata Manu), prepared to leave the ark, the womb (or *Argha*) of terrestrial nature. Numerically Jehovah, Adam, Noah, are one in the *Kabbalah*: at best, then, it is Deity descending on to Ararat (later on Sinai), to incarnate in man his *image*, through the natural process, henceforth: the mother’s womb, whose symbols are the ark, the mount (Sinai), etc., in *Genesis*.” *ibid.*, I p. 444, quoting *The Source of Measures*, p. 249.]

² Mergain, or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent.

³ Where we find her, indeed, in Great Britain, in the romance of the Knights of the Round Table. Whence the identity of name and fairy-hood, if both heroines did not symbolize the same historical event which had passed into a legend?

⁴ B. d’Herbelot, *op. cit.*, p. 593; *Armenian Tales*, p. 35

serts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-Kaf, “the stony girdle that surrounds the world.” A journey of seven months’ duration will bring him who is possessed of “Sulaymān’s ring” to that “fountain,” if he keeps on journeying North straight before him as the bird flies. Journeying therefore from Persia *straight north*, will bring one along the sixtieth degree of longitude, holding to the west, to Novaya Zemlya; and from the Caucasus to the eternal ice beyond the Arctic circle would land one between 60 and 45 degrees of longitude, or between Novaya Zemlya and Spitzbergen. This, of course, if one has the dodecapedian horse of Hōshang or the winged Sīmūrgh of Tahmūrath (or Taimūraz), upon which to cross over the Arctic Ocean.¹

Simurgh-Anka promised that before she dies she will reveal the First Continent, the Imperishable Sacred Land, presently concealed from all.

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*;² or by those who have the patience to wait for the good pleasure of Sīmūrgh-Anka, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Daēvas will build between that portion of the “dry island” and its severed parts.³ This relates, of course, to the seventh race, Sīmūrgh being the Manvantaric cycle.

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born, and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India, by a learned Chaldean. He says:

*The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits.*⁴

The twelve-legged horse of Hōshang was found on that continent named the *dry* island.

¹ To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant *p* instead of the usual *v* (Kavkaz or Caucasus). But their bards say that it requires seven months for a swift horse to reach the “dry land” beyond Kaf, holding north without ever deviating from one’s way.

² Bailly thought he saw in this horse a twelve-oared ship. The Secret Doctrine teaches that the early Third Race built boats and flotillas before it built houses. But the “horse,” though a much later animal, has, nevertheless, a more occult primitive meaning. The crocodile and the hippopotamus were held sacred and represented divine symbols, both with the ancient Egyptians and with the Mexicans. Poseidon is, in Homer, the God of the Horse, and assumes that form himself to please Ceres. Arion, their progeny, is one of the aspects of that “horse,” which is a cycle.

³ The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle.

⁴ Cosmas Indicopleustes, *Topographia Christiana*, in *Collectio Nova Patrum*, etc., t. ii, p. 188; also see *Journal des Sçavants*, Suppl. 1707, p. 20

In the beginning of human life the only dry land was on the North Pole of our globe, where the earth was still. It will continue to exist for the duration of the Manvantara of this Round. New continents and lands will emerge from the sea bottom many times, but that Holy Land will never change.

The “Christian topography” of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a “dry island” beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the *Commentaries* may become clearer.

In the first beginnings of [human] life, the only dry land was on the Right end¹ of the sphere, where it [the globe] is motionless.² The whole earth was one vast watery desert, and the waters were tepid. . . . There, man was born on the seven zones of the immortal, the indestructible of the Manvantara.³ There was eternal spring in darkness. [But] that which is darkness to the man of today, was light to the man of his dawn. There, the gods rested, and Fohat⁴ reigns ever since . . . Thus the wise fathers say that man is born in the head of his mother [earth], and that her feet at the left end generated [begot] the evil winds that blow from the mouth of the lower Dragon. . . . Between the first and second [races] the eternal central [land] was divided by the water of life.⁵

The North Pole is the head of Mother Earth; the South, her feet. Life in the form of electro-magnetic currents springing from her bowels and head, and circulating through her arteries, is her blood.⁶

It flows around and animates her [mother earth's] body. Its one end issues from her head; it becomes foul at her feet [the Southern Pole]. It gets purified [on its return] to her heart — which beats under the foot of the sacred Śambhala, which then [in the beginnings] was not yet born. For it is in the belt of man's dwelling [the earth] that lies concealed the life and health of all that lives and breathes.⁷ During the first and second [races] the belt was covered with the great waters. [But] the great mother travailed under the waves and a new land

¹ The two poles are called the right and left ends of our globe — the right being the North Pole — or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence “right-” and “left-hand magic.”

² The more one approaches the poles the less rotation is felt; at the poles proper, the diurnal revolution is quite neutralized. Thence the expression that the sphere is “motionless.”

³ It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our “Round.” All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

⁴ Bear in mind that the Vedic and Avestan name of Fohat is Apām-Napāt. In the *Avesta* he stands between the fire-yazatas and the water-yazatas, The literal meaning is “Son of the Waters,” but these “waters” are not the liquid we know, but Æther — the fiery waters of space. Fohat is the “Son of Æther” in its highest aspect, Ākāśa, the Mother-Father of the primitive Seven, and of Sound or LOGOS. Fohat is the light of the latter.

⁵ This “water” is the blood or fluid of life which animates the earth, compared here to a living body.

⁶ Look up “Kepler on the Soul of the Earth,” in our Mystic Verse and Insights Series. — ED. PHIL.

⁷ Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries, and which is said to be found stored in the “navel” of the earth.

was joined to the first one which our wise men call the headgear [the cap]. She travailed harder for the third [race] and her waist and navel appeared above the water. It was the belt, the sacred Himavat, which stretches around the world.¹ She broke toward the setting sun from her neck² downward [to the south west], into many lands and islands, but the eternal land [the cap] broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished [in their turn]. Then appeared the abode of the wicked [the Atlantis]. The eternal land was now hid, for the waters became solid [frozen] under the breath of her nostrils and the evil winds from the Dragon's mouth . . . etc., etc.

Northern Asia is the Root-Continent of human life, hence contemporary with man.

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root-continent*, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters.

The First Continent that came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day.

If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few* arctic travellers who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen³ on Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin Bay and the neighbouring islands and promontories. *There* it hardly reached, southward,

¹ Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himavat in which lie the roots of Meru, which mountain is north of the Himalaya. Meru is *not* "the fabulous mountain in the navel or centre of the earth," but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the "central" land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the *Vishnu-Purāna* has it: "to the North of Meru there is, therefore, always night during day in *other regions*; for Meru is north of all the *dvipas* and *varshas*" (islands and countries). (Bk. II, ch. vii *fn.*; Wilson, Vol. II, p. 243 *fn.*) Meru is therefore neither on *Atlas* as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the east is that quarter where the sun first appears."

² Even the *Commentaries* do not refrain from Oriental metaphor. The globe is likened to the body of a woman, "mother earth." From her neck downward, means from the inland sea now beyond the impassable barrier of ice. The Earth, as Parāśara says: "is the mother and nurse, augmented with all creatures and *their* qualities *the* comprehender of all the worlds."

³ For the Stanzas call this locality by a term translated in the *Commentary* as *a place of no latitude* (niraksha) the abode of the gods. As a scholiast says from the *Sūrya-Siddhānta*:

"Above them (the Siddhas) goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshomati*, v. 42). In both directions from these are two pole-stars (*dhruvatārā*), fixed in the midst of the sky; to those *who are situated in places of no latitude* (niraksha), both these have their place in the horizon. Hence there is [in that land], no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of co-latitude (*lambaka*) are ninety; at Meru the degrees of latitude (*aksha*) are of the same number." (Cf. Wilson, *Vishnu-Purāna*, Vol. II, p. 208)

the 70th degree of latitude; *here* — it formed the horseshoe continent of which the *Commentary* speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamchatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the Third Race — Lemuria was formed (*vide supra*). When it was destroyed in its turn, Atlantis appeared.¹



Celestial Kingdom by Lady Yana Dhyana

¹ *Secret Doctrine*, II pp. 393-402

Western speculations are founded on Greek and Puranic traditions.

From *The Secret Doctrine*, II pp. 402-9.

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Oläeus Rudbeck, a Swedish scientist, tried to prove about two centuries ago that Sweden was the Atlantis of Plato. He thought, even, that he had found in the configuration of ancient Uppsala, the situation and measurements given by the Greek sage of the capital of “Atlantis.” As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more. For Sweden and Norway had formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamchatka had belonged to it, on the Asiatic. Only, once more, when was it? We can find it out approximately only by studying the *Purānas*, if we will have nought to do with the Secret teachings.

There is not a single statement in the Puranas that has not several meanings, and does not apply to both physical and metaphysical worlds.

Three quarters of a century have already elapsed since Captain (now Colonel) Wilford brought forward his fanciful theories about the British islands being the “White Island,” the *Atala* of the *Purānas*. This was sheer nonsense, as the *Atala* is one of the seven *dvīpas*, or islands, belonging to the nether lokas, one of the seven regions of *Pātāla* (the antipodes). Moreover, as Wilford shows,¹ the *Purānas* place it “on the seventh zone or seventh climate” — rather, on the seventh measure of heat — which thus locates it between the latitudes of 24 and 28 degrees north. It is then to be sought on the same degree as the Tropic of Cancer, whereas England is between the 50th and 60th degrees of latitude. Wilford speaks of it as *Atala*, Atlantis, the White Island. Its enemy is called the “White Devil,” the *demon of terror*, for he says:

In their [the Hindu and Persian] romances, we see *Cai-caus* going to the mountain of *Az-burj* or *As-burj*, at the foot of which the sun sets, to fight the *Div-Sefid* or white devil, the *Tāra-daitya* of the *Purānas*, whose abode was on the *seventh stage* of the world, answering to the seventh zone of the *Bauddhists* and the sixth of *Paurānics*, or in other words to the White Island.²

Now here the Orientalists have been, and are still, facing the Sphinx’s riddle, the wrong solution of which will ever destroy their authority, if not their persons, in the eyes of every Hindu scholar, even those who are not Initiates. For there is not a statement in the *Purānas* — on the conflicting details of which Wilford based his speculations — which has not several meanings, and does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the globe geographically into seven zones, climates, *dvīpas*, and into seven hells and seven heavens, allegorically, that measure of seven did not apply in both cases to the same

¹ Wilford makes many mistakes. He identifies, for instance, *Śveta-dvīpa* (the White Island), the “island in the northern part of *Toyāmbudhi* [sea of fresh water],” with England, and then tries to identify it with *Atala* (a nether region) and Atlantis. Now the former is the abode of Vishnu, *exoterically*, and *Atala* is a hell. He also places it in the Euxine or *Iksha* (Black) Sea, and then seems to connect it, in another place, with Africa and Atlas.

² *Asiatick Researches*, Vol. VIII, 1805, p. 279: “An Essay on the Sacred Isles in the West”

localities. It is the north pole, the country of “Meru,” which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Ātman, of pure soul, and Spirituality. Hence Pushkara is shown *as the seventh zone*, or dvīpa, which encompasses the *Kshīra* Ocean, or Ocean of milk (the ever-frozen white region) in the *Vishnu-* (and other) *Purānas*. And Pushkara, with its two *varshas*,¹ lies directly at the foot of Meru. For it is said that:

The two countries north and south of Meru are *shaped like a bow* . . . [and that] one half of the surface of the earth is on the south of Meru and the other half on the north of Meru — beyond which is half of Pushkara.²

Occultism likens the Himalayan chain to a belt that stretches around the globe, whether under the water or above. The Earth's navel is situated West of the Himalayas, in which lie the roots and foundations of Meru. The mythical mountain is North of the Himalayas in the Polar Land that never perishes.



3

Geographically, then, Pushkara is America, Northern and Southern; and *allegorically* it is the prolongation of Jambu-dvīpa,⁴ in the middle of which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sick-

¹ [Earth-regions in the *Purānas*.]

² *Vishnu Purāna*, Bk. II, ch. iv; Wilson, Vol. II, p. 201

³ Mount of Five Treasures (Holy Mountains Series, 1933) Nicholas Roerich

⁴ Every name in the *Purānas* has to be examined at least under two aspects; geographically, and metaphysically, in its allegorical application; *e.g.*, *Nīla*, the (blue) mountain which is one of the boundaries to the north of Meru, is again to be sought geographically in a mountain range in Orissa, and again in a mountain quite different from the others (in Western Africa). Jambu-dvīpa is Vishnu's dominion — the world, limited in the *Purānas* to our globe, the region which contains Meru *only*, and again it is divided to contain Bhārata-Varsha (India), its best division, and the fairest, says Parāśara. Likewise with Pushkara and all others.

ness or failing; where there is neither virtue nor vice, caste or laws, for these men are “of the same nature as the Gods.”¹ Wilford is inclined to see Meru in Mount Atlas, and locates there also the Loka-lokas. Now Meru, we are told, which is the *Svar-loka*, the abode of Brahmā, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as passing through the middle of the earth-globe, and protruding on either side.”² On its upper station are the gods, on the nether (or South pole) is the abode of demons (hells). How can then Meru be Mount Atlas? Besides which, Tāradaitya, a demon, cannot be placed on the seventh zone if the latter is identified with the “White” Island, which is *Śvetadvīpa*, for reasons given in the footnote. (*vide infra*)

Wilford accuses the modern Brahmans “of having jumbled them [islands and countries] all together,” but *he* jumbled them still more. He believes that as the *Brahmānda*- and *Vāyu-Purānas* divide the old continent into seven dvīpas, said to be surrounded by a vast ocean, “beyond which lie the region and mountains of *Atala*; whence most probably the Greeks divided the nation of *Atlantis*, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature. . . .”³

There are Seven Great Continents: the first, always lives; the next three have already lived their day; the fifth exists today; the last two will appear in future.

Finding certain difficulties in believing that the Egyptian priests, Plato, and even Homer, had all built their notions of Atlantis on Atala — a nether region located at the Southern pole — we prefer holding to the statements given in the secret books. We believe in the seven “continents,” four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara,⁴ refers to the geographical names given:

- 1 To the dry lands covering the face of the whole earth during the period of a Root-Race, in general; and
- 2 To what remained of these after a geological (race) *Pralaya* — as “Jambu,” for instance; and
- 3 To those localities which will enter, after the future cataclysms, into the formation of new *universal* “continents,” peninsulas, or dvīpas⁵ — each continent being, in one sense, a greater or smaller region of dry land surrounded with water.

¹ *Vishnu Purāna*, Bk. II, ch. iv; Wilson, Vol. II, p. 202

² *Sūrya-Siddhānta*, verse 5; Whitney’s translation.

³ *Asiatick Researches*, Vol. III, 1799, p. 300: “On Egypt and the Nile”

⁴ Jambu, Plaksha Śālmala, Kuśa, Krauñcha, Śāka, and Pushkara.

⁵ Such as Śāka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that *Upadvīpas* means “root” islands, or the dry land in general.

Thus, that whatever “jumble” the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe *we know* that, though two of the *Purānic* “islands” — the *sixth and seventh* “continents” — are yet to come, nevertheless there *were*, or there *are*, lands which will enter into the composition of the future dry lands, of new earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the *Purānas* that Śāka-dvīpa is (or will be) a continent, and that Śankha-dvīpa, as shown in the *Vāyu-Purāna*, is only “a minor island,” one of the nine divisions (to which *Vāyu* adds six more) of Bhārata-Varsha. Because Śankha-dvīpa was peopled by “Mlechchhas [unclean foreigners], who worshipped Hindu divinities,” therefore they were connected with India.¹ This accounts for Śankhāsura, a King of a portion of Śankha-dvīpa, who was killed by Krishna; that King who resided in the palace “which was an ocean shell, and whose subjects lived in shells also,” says Wilford.

On the banks of the Nīlā² there were frequent contests between the Devatās [divine beings, demi-gods] and the Daityas [giants]; but the latter tribe having prevailed, their King, Śankhāsura, who resided in the ocean, made frequent incursions in the night. . . .³

It is not on the banks of the *Nile*, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. This is shown in *Purānic* tradition, for on the same page as above cited, it is said: “The people were between two fires; for, while Śankhāsura was ravaging one side of the continent, Krauñcha (or Cracacha), King of Krauñch-dvīpa, used to desolate the other; both armies . . . thus *changed the most fertile of regions into a barren desert.*”⁴

The Hindu Aryans and other ancient nations were much earlier navigators than the Phoenicians, who are now credited with having been the first seamen in post-diluvian times.

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dvīpas*), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian *Purānas*, Greek writers, and Asiatic, Persian, and Mohammedan traditions. Wilford, who confuses sorely the Hindu and the Mussulman legends, shows this, however, clearly.⁵ And his facts and quotations from the *Purānas* give direct and conclusive evidence

¹ They were called demons, *Asuras*, giants, and monsters, because of their wickedness; and thus their country was likened to Atala — a hell, because of that.

² Not on the river Nile, surely, but near the *Nīlā* mountains of the Atlas range.

³ F. Wilford, “On Egypt and the Nile,” *Asiatick Researches*, Vol. III, 1799, p. 325

⁴ *ibid.*, pp. 325-26

⁵ See Volumes VIII, X, and XI of *Asiatick Researches*.

that the Āryan Hindus and other ancient nations were earlier navigators than the Phœnicians, who are now credited with having been the first seamen that appeared in the *post-diluvian* times. This is what is given in the *Asiatick Researches*:

In this distress the few natives, who survived [in the war between Devatās and Daityas], raised their hands and hearts to Bhagavan, and exclaimed “Let him that can deliver us from these disasters be our King,” using the word Iṭ [a magic term not understood by Wilford, evidently], which re-echoed through the whole country.¹

Then comes a violent storm, the waters of the Kali are strangely agitated, “when there appeared from the waves of the river a man, afterwards called Iṭ, at the head of a numerous army, saying ‘*abhayan*,’ or, *there is no fear* . . . ,” and scattered the enemy. Wilford explains:

The King Iṭ, a subordinate incarnation of Mrira [*Mrida*, a form of Rudra, probably?], re-established peace and prosperity throughout all Śankha-dvīpa, *through Barbaradeśa, Misrasthān and Arvasthān or Arabia*. . . .²

Surely, if the Hindu *Purānas* give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of *Barbaras* and other people such as Arabs — they who were never known to navigate, or cross the *Kālā pānī* (the black waters of the Ocean) in the days of Phœnician navigation — then their *Purānas* must be older than those Phœnicians (placed at from 2,000 to 3,000 years B.C.). At any rate those traditions must have been older,³ for: “In the above accounts,” writes an adept, “the Hindus speak of this island as *existing* and in great power; it must, therefore, have been more than *eleven thousand years ago*.”⁴

They described the last surviving island of Atlantis (remnant of the eastern portion of that continent that had perished soon after the upheaval of the Americas) as antipode to India, i.e., the two Varshas of Pushkara⁵ that lay at the foot of Meru.

But another calculation and proof may be adduced of the great antiquity of these Hindu Āryans who knew of (because they had once dwelt in it) and described the last

¹ F. Wilford, “On Egypt and the Nile,” *Asiatick Researches*, Vol. III, 1799, p. 326

² *loc. cit.*

³ Says Wilford of the division of Atlantis and Bhārata or India, confusing the two accounts, and Priyavrata with Medhātithi: “The division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole Earth between them equally. . . . In the same manner Neptune divided *Atlantis* between his ten sons: one of them had *Gades* at the extremity of the *Atlantis* to his share” — which “is probably the old continent . . . This *Atlantis* was overwhelmed with a flood likewise; and it seems that by the *Atlantis*, we should understand the antediluvian Earth, over which ten princes were born to rule according to the mythology of the West [and of the East, also]; but seven only of them sat upon the throne according to the *Paurānics*. . . . Some also are of opinion, that, of the seven *dvīpas*, six were likewise overwhelmed by a flood. . . .” (“An Essay on the Sacred Isles of the West,” *Asiatick Researches*, Vol. VIII, 1812, pp. 284-85 & 367) Wilford takes it to be “Gades which included Spain,” but it was Plato’s island — rather.

⁴ [S.A. Mackey, *The Mythological Anatomy*, etc., Part III, p. 70]

⁵ [Cf. “Geographically, then, Pushkara is America, Northern and Southern; and *allegorically* it is the prolongation of Jambu-dvīpa, in the middle of which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are ‘of the same nature as the Gods.’” *Secret Doctrine*, II pp. 403-4; & quoting *Vishnu-Purāna*, Bk. II, ch. iv; Wilson, Vol. II, p. 202]

surviving island of Atlantis — or rather of that remnant of the Eastern portion of that continent which had perished soon after the upheaval of the two Americas¹ — the two Varshas² of Pushkara. This may be demonstrated, moreover, on an astronomical calculation by an adept who criticises Wilford. For recalling what the Orientalist had brought forward concerning the Mount Asburj “at the foot of which the sun sets,” where was the war between the Devatās and the Daityas,³ he says:

. . . we [will] consider the latitude and longitude of the lost island, and of the remaining Mount *Az-burj*. It was on the seventh stage of the world, *i.e.*, in the *seventh* CLIMATE OR MEASURE OF HEAT, which is between the latitude of 24 degrees and latitude 28 degrees north, and this White Island, which is called, also, *Adbhitanaya*, or daughter of the Ocean, is frequently described as lying in the west; and the sun is represented as *setting at the foot of its Mount Az-burj* [Atlas, Teneriffe or Nīla, no matter the name] to fight [scorch with his vertical beams] the White Devil of the White Island.⁴

Shankhasura, Shankha-dvīpa, and all their history are geographically and ethnologically Plato's Atlantis in Hindu dress.

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

When Leo was vertical of Ceylon at sunset, then would Taurus be vertical to the island of Atlantis at noon.

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

. . . the time when the summer tropical colure passed through the *Pleiades*, then would *Cor-Leonis* [Regulus] be upon the equator; and when *Leo* was *vertical* of Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis* at noon.⁵

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

² [Earth-regions in the *Purānas*.]

³ If Div or Div-Sefid's (the Tāradaitya's) abode was on the *seventh stage*, it is because he came from Pushkara, the *Pātāla* (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter sank finally. The word *Pātāla* meaning both the antipodal countries and infernal regions, thus became synonymous in ideas and attributes as well as in name.

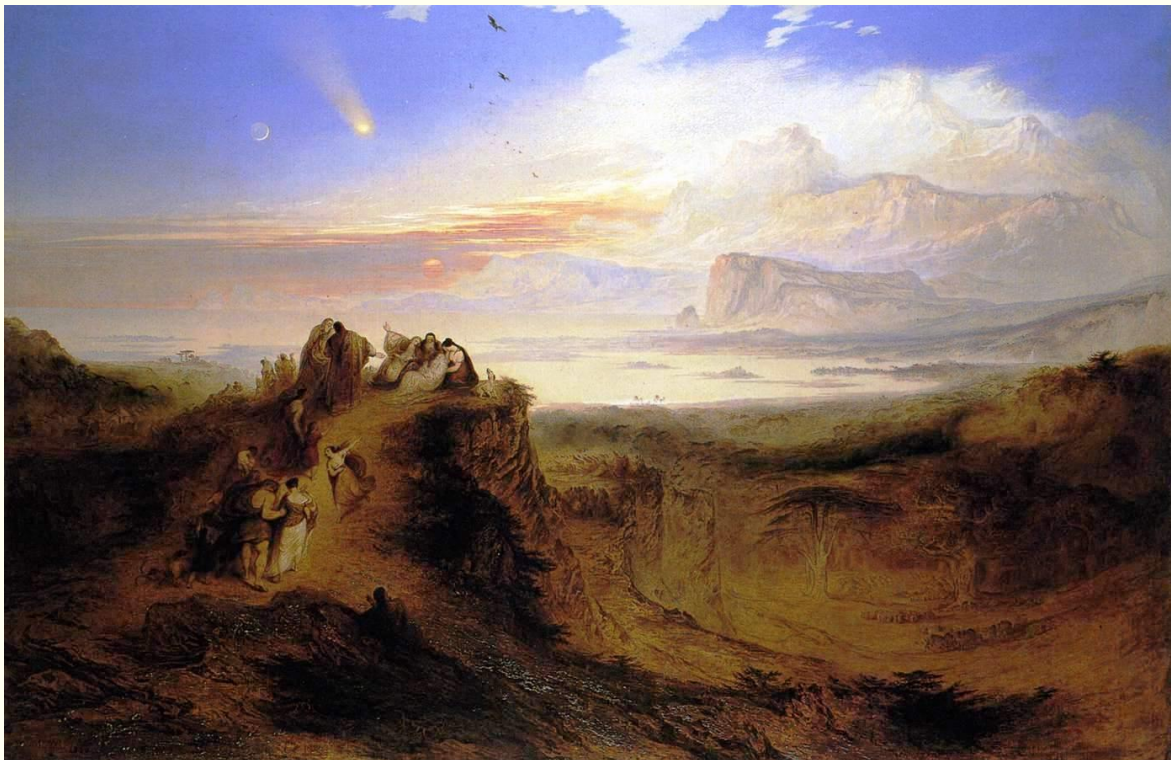
⁴ [S.A. Mackey, *The Mythological Anatomy*, etc., Part III, p. 69]

⁵ [*op. cit.*, p. 70]

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

The sacred bull Nandi was brought from Bhārata to Śankha to meet Rishabha [Taurus] every Kalpa. But when those of the White Island [who descended originally from Śveta-dvīpa],¹ who had mixed with the Daityas [giants] of the land of iniquity, had become black with Sin, then Nandi remained for ever in the "White Island" [or Śveta-dvīpa.] "Those of the Fourth World [race] lost AUM."

The peak of Teneriffe was a volcano when the sinking of Western Atala began, as those who were saved told their children.



2

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

¹ Neither Atlantis, nor yet Śankha-dvīpa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of people" it only means the denizens of the "White Island," or Sid-dhapura, or Śveta-dvīpa, who descended to the Atlantis of the Third and Fourth races, to "inform the latter; and who, having incarnated, became black with sin" — a figure of speech. All the Avatāras of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dvīpas and can be destroyed by neither fire nor water, for — it is the "eternal land."

² Eve of the Deluge (1840) John Martin, Royal Collection, Windsor

great mountain vomiting flames all the while. “The ‘fire-vomiting Monster’ survived alone out of the ruins of the unfortunate island.”¹

Do the Greeks, accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them? Says Proclus:

The famous Atlantis exists no longer, but we can hardly doubt that it did once, for Marcellus, who wrote a history of Æthiopian affairs, says that such, and so great an island once existed, and this is evidenced by those who composed histories relative to the external sea. For *they relate that in this time there were seven islands* in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto . . . Jupiter . . . and Neptune. And, besides this, the inhabitants of the last island (Poseidonis) *preserved the memory of the prodigious magnitude* of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this *isle* one may pass to other large islands beyond, which are not far from the firm land, near which is the true sea.²

Those *seven dvīpas*, inaccurately rendered islands, constituted the body of the famous *Atlantis*, according to Marcellus [writes Wilford himself] . . . This evidently shows, that the *Atlantis* is the old continent. . . . The *Atlantis* was destroyed by a most violent storm [?]: this is well known to the *Paurānics*, some of whom assert, that in consequence of this dreadful convulsion of nature, *six* of the *dvīpas* disappeared. . . .³

Enough proofs have now been given to satisfy the greatest sceptic.

Nevertheless, direct proofs based on exact science are also added. Volumes might be written, however, to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth — meaning “anathema,” “destruction” — is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it.⁴ But it was the land of Balaam the prophet, whom the “Lord loved well”; and so mixed up are facts and personages in the said scholiasts’ brains, that, when the *Zohar* explains the “birds” which inspired Balaam to mean “Serpents,” to wit, the wise men and adepts at whose school he had learnt the mysteries of prophecy — the opportunity is again taken of showing Mount Hermon inhabited by the “winged dragons of Evil, whose chief is Sammāēl” (the Jewish Satan).

¹ [S.A. Mackey, *Mythological Astronomy*, etc., p. 69]

² Commentary on the *Timæus*, Bk. I, 55 [not *verbatim*.]

³ *Asiatick Researches*, Vol. XI, 1812, pp. 27-28: “An Essay on the Sacred Isles of the West”

⁴ *Jewish Antiquities*, V, ii, 3

It is to those unclean spirits chained on Mount Hermon of the Desert, that the scapegoat of Israel, who assumed the name of one of them [Azāz(y)el], was sent.¹

We say it is not so. The *Zohar* has the following explanation on the practice of magic which is called in Hebrew *Nahashim*, or the “Serpents’ Works.” It says

It is called *nahashim*, because the magicians [practical Kabbalists] work *surrounded by the light of the primordial serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars . . .²

. . . which means simply the *astral light*, so called by the Martinists, by Éliphas Lévi, and now by all the modern Occultists.^{3, 4}



¹ *Zohar*, Part i, col. 122

² *ibid.*, Part iii, col. 302

³ [The last three paragraphs are completely out of context, and may have been placed here by mistake. Page 376 is the most likely place where they belong.]

⁴ *Secret Doctrine*, II pp. 402-9

Why and how did the Promethean Sacrifice became a curse, the chief cause of evil?

From *The Secret Doctrine*, II pp. 409-22.

The foregoing teachings of the SECRET DOCTRINE, supplemented by universal traditions, must now have demonstrated that the Brāhmanas and *Purānas*, the *Gāthās* and other Mazdean Scriptures, down to the Egyptian, Greek, and Roman, and finally to the Jewish Sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane; all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of prehistoric tradition. Space forbids us from entering, in these two volumes, into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Āryan) humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are corroborated by inferential as well as by direct proof in almost every case. That neither the “legendary” giants, nor the lost continents, nor yet the evolution of the preceding races, are quite baseless tales. In the *Addenda* which close this volume, science will find itself more than once unable to reply; they will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general.¹

Meanwhile, one task is left incomplete: that of disposing of that most pernicious of all the theological dogmas — the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

The creative powers in man were the gift of Divine Wisdom, not the result of sin.

This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed committed crime, and then *blesses* his “chosen people” by saying “Be fruitful and multiply, and replenish the earth.”² The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of *Genesis* will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring

¹ See Section XXV, “The Mysteries of the Hebdomad.”

² *Genesis* ix, i

forth her young ones “in sorrow.” Since that period, however, during the evolution of the Fourth Race, there came enmity between its seed, and the “Serpent’s” seed, the seed or product of *Karma* and divine wisdom.

But the seed of woman or lust bruised the seed of the fruit of wisdom and knowledge, by turning the holy mystery of spiritual procreation into animal gratification.

Hence the law of Karma “bruised the *heel*” of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,¹ until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals!²

Thus the Divine Titan has suffered in vain.

This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabbalistic esotericism. Viewed from this aspect, the curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing — a gift quickened by the “Lords of Wisdom,” who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus, in his *Prometheus Bound*, when, at the close of the first Titanic age (the age that followed that of ethereal man, of the pious Kandú and Pram-lochā), nascent, physical mankind, still mindless and (physiologically) senseless, is described as

Seeing, [they] saw in vain;
Hearing, they heard not, but like shapes in dreams,
Through the long time all things at random mixed. (verses 447-50)

¹ How wise and grand, how far-seeing and morally beneficent are the *Laws of Manu* on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahman was a *grihastha*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahman astrologer in accordance with his nature. Therefore, in such countries as the Puñjāb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Āryan castes, one still finds the finest men — so far as stature and physical strength go — on the whole globe; whereas the mighty men of old have found themselves replaced in the Dekkan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

² Diseases and over-population are facts that can never be denied.

And in the injustice of the human heart, our Saviours and Benefactors, the Celestial Sons of the Fire of Wisdom, are now left unrecognized and unthanked.

Our *Saviours*, the Agnishvāta and other divine “Sons of the Flame of Wisdom” (personified by the Greeks in Prometheus),¹ may well, in the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora’s gift; but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for “Him” who dared alone” — when Zeus “ardently desired” to quench the entire human race — to save “that mortal race” from perdition, or, as the suffering Titan is made to say:

From sinking blasted down to Hades’ gloom.
For this by these dire tortures I am bent,
Grievous to suffer, piteous to behold,
I who did mortals pity! . . . (237-40)

The chorus remarking very pertinently:

Vast boon was this thou gavest unto mortals. (253)

Prometheus answers:

Yea, and besides ‘twas I that gave them fire,
Chorus: Have now these short-lived creatures flame-eyed fire?
Prom.: Ay, and by it full many arts will learn. (254-56)

The Creative Fire received has turned into the greatest curse, since animal man degraded periodical instinct into chronic animalism and sensuality.

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.² It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; “the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law.”³

¹ In Mrs. Anna Swanwick’s volumes, *The Dramas of Æschylus*, it is said of *Prometheus Bound* (Vol. II, pp. 146-47), that Prometheus truly appears in it “as the champion and benefactor of mankind, whose condition . . . is depicted as weak and miserable in the extreme. . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead.” We see the Lords of Being doing likewise, and exterminating the first product of nature and the sea, in the Stanzas (V, *et seq.*). . . . “Prometheus represents himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonising pain, inflicted by the remorseless cruelty of Zeus. We have thus, the Titan, the symbol of finite reason and free will [of intellectual humanity, or the higher aspect of *Manas*], depicted as the sublime philanthropist, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment.” The reason for it is explained further on. The “Supreme Deity” bears, in every ancient Pantheon — including that of the Jews — a *dual* character, composed of light and shadow.

² The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life — before it dies.

³ Introduction to *Prometheus Bound*, p. 152

Prometheus having endowed man, according to Plato's *Protagoras*,¹ with that "wisdom which ministers to physical well-being," but the lower aspect of *Manas* or the animal (*Kāma*) having remained unchanged, instead of "an untainted mind, heaven's first gift" (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals," unto the day when Prometheus is released by his heaven-appointed deliverer, Heraklēs.

There was never an original sin but only an abuse of physical intelligence, in spite of the efforts of the Churches to make us all congenital sinners only to be saved by a fictitious and fickle god through his self-appointed agents on earth.

Now Christians — Roman Catholics especially — have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection — the unknown deity which is neither Zeus nor Jehovah — will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence — the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, "All ye who can read between the lines, study ancient wisdom in the old dramas — the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely *Prometheus Bound*." The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro-mē-theus*, meaning "he who sees before him" or futurity, shows² — in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanus:

Of prophecies the various modes I fixed,
And among dreams did first discriminate
The truthful vision . . . and mortals guided
To a mysterious art.
All arts to mortals from Prometheus came. (484-506)

¹ *Protagoras*, 321, 322

² From *πρό μῆτις*, "forethought." "Professor Kuhn," we are told in the above named volumes of *The Dramas of Æschylus* [p. 158], "considers the name of the Titan to be derived from the Sanskrit word *Pramantha*, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthāmi*, used to denote the process of fire kindling, acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft." This is very ingenious, but perhaps not altogether correct; besides, there is a very prosaic element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word *manthāmi* passed into the Greek language and became the word *manthanō*, to learn; that is to say, to appropriate knowledge; whence *promētheia*, foreknowledge, forethought; we may find, in searching, a more poetical origin for the "fire-bringer" than that displayed in its Sanskrit origin. The *Svastika*, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the *Pramantha* personified," goes on the author; "he finds his prototype in the Āryan *Mātariśvan*, a divine . . . personage, closely associated with Agni, the fire-god of the Veda." *Mati*, in Sanskrit, is "understanding," and a synonym of *MAHAT* and *manas*, and must be of some account in the origin of the name: *Pramati* is the son of *Fohat*, and has his story also. [Note to Students by ED. PHIL. — one can now understand why the *Svastika* is the master key to life and its sacred purpose.]

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early races, this will be no real digression.

The subject of Æschylus' Trilogy, of which two plays are lost, is known to all cultured readers. The demi-god robs the gods (the Elōhīm) of their secret — the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS [Chronos]¹ and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." Hence Prometheus, "the fire and light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:

E'en he the fore-ordain'd cannot escape. (518)

— ordain that those sufferings will last only to that day when a son of Zeus —

Ay, a son bearing stronger than his sire. (768)

.....

One of thine [Iō's] own descendants it must be. (772)

— is born. This "Son" will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, "He who has to come. . . ."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Iō, the daughter of Inachos, persecuted by Zeus — a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:

And, portent past belief, the speaking oaks,
By which full clearly, in no riddling phrase,
Wast hailed *as the illustrious spouse of Zeus*
..... (832-44)
..... stroking thee
With *touch alone of unalarming hand*;
Then thou *dark Epaphos* shalt bear, whose name
Records his sacred gendering (850-52)

This was construed by several fanatics — des Mousseaux and de Mirville amongst others — into a clear prophecy. Iō — "is the mother of God," were are told, and "dark Epaphos" — Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that "Father"; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says, in verse 930, that Zeus will be humbled yet; as for himself:

..... such marriage he prepares
Which from his throne of power to nothingness
Shall hurl him down; so shall be all fulfilled →

¹ Kronos [Chronos] is "time," and thus the allegory becomes very suggestive. (See closing pages of this Sub-section.)

His father Kronos' curse . . . ¹
..... Then let him sit
Confiding in his lofty thunder-peals,
And wielding with both hands the fiery bolt;
For *these shall not avail, but fall he shall,*
A fall disgraceful, not to be endured (907-18) ²

The Promethean myth points to the last of the mysteries of cyclic human transformations, from ethereal to solid physical state, from spiritual to physiological procreation, and now toward the next phase when woman will know no man, and human progeny will be created, not begotten.

[The World's Maker] had barely separated out everything within fixed limits when the constellations that had been hidden for a long time in dark fog began to blaze out throughout the whole sky. And so that no region might lack its own animate beings, the stars and the forms of gods occupied the floor of heaven, the sea gave a home to the shining fish, earth took the wild animals, and the light air flying things.

As yet there was no animal capable of higher thought that could be ruler of all the rest. Then Humankind was born. Either the creator god, source of a better world, seeded it from the divine, or the new-born earth just drawn from the highest heavens still contained fragments related to the skies, so that Prometheus, blending them with streams of rain, moulded them into an image of the all-controlling gods. While other animals look downwards at the ground, he gave human beings an up-turned aspect, commanding them to look towards the skies, and, upright, raise their face to the stars. So the earth, that had been, a moment ago, uncarved and imageless, changed and assumed the unknown shapes of human beings.

— OVID ³

“Dark Epaphos” was the Dionysos-Sabazios, the son of Zeus and of Demeter in the Sabazian Mysteries, during which the “father of the gods,” assuming the *shape of a Serpent*, begot on Demeter Dionysos, or the solar Bacchus. Iō is the moon, and at the same time the *EVE of a new race*, and so is Demeter — in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitionary conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten*.

¹ See, for explanation of this curse, the last page of the present sub-section.

² [Cf. “The *divine* man dwelt in the animal, and, therefore, when the physiological separation took place in the natural course of evolution — when also “all the animal creation was *untied*,” and males were attracted to females — *that race fell*: not because they had eaten of the fruit of Knowledge and knew good from evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyāni-Chohans had incarnated.” ² “When we have ascertained the extent of the Universe and learnt to know all that there is in it, we will multiply our race,” answer the *Sons of Will and Yoga* to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated ascetics will “multiply,” *i.e.*, once more produce *Mind-born* immaculate Sons — in the Seventh Root-Race.” *Secret Doctrine*, II p. 275]

³ Ovid: *Metamorphoses*, Bk. I, 68-88; (tr. Kline). Cf. Plato: *Cratylus*, 399c

When that knowledge comes, all dogmatic religions and their demons will die out.

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex.

[It] will be like “the light that never shone on sea or land,” and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own power* to procreate Buddha-like children — or demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.¹

Then, Prometheus, the divine aspect of the Astral Soul, will merge into Buddhi, the Spiritual Soul, through which he shall be finally unshackled from the rock of matter and delivered from the thorns of human passions.

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. KRONOS [Chronos] is of course “time” in its cyclic course. He swallows his children — the *personal* gods of exoteric dogmas included. He has swallowed instead of Zeus, his *stone* idol; but the symbol has grown, and has only developed in human fancy as mankind was cycling down toward only its physical and intellectual — not spiritual — perfection. When it is as far advanced in its spiritual evolution Kronos [Chronos] will be no longer deceived. Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabazian mysteries by the anthropomorphised Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) [Chronos] a progeny — Dionysos-Bacchus or the “dark Epaphos,” the “mighty one” — the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birthplace in his prophecy to Iō. Iō is the moon-goddess of generation — for she is Isis and she is Eve, the great mother.² He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia’s continent, reaching there the highest of the mountains of Caucasus (verse 737), the Titan telling her:

When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East. (790-91)

¹ [Signed “E.O.” — Eminent Occultist, initials which stand for Master K.H. The closing footnote appended by him to a manuscript by Éliphas Lévi translated from the French by A.O. Hume under the title of *Paradoxes of the Highest Science*. Consult explanatory Note (19) at the end of the present Volume. — Boris de Zirkoff.]

² It is complained by the author of the version on, and translator of, *Prometheus Bound* that in this tracing of Iō’s wanderings, “no consistency with our known geography is attainable.” (Vol. II, p. 191) There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the “tenth,” or *Kalki-Avatāra*, so called, is to issue. This he calls the “Kingly race born in Argos” (verse 888). But Argos has no reference here to Argos in Greece. It comes from *Arg* or *arca* — the female generative power symbolised in the moon — the *navi*-formed Argha of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Argians, Iō signified the moon; while esotericism explains it as the divine Androgyne, or the mystic 10; in Hebrew, 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanāth* is a title of the Mahā-Chohan, meaning “the Lord of Libations”; and *Arghya Varsha* — “the land of libations” — is the mystery-name of that region which extends from Kailāsa mountain nearly to the Shamo Desert, from within which the *Kalki-Avatāra* is expected. The Airyana-Vaējah of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistān, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which Iō is the mother and symbol.

that she must travel eastward, after passing the “Kimmerian Bosphoros,” and cross what is evidently the Volga and now Astrakhān on the Caspian Sea. After this she will encounter fierce northern blasts and cross thither to the land of the “Arimaspiān host” (east of Herodotus’ Scythia) to

. . . Pluto’s gold-abounding flood. (805-6)

which is rightly conjectured by Professor Newman to have meant the Ural, the Arimaspi of Herodotus being “the recognised inhabitants of this golden region.”¹

And here comes, between verses 807 and 812, a puzzle to all the European interpreters. Says the Titan:

To these [Arimaspi and Grypes] approach not; a far border-land
Thou next shalt reach, where dwells a swarthy race,
Near the sun’s founts, where is the Æethiop “river.”
Along its banks proceed till thou attain
The mighty rapids, where from Byblin heights
Pure draughts of sacred water Neilos sends. (807-12)

Alexander, having seen crocodiles in the river Indus and in no other river except the Nile, put two and two together and concluded that Nile rose from Indus.

There Iō was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Iō is told that she has to travel eastward till she comes to the river Æethiops, which she is to follow till it falls into the Nile — hence the perplexity. “According to the geographical theories of the earliest Greeks,” we are informed by the author of the version of *Prometheus Bound*,

This condition was fulfilled by the Indus. Arrian (vi, i) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile; as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called the Nile by the Æthiopians of those parts and afterwards by the Egyptians. Virgil in the 4th *Georgics* echoes the absolute error.²

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least — not, at any rate, in its esoteric spirit. When a certain race is symbolised, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river “Æethiops” is certainly the Indus, and it is also the *Nīla* or *Nīlā*. It is the river born on the *Kailāsa* (heaven) mountain, the mansion of the gods — 22,000 feet above the level of the sea. It was the Æethiops river — and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Æthiopians. India and Egypt were two kindred na-

¹ [Herodotus, *History*, iv, 27]

² *Georgics*, IV, 290ff. [Full text in our Down to Earth Series. — ED. PHIL.] Cf. Swanwick, *op. cit.*, Vol. II, p. 197.

tions, and the Eastern Æthiopians — the mighty builders — have come from India, as is pretty well proved, it is hoped, in *Isis Unveiled*.¹

Arrian, who was ignorant of the old name of the Indus, has unconsciously slandered the Greek conqueror.

Then why could not Alexander, and even the learned Virgil have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kalabagh, *nīla* (blue), and *Nīlā*, “the blue river.” The water here is of such dark blue colour that the name given to it from time immemorial led to a small town on its banks being called by the same name. It exists to this day. Evidently Arrian — who wrote far later than the day of Alexander, and who was ignorant of the old name of the Indus — has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

In esoteric philosophy, Iō, the “cow-horned maid,” symbolises Creative Nature; her bull calf is the Holy Spirit that vivifies her. She is also the Æthiopian pioneer race that emigrated from north-west India to Africa and named the great African river Æethiops or Nila, in memory of its home river. The latter is now called Indus; the former, Nile.

The race of Iō, the “cow-horned maid” is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India).² For does not Prometheus say[s] to Iō³ that the sacred Neilos (the god, not the river):

He to the land, *three-cornered*, thee shall guide,

— namely, to the *Delta*, where her sons are foreordained to found —

. . . that far-off colony . . . (813-15)

It is there that a new race (the Egyptians) will begin, and a “female race” which, “fifth in descent” from dark Epaphos

Fifty in number shall return to Argos. (853-54)

Then one of the fifty virgins will fail through love and shall

¹ Vol. I, pp. 569-70; Vol. II, pp. 435-38

² Alexander, who was better acquainted with Attock than with India (where he never went) could not have failed to hear the Indus near its very sources called *Nīla* and *Nīlā*. Even if a mistake, it is thus easily accounted for.

³ That Iō is identical allegorically with Isis and the moon is shown by her being “cow-horned.” The allegory undeniably reached Greece from India, where Vāch — “the melodious cow” (*Rig-Veda*) “from whom mankind was produced” (*Bhāgavata-Purāna*) is shown in the *Aitareya-Brāhmaṇa* as pursued by her father Brahmā, who was moved by an illicit passion, and changed her into a deer. Hence Iō, refusing to yield to Jupiter’s passion, becomes “horned.” The cow was in every country the symbol of the passive generative power of nature, Isis, Vāch, Venus — the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians — the bull — as testified to by Apis and the Hindu bulls in the most ancient temples. In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or “the Holy Spirit,” as Mr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

..... A kingly race in Argos bear.

.....
But from this seed shall dauntless heroes spring,
Bow-famous, who shall free me from these ills. (869-72)

When this hero shall arise, the Titan does not reveal; for as he remarks:

This to set forth at large needs lengthy speech. (875)

But “Argos” is *Arghya-Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbour, India — the Āryāvarta of old.

Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death for profaning the Mysteries.

That the subject formed part of the Sabazian mysteries is made known by several ancient writers: by Cicero¹ and by Clemens Alexandrinus.² The latter writers are the only ones who attribute the fact that Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his trilogies on a public stage.³ But he would have incurred the same condemnation had he been initiated — which must have been the case, as otherwise he must, like Socrates, have had a *daimonion* to reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the “father of the Greek tragedy” who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabazia.⁴ The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabazius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

Like Shakespeare, he was and will ever remain the Intellectual Sphinx of the ages.

The translators of the drama wonder how Æschylus could become guilty of such “discrepancy between the character of Zeus as portrayed in the *Prometheus Bound* and that depicted in the remaining dramas.”⁵ This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual “Sphinx” of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence — *Manas* wedded to *Kāma*; Prometheus — its divine aspect merging into and aspiring to Buddhi — the divine Soul. Zeus was

¹ *Questiones Tusculanæ*, Bk. II, ch. x (or 23); [full text in our Down to Earth Series. — ED. PHIL.]

² *Stromateis*, Bk. II, ch. xiv

³ Herodotus [*History*, II, 157] and Pausanias [*Itinerary*, VIII, 37b] supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana the daughter of Ceres, and not of Lætona. (See Ælian, *Varia Historia*, Bk. V, ch. xix.) But Æschylus was initiated.

⁴ The *Sabazia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

⁵ Mrs. A. Swanwick, *op. cit.*, Vol. II, Preface, p. vi

the human soul and nothing more, whenever shown yielding to his lower passions, — the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent — the intellectual tempter of man — which, nevertheless, begets in the course of cyclic evolution the “Man-Saviour,” the solar Bacchus or “Dionysos,” *more than a man*.

Dionysos is one with Osiris, Krishna, and Buddha, and with the coming Avatara, the glorified Spiritual Christos who will deliver the suffering Man-Chrēstos, or Prometheus on his trial. Then, future generations will be born again without sin.

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatāra, the glorified Spiritual *Christos*, who will deliver the suffering *Chrēstos* (mankind, or Prometheus, on its trial). This, say Brāhmanical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatāra, or Saoshyant, that man will be born from woman without sin. Then will Brahmā, the Hindu deity; Ahura-Mazdhā (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy — vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their “twin brothers” and creatures, in exoteric legend; *their own reflection* on earth — in esoteric philosophy. The Ahrimans and Typhons, the Sammāēls and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally — SELF-REDEEMED.

Why and how did the Promethean sacrifice became a curse, the chief cause of evil? Because though mankind is “of one blood,” it is not of the same essence: god-informed men and lower human creatures, the latter bereft of the “sacred spark,” live side by side.

In its final revelation, the old myth of Prometheus — his *proto*- and *anti*-types being found in every ancient theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS [Chronos] is “Time,” whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personi-

fied in that personage, as his name well shows.¹ It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain and even torture — “while myriad time shall flow” — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, “Prometheus,” still sacrificed itself to benefit thereby, at least, one portion of mankind.² But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility — the result of his free will — besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

While the Heavenly Titan was moved by Altruism, earthly man is moved by Egoism in every instance. The struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily: lower passions chain higher aspirations to the rock of matter, and generate in many a case the vulture of sorrow, pain, and repentance.³

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil*.⁴ The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive “golden” age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus’) revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually — is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITARAS, the “Fathers” who created man senseless and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who “fell” into generation. The former are spiritually lower, but physically stronger,

¹ *Vide supra*, [p. 413] a footnote concerning the etymology of *πρό μῆτις* or *forethought*. Prometheus confesses it in the drama when saying:

“Oh! holy Ether, swiftly-winged gales
Behold what I, a god, from gods endure
.
And yet what say I? *Clearly I fore knew*
All that must happen
. The Destined it behoves,
As best I may, to bear, for well I wot
How incontestable the strength of Fate.” (verses 88-104)

“Fate” stands here for KARMA, or *Nemesis*.

² Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Āryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Āryans, the Semites, and the Turanians so called. The “sacred spark” is missing in them and it is they who are the only *inferior* races on the globe, now happily — owing to the wise adjustment of nature which ever works in that direction — fast dying out. Verily mankind is “of one blood,” *but not of the same essence*. We are the hothouse, artificially quickened plants in nature, having in us a spark, which in them is latent.

³ Look up “Overview of the dual nature of deity, gods, and men” on page 85 of this study.

⁴ The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

than the “Prometheans”; therefore, the latter are shown conquered. “The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus,” was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior “Host”) were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more

A god . . . in fetters, anguish-fraught;
The foe of Zeus, in hatred held by all . . . (118-19)

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice

For that to men he bare too fond a mind. (122)

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

The modern Prometheus has now become *Epi-mētheus*, “he who sees only after the event”; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that “*Deus non fecit mortem*,”¹ but that man has created it himself, he will rebecome the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II of this Volume.² In the said Part — a kind of supplement to the present portion — every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of theology and modern science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.³



¹ *Wisdom of Solomon*, I, 17; [i.e., God made not death.]

² Section XX, “Prometheus, the Titan”

³ *Secret Doctrine*, II pp. 409-22

Overview of the dual nature of deity, gods, and men

Zeus is a male and Zeus is an immortal maid.¹

Olympic Zeus	Abstract Deity
Astral Light	Ākāśa
Astral Soul	Spiritual Soul
Dionysos	Solar Bacchus
Egotism	Altruism
Ether	Æther
Tempter of men	Dragon of Wisdom
Infernal Serpent	Supernal Serpent
Heterogeneousness	Homogeneousness
Lower Manas-Kama	Higher Manas-Buddhi
Physical Intelligence	Spiritual Intelligence

Lunar Fathers

Host of inferior progenitors.

Were on earth in their own sphere and plane of action.

Masters of all cosmic and lower titanic forces.

Created physical man senseless and mindless.

Spiritually lower but physically stronger than the Solar Fathers, are shown as “conquered.”

Solar Fathers

Host of superior progenitors, symbolised collectively by Prometheus.

Voluntary exiles from spirit, who became entangled in the meshes of matter.

Possessing only intellectual and spiritual fires, They raised man to their level.

Spiritually higher but physically weaker than the Lunar Fathers, are shown as “conquerors.”

¹ Cf. Cory, *Ancient Fragments*, 1832, p. 290; Aristotle, *De mundo* (Peri kosmou), 7, 1-4; [a searchable PDF of Cory's *Ancient Fragments* can be found in our Theosophy and Theosophists Series. — ED. PHIL.]

Suggested reading for students.¹



From our Secret Doctrine's Third Proposition Series.

- ADVENTURES AND PEREGRINATIONS OF THE METAPHYSICAL ATOM
- ARDHANARISHVARA, SYMBOL OF THE HERMAPHRODITE THIRD RACE.JPG
- BLAVATSKY ON THE FORCE OF THE MINERAL MONAS
- BLAVATSKY ON THE HOLY UNION OF HIGH OCCULTISTS
- COLOURS OF OUR SEVEN PLANETS AND ROOT-RACES.JPG
- CROWNING ACHIEVEMENT OF THE GREAT SACRIFICE
- DIAGRAM 1 - ROOT-RACES IN THE FOURTH ROUND.PNG
- DIAGRAM 2 - THE FORCE OF THE MINERAL MONAS.PDF
- EVOLUTION OF THE HUMAN LIFE-WAVE ON EARTH
- GREAT GENIUS AND COUNTERFEITS
- HIGHER CONSCIENCE IS HEROIC; LOWER CONSCIENCE, COWARDLY
- INSIGHTS TO THE FIRST CHAPTER OF GENESIS
- LUCIFER IS CHRISTOS, INNER LIGHT
- MENTALITY AND FREEDOM BY WILLIAM ARMSTRONG FAIRBURN (1917)
- NATURE UNAIDED FAILS
- PAST AND FUTURE ARE HERE AND NOW
- PRESENTATION ON MARRIAGES MADE IN HEAVEN.PPT
- PROPOSITION 3 - BORN FROM THE PORES OF THE SKIN
- PROPOSITION 3 - COLOURS OF THE SEVEN ROOT-RACES
- PROPOSITION 3 - CREATION IN TEN OCCULT APHORISMS
- PROPOSITION 3 - CYCLE OF NECESSITY
- PROPOSITION 3 - DIAGRAM.JPG
- PROPOSITION 3 - DIAGRAM NOTES
- PROPOSITION 3 - MARRIAGE MADE IN HEAVEN

¹ Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 1 and 2. — ED. PHIL.

SECRET DOCTRINE'S THIRD PROPOSITION SERIES
SUGGESTED READING FOR STUDENTS

- PROPOSITION 3 - MIND IS THE MAN
- PROPOSITION 3 - PROMETHEUS, INDIAN TITAN AND HIEROPHANT
- PROPOSITION 3 - RISE AND DEMISE OF ATLANTIS
- PROPOSITION 3 - SEVEN WARS IN HEAVEN AND ON EARTH
- PROPOSITION 3 - SONS OF THE FIRE-MIST
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES
- PROPOSITION 3 - THE FIRST FOUR ROOT-RACES (APPENDICES)
- PROPOSITION 3 - THE LAST THREE ROOT-RACES
- PROPOSITION 3 - THE NOUS OF THE GREEKS
- PROPOSITION 3 - THE SEVEN CREATIONS
- PYGMALION-GALATEA IS AN ALLEGORY OF EARLY MAN'S SEMI-DIVINE SOUL
- THE CROSS AND THE PYTHAGOREAN DECAD
- THE DOG SYMBOLISES OUR SPIRITUAL CONSCIENCE
- THE FOUR ADAMS OF THE KABBALAH
- THE FUTURE OF THE AMERICAN CONTINENT AND ITS PEOPLES
- THE VISIBLE SUN IN OUR SOLAR SYSTEM IS A BALL OF ELECTROMAGNETIC FORCES, GLOWING BUT NOT BURNING
- THERE IS NOTHING GREATER THAN THE DIVINING STRAWS AND THE TORTOISE
- VITALITY AND DISSOLUTION IN THE GRAND CYCLES OF EXISTENCE

