

EVOLUTION
AND
INTELLIGENT DESIGN
IN
THE SECRET DOCTRINE

THE SYNTHESIS OF
SCIENCE, RELIGION, AND PHILOSOPHY
BY H. P. BLAVATSKY

COMPILED BY
THE EDITORIAL BOARD OF
THEOSOPHY TRUST

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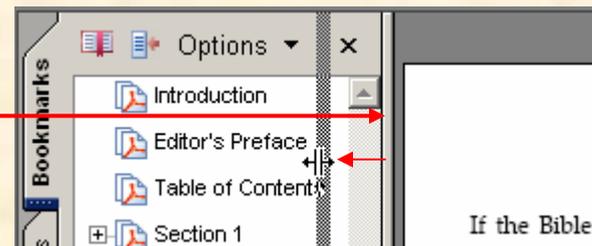
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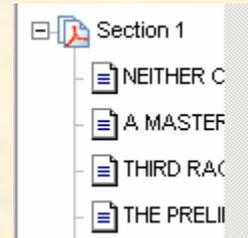


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DARWINISTS
A MASTER'S LETTER
THIRD RACE "MEN" CREATED

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“Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.

It is time that Theosophy should enter the arena.”

Lucifer, August, 1896

INTRODUCTION

In December 2005, Middle District of Pennsylvania District Court Judge John E. Jones III ruled in *Kitzmiller vs. Dover Area School District* that the doctrine called “Intelligent Design” is not science, and therefore cannot be taught as an alternative explanation to scientific evolution theory. During the preceding year, the Dover Area School District board had approved a statement to be read in ninth grade biology classes that indicated there are flaws in the current theory of evolution, and that a textbook on intelligent design could be consulted in the school library. In resolving the ensuing litigation, Judge Jones found that intelligent design is not science, that, as presented in the textbook, it is disguised biblical creationism, that it is not a theory for which scientific evidence was gathered, and that showing that contemporary evolution theory is incomplete does not in itself constitute an alternative scientific theory. Judge Jones wisely refrained from asserting the truth of either evolution or intelligent design. He had no objection to teaching biblically rooted intelligent design in a philosophy class or elsewhere, but he barred its teaching in science classes.

Judge Jones was especially concerned about the insistence by proponents of biblical intelligent design theories of the following either/or proposition: that either the modern version of Darwinian evolution is true, or biblical intelligent design is true. He flatly rejected this utterly false dichotomy, noting in his decision that there are other alternatives to both views. The

compilation in the present volume presents a sweeping alternative to both contemporary evolutionary theory, with its insistence upon an ancestor common to the ape and the human race, and contemporary Christian creationism, with its insistence upon a special creation of each soul by a personal god. These highly philosophical views were first expressed in detail in *The Secret Doctrine* by H. P. Blavatsky, just as Darwinian theory was emerging as a serious rival to the mainstream Christian theology of 19th Century Europe and America. Needless to say, these topics quickly began to dominate the public discourse of that long-gone era.

Contemporary science seems to regard the belief that a personal god created the heavens and earth within the past 10,000 years as a deliberate surrendering of the intellect to superstition, and is justifiably indignant. In their eyes, it is mind boggling that, in the year 2006, 45% of the American population claims to hold such a belief in the face of the tremendous body of undeniable scientific facts about the age of this earth and its diverse fauna and flora that have existed upon it for millions of years. Many adherents of evolutionary theory regard this not as a triumph of faith, but as a failure of education.

A large portion of the Christian community does not see it quite so – they see their own views as a rejection of an unwarranted intrusion by science upon their spiritual intuitions. These Christians are indignant that evolutionary science is based upon the idea that chance is the supreme guiding principle behind the manifold diversity and ingenious

intelligence that is so evident throughout this earth, as “chance” is most definitely a slap aimed directly at their deity’s cheek. They are equally horrified at the scientific proposition that the human race is descended from an animal ancestor also common to the anthropoid and pithecoïd apes.

Christians are not alone in having this feeling. Something in the intuitions of men and women of every tradition very rightly rejects this provenance for Humanity. There is just too much evidence testifying to the noble origins of humanity. One simply has to think of all the examples of heroic self-sacrifice and devotion to duty that populate one’s own local mental horizon to cast serious doubt upon the proposition that “man is nothing but a higher animal.”

But the possibility that Man has both an animal and a divine origin is one that neither contemporary science nor conventional Christianity cares to seriously consider.

To some astute thinkers, it is as likely that the higher apes are descended from humans as vice-versa. That some members of early humanity were guilty of unnatural couplings with animals of lower forms, and produced an offspring that – over several millions of years – resulted in the higher apes, is a possibility not incompatible with the scientific evidence of genetic homology between humans and apes. There are enough gaps in this area of evolutionary “theory” – and at this level, it is indeed a “theory” – to allow one reasonably to not believe in ape-like ancestors for humans. However we formulate our views, we must keep alive our intuitions that there is something grander and nobler to life in

the human form than merely promoting one’s individual existence, perpetuating the species, or serving as the helpless agent of all-powerful chance.

Science is quite right in fighting against the idea of the intervention of a supposed personal god, and Christianity is quite right in fighting against the assumption of meaningless chance and ape ancestors for humans in evolutionary science. Clearly, what is needed is a synthesis of the truths of science and religion, not more either-or false dichotomies.

Is there any middle ground in this debate?

If there is a middle ground, it lies in the indestructible intuitions of human beings that there is some kind of guiding intelligence behind all of Nature (of which humans are a part). Whether it is one being, a trinity of beings, or perhaps galaxies of myriads of intelligent spiritual beings, they do not act by chance; they act with purpose throughout all of invisible Nature, they act hierarchically, and they act harmonically, in accord with universal law in guiding evolution. They are not visible to most of us ordinary humans; rather, they are the invisible agents who propel evolution forward in accordance with some overarching plan within the mind of Nature, what some of the ancients (pagans, mostly) called “universal mind,” and whom they viewed as the real “intelligent designer.” Theosophically, we human beings are evolved from these same spiritual ancestors; that is why those ancients considered us to be both divine and animal, divine beings in animal bodies.

In her exposition of the Theosophical philosophy, H. P. Blavatsky taught that spirit and matter are two aspects of a single reality, thereby rejecting both Cartesian dualism and crude reductionism. The universe is unitary, and no fundamental feature of it arises as an epiphenomenon at some stage in its development. Fact and value, spirit and matter, form and consciousness, all are present in some important way from the very beginning of the cosmos and evolve with it at every point. This teaching has some very practical implications that differ widely from contemporary scientific evolutionary theory – with its postulate of blind chance as the driving force behind evolution – and from contemporary Christian theology – with its postulate of a special creation by a personal deity of every human soul. Theosophically, Man is a divine being, and integral to the evolution of the universe in which he finds himself.

In rejecting reductionism, H. P. Blavatsky pointed to the limits of science as then and now conceived. Many scientists today reject any simple-minded form of reductionism. As mathematician Ian Stewart and reproductive biologist Jack Cohen show in their book *Figments of Reality: The Evolution of the Curious Mind*, such reductionism is inadequate to the task of providing complete explanations in science. Huston Smith in *Why Religion Matters* and Tenzin Gyatso, the XIVth Dalai Lama, in *The Universe in a Single Atom*, agree in quite different ways that the problem in modern science is not science itself, but the metaphysical assumptions that scientists too easily make: (1) how science discovers truth is the only way to

discover truth, and (2) what empirical science explores, the material world, is all there is to explore. For his part, the Dalai Lama embraces the findings of empirical science, but notes that much that is not objectively empirical is worthy of deep study, e.g. the discoveries about consciousness that occur in deep meditative states. He supports a confluence of objective and subjective methods as mutually beneficial ways to discern truth.

H. P. Blavatsky taught that the evolution of the universe and the evolution of man form a seamless whole. Because spirit and matter constitute a continuum, the evolution of man and his real nature must be studied within the context of the nature, structure, and evolution of the universe. This comprehensive approach, refusing to fall prey to scientific compartmentalization or sectarian exclusivity, requires a radically revised anthropology. Additionally, she held that all religions contain a core of truth, but, being subjected to the limited understanding of generations upon generations of human beings, that truth is largely buried within an obscure system of allegory and symbolism, and has to be teased out of the encrusted religious traditions vying for the world's allegiance. "There is no religion higher than Truth" was the motto she picked for the Theosophical quest for truth, and that motto puts both science and religion in a distinctive perspective.

H. P. Blavatsky clearly set the false dichotomy between Darwinian evolution and biblical intelligent design within the historical framework and human mind sets in which it arose,

and she offered Theosophy as a liberating and truth-oriented alternative. She wrote:

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a scientist of repute puts it—"All hypotheses and theories with respect to the rise of man can be reduced to two (the Evolutionist and the Biblical exoteric account). There is no other hypothesis conceivable..."!! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The Secret Doctrine, II, 689

The human eye sees only part of the electromagnetic spectrum, that part called "visible light." X-rays, radio waves, infrared and ultraviolet light and much else fall outside that

scope. To deny their existence because we can't see them would be bad common sense and bad science. Similarly, to divide the world into 'spiritual' and 'material' would be to fail to understand that both those terms cover wide ranges of subjective and objective phenomena. H. P. Blavatsky's writings explore the rainbow of phenomena that constitutes our universe and ourselves, and in so doing, she redefines science and spirituality, showing that we and the universe are simultaneously more subtle and complex than any simple dichotomies and dogmas can begin to encompass.

A careful reading of the following passages will open up perspectives that profoundly aid a vastly deeper understanding of the inextricable links between the evolution of the universe and humankind; the remarkable philosophy behind them will certainly provoke a perplexity which only its deeper realization may at last relieve.

Prof. Elton. A. Hall
Boise, Idaho
January 2006

EDITOR'S PREFACE

All of the quotations included in the present volume come from H. P. Blavatsky's monumental work, *The Secret Doctrine*, the Original Edition of which was published in 1888. Students of Theosophy know well the origins of *The Secret Doctrine*; H.P.B. (as she is known to students) alludes to a group of ancient texts – the Stanzas of Dzyan – that are inconceivably old, have been kept secret and away from the prying eyes of the profane world, and were only made known to the world in general in the last quarter of the 19th Century. These Stanzas, along with a series of "Commentaries" – also unknown in the West and quite ancient – based upon them, are ancient records that describe the evolutionary development of both the Cosmos and Man, and they form the principal subject matter of *The Secret Doctrine*.

Newcomers to the Theosophical philosophy may find that a number of very interesting and worthwhile questions about the original Stanzas and the Commentaries (those interested may look further into these matters by consulting *The Secret Doctrine* itself, where an extensive treatment of these question can be found – see www.theosophysearch.net) naturally arise, but these may be set aside temporarily in reading the current work, as most of its themes and arguments stand on the firm ground of logic and true scientific impartiality, without

reliance upon any "authority" other than the integrity and logic of the arguments set forth.

The present work can be comprehended by any person who is impartial enough in approaching the ongoing debate between Evolution and Intelligent Design to take on a very different third perspective, one that gives credit and some sympathy to each of the two principal sides in the debate (where it is clearly warranted), but takes an uncompromising stand in a third position that rejects both the materialistic assumptions of the Evolutionists and the illogic of the Creationists. The Theosophical philosophy provides a solid middle ground for a perspective that is both religious and rational.

Readers may judge for themselves how well this work establishes that perspective.

A judicious selection of passages dealing specifically with the subject under consideration - the scientific evolutionary theory and the Christian theory of Intelligent Design (or Creationism) - has been chosen from the approximately 1500+ pages of *The Secret Doctrine* for inclusion in this volume. Another person or group of editors might have included other passages not found herein, and might not have included some that are contained in this book. There is room for debate on the matters of inclusion and exclusion; however, that discussion need not take away from the fact that the

philosophy expounded in *The Secret Doctrine* offers a valuable and much-needed fresh voice in an on-going debate that has become a stand off, with neither side willing to concede either truth or logic to the opposing point of view for fear of losing the argument altogether.

As the quote from The Great Master's letter (as it is known to Theosophists) says, "It is time that Theosophy should enter the arena."

Much of the scientific terminology has changed over the 118 years since the publication of *The Secret Doctrine*, and many of the authors and their works referred to – other than Darwin and his *The Descent of Man* – are now quite unknown by most of the public at large and many researchers themselves in the fields of anthropology, paleontology, and biology; in addition, the basic theories, discoveries, and developments in these fields have undergone enormous change, so much so that the reader acquainted with modern science might be tempted to dismiss altogether the arguments and facts alluded to by H.P.B. in these passage as being hopelessly outdated, if not merely quaint. To take this attitude would be a serious mistake, as the arguments and evidence posed by H.P.B. are as powerful and pertinent to the debate now as they were in the 19th Century. The underlying assumptions behind science – whether that of the 19th or the 21st centuries – have not altered significantly, and those assumptions are what H.P.B.'s

arguments are directed toward, as they form the framework that supports the entire edifice of scientific evolutionary theory.

Readers who find the numerous Sanskrit and other non-English terms used in these passage a serious obstacle to understanding the writing can turn to a very excellent work titled "The Theosophical Glossary" for help; this work is available at <http://theosophytrust.org> and other Internet sites. The Glossary was written by H. P. Blavatsky to help the earnest enquirer gain a broad understanding of crucial terms used in her explanations of the Theosophical philosophy. Those who want to read more of the entire source book for the present work, *The Secret Doctrine*, can either read it at <http://theosophytrust.org> or purchase it online through <http://www.blavatsky.net/>.

The selections in this book reflect the original as closely as possible, except for the italicizing and the capitalization and heading conventions, the application of which has been applied with more rigor. Some of the typesetting conventions of the 19th Century book publishers and printers – such as the use of italics, bold, all caps, small caps, semi-colons, colons, and final periods – varied considerably with each publisher or printer. Modern, large publishing houses employing well trained copy editors working from style sheets can achieve a high level of consistency; such publishers were not so

numerous in the 19th Century as they are today. Very frequently a book was taken to a print shop for publication, and the application of style conventions would vary with the experience, taste, and predilections of the typesetter. Hence, a large number of irregularities in the use of those conventions can be seen in a printed work like the Original Edition of *The Secret Doctrine*.

This present book has tried to correct some of the more glaring style irregularities and to be more consistent in punctuation and the application of style conventions, while retaining those unusual styles that HPB applied principally for emphasis and effect. Nothing has been altered from the original that might detract from her original intent, as far as we can discern that intent.

This book is published with the high hope that the clash between the opposing viewpoints of Evolution vs. Intelligent Design may be tempered by the middle ground of an ancient perspective, one vast enough to both protect the innate religious perception of human beings everywhere that Humanity has a divine origin, as well as accommodate the bewildering array of empirical anthropological evidence of the many links that bind diverse life forms into one interconnected whole.

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Section 1

NEITHER OCCULTISM NOR THEOSOPHY HAS EVER SUPPORTED THE WILD THEORIES OF THE PRESENT DARWINISTS

It is really with surprise that we have ascertained the fact that "*Esoteric Buddhism*" was so little understood by some Theosophists, as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a pithecoïd ancestor. As one member writes: "I suppose you realise that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another." Nothing of the kind was ever realised, nor is there any great warrant for it, so far as we know, in "*Esoteric Buddhism*." It has been repeatedly stated that evolution as taught by Manu and Kapila was the groundwork of the modern teachings, but —least of all the descent of man from an ape. Of this, more hereafter. But one has only to turn to p. 47 of "*Esoteric Buddhism*," 5th Ed., to find there the statement that "Man belongs to a kingdom distinctly separate from that of the animals." With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled unless he is prepared to charge the author with a gross contradiction.

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or

inner evolution, is at an end till the next Manvantara. It can never be too often repeated, that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next cycle. Thus there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

But it is still urged that the author of "*Esoteric Buddhism*" has "preached Darwinism" all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis in later details, bye-laws of Evolution, and after the midway point of the Fourth Race. Of that which has taken place, physical science can really know nothing, for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in this or in any other Round*; or that he ever could be one, however much he may have been "ape-like." This is vouched for by the very authority from whom the author of "*Esoteric Buddhism*" got his information.

Thus to those who confront the Occultists with these lines from the above-named volume: "It is enough to show that we may as reasonably—and that we must, if we would talk about these matters at all — conceive a life-impulse giving birth to mineral form, as of the same sort of impulse concerned to *raise a race of apes into a race of rudimentary men.*"

To those who bring this passage forward as showing

“decided Darwinism,” the Occultists answer by pointing to the explanation of the Master (Mr. Sinnett’s “teacher”) which would contradict these lines, were they written in the spirit attributed to them. A copy of this letter was sent to the writer, together with others, two years ago (1886), with additional marginal remarks, to quote from, in the “*Secret Doctrine*.” It begins by considering the difficulty experienced by the Western student, in reconciling some facts, previously given, with the evolution of man from the animal, *i.e.* from the mineral, vegetable and animal kingdoms, and advises the student to hold to the doctrine of analogy and correspondences. Then it touches upon the mystery of the Devas, and even Gods, having to pass through states which it was agreed to refer to as “Immetallization, Inherbation, Inzoonization and finally Incarnation,” and explains this by hinting at the necessity of failures even in the ethereal races of Dhyan Chohans. Concerning this it says:

“Still, as these ‘failures’ are too far progressed and spiritualized to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms. . . .” After which only a hint is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Book II. When Karma has reached them at the stage of human evolution, “they will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the Elementals, the progressed entities of the

pure animal kingdom, to develop little by little the full type of humanity.”

These Dhyan Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands:

A MASTER’S LETTER

“Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a Lunar Dhyani, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.

“II. Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual, for mind is a slower and more difficult evolution than is the physical frame

...

“III. Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality. In the last half of the Third Round his

gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a Deva. . . . (All this is almost exactly repeated in the third Root-Race of the Fourth Round.)

“IV. Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, race) humanity passes the axial point of the minor Manvantara cycle. . . . the world teeming with the results of intellectual activity and spiritual decrease . . .”

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

(1.) “. . . The original letter contained general teaching—a ‘bird’s-eye view’—and particularized nothing. . . . To speak of ‘physical man’ while limiting the statement to the early Rounds would be drifting back to the miraculous and instantaneous ‘coats of skin.’ . . . The first ‘Nature,’ the first ‘body,’ the first ‘mind’ on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have—

‘. . . centred in our make such strange extremes!
From different Natures marvellously mixed . . .’

(2.) “Restore: he has now reached the point (by analogy, and as the Third Root Race in the Fourth Round) where his (“the angel”- man’s) primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail.”

These are the words of the Teacher—text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as “objectivity” and “subjectivity,” “materiality” and “spirituality,” when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author, however eager to learn, yet quite inexperienced in these abstruse teachings, has fallen into an error. Neither was the difference between the “Rounds” and the “Races” sufficiently defined in the letters received, nor was there anything of the kind required before, as the ordinary Eastern disciple would have found out the difference in a moment. Moreover, to quote from a letter of the Master’s (188-), “the teachings were imparted under protest. . . . They were, so to say, smuggled goods . . . and when I remained face to face with only one correspondent, the other, Mr. — — —, had so far tossed all the cards into confusion, that little remained to be said without trespassing upon law.” Theosophists, “whom it may concern,” will understand what is meant.

THIRD RACE "MEN" CREATED THAT MISSING LINK WHICH BECAME THE REMOTE ANCESTOR OF THE REAL APE

The outcome of all this is that nothing had ever been said in the "letters" to warrant the assurance that the Occult doctrine has ever taught, or any Adept believed in, the preposterous modern theory of the descent of man from a common ancestor with the ape—an anthropoid of the actual animal kind, unless metaphorically. To this day the world is more full of "ape-like men" than the woods are of "men-like apes." The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory. Hanuman is the son of Pavana (Vayu, "the god of the wind") by Anjana, a monster called Kesari, though his genealogy varies. The reader who bears this in mind will find in Book II *passim*, the whole explanation of this ingenious allegory. The "Men" of the Third Race (who separated) were "Gods" by their spirituality and purity, though senseless, and as yet destitute of mind, as men.

These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the

pithecoïd family.¹

THE PRELIMINARY CREATION OF MAN

Thus the earlier teachings, however unsatisfactory, vague and fragmentary, did not teach the evolution of "man" from the "ape." Nor does the author of "*Esoteric Buddhism*" assert it anywhere in his work in so many words; but, owing to his inclination towards modern science, he uses language which might perhaps justify such an inference. The man who preceded the Fourth, the Atlantean race, however much he may have looked physically like a "gigantic ape"—"the counterfeit of man who hath not the life of a man"—was still a thinking and already a speaking man. The "Lemuro-Atlantean" was a highly civilized race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

The Secret Doctrine, i 186-191

¹ And if this is found clashing with that other statement which shows the animal later than man, then the reader is asked to bear in mind that the placental mammal only is meant. In those days there were animals of which zoology does not even dream in our own; and the modes of reproduction were not identical with the notions which modern physiology has upon the subject. It is not altogether convenient to touch upon such questions in public, but there is no contradiction or impossibility in this whatever.

Section 2

THE HIERARCHY COMMISSIONED TO “CREATE” MEN

The group of the hierarchy which is commissioned to “create”² men is a special group, then; yet it evolved shadowy man in this cycle just as a higher and still more spiritual group evolved him in the Third Round. But as it is the Sixth—on the downward scale of Spirituality—the last and seventh being the terrestrial Spirits (elementals) which gradually form, build, and condense his physical body—this Sixth group evolves no more than the future man’s shadowy form, a filmy, hardly visible transparent copy of themselves. It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or “Crocodile” in India as in Egypt—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a “function of the Brain.” Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still

² Creation is an incorrect word to use, as no religion, not even the sect of the Visishta Adwaites in India—one which anthropomorphises even Parabrahmam—believes in creation out of *nihil* as Christians and Jews do, but in evolution out of preexisting materials.

exist as independently as they did before, in the infinitudes of Space. . . .

WHAT INCARNATES IN ANIMAL MAN?

To put it more clearly: the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions. If this needs explanation, we can do no better than remind the reader of like cases in Spiritualism, though such cases are very rare, at least as regards the nature of the Entity incarnating,³ or taking temporary possession of a medium. Just as certain persons—men and women, reverting to parallel cases among living persons—whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their “double” in one place, while the body is many miles away; so the same thing can occur in the case of superior Beings.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoïd-like ancestor of the third round. He is a living body, not a living being, since the realisation of existence, the “Ego-Sum,” necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the Ancients that the Kabalist even made of soul and body

³ The so-called “Spirits” that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a “Spirit” can only be either an Elementary, or—a Nirmânakâya.

two lives, independent of each other.⁴ The soul, whose body vehicle is the Astral, ethero-substantial envelope, could die and man be still living on earth—*i.e.* the soul could free itself from and quit the tabernacle for various reasons—such as

⁴ On pp. 340–351 (Genesis of the Soul) in the “*New Aspects of Life*,” the Author states the Kabalistic teaching: “They held that, functionally, Spirit and Matter of corresponding opacity and density tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of Elemental or uncreated Spirit were reproduced, and that these Spirits in the disembodied state attracted, appropriated, digested and assimilated Elemental Spirit and Elemental Matter whose condition was conformed to their own.” “They therefore taught that there was a wide difference in the condition of created Spirits; and that in the intimate association between the Spirit-world and the world of Matter, the more opaque Spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite.”

This relates exclusively to our Elementary Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces or “Angels” as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the “Elementals” so-called. Therefore this covers only a portion of the Esoteric Teaching.

insanity, spiritual and physical depravity, etc.⁵ Therefore, that which living men (Initiates) can do, the Dhyanis, who have no physical body to hamper them, can do still better. This was the belief of the Antediluvians, and it is fast becoming that of modern intellectual society, in Spiritualism, besides the Greek and Roman Churches, which teach the ubiquity of their angels. The Zoroastrians regarded their Amshaspends as dual entities (Ferouers), applying this duality—in esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean oracles, we have a triple evidence of the universality of this doctrine, for he says: “In these oracles the seven Cosmocrates of the world, (‘The World-Pillars’) mentioned likewise by St. Paul, are double—one set being commissioned to rule the superior worlds the spiritual and the sidereal, and the other to guide and watch over the worlds of matter.” Such is also the opinion of Iamblichus, who makes an evident distinction between the archangels and the “Archontes.” (See “*De Mysteriis*,” Sec. II., Ch. 3.) The above may be applied, of

⁵ The possibility of the “Soul” (*i.e.* the eternal Spiritual Ego) dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently occult doctrine, especially in Chinese and Buddhist philosophy. See “*Isis Unveiled*,” Vol. I, p. 602, for an illustration. Many are the *Soulless* men among us, for the occurrence is found to take place in wicked materialists as well as in persons “who advance in holiness and never turn back.” (See *Ibid* and also “*Isis Unveiled*,” Vol. II, p. 369.)

course, to the distinction made between the degrees or orders of spiritual beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the archangels are in her teaching divine and holy, their doubles are denounced by her as devils.⁶ But the word “ferouer” is not to be understood in this sense, for it means simply the reverse or the opposite side of some attribute or quality. Thus when the Occultist says that the “Demon is the lining of God” (evil, the reverse of the medal), he does not mean two separate actualities, but the two aspects or facets of the same Unity. Now the best man living would appear, side by side with an Archangel—as described in Theology—a fiend. Hence a certain reason to depreciate a lower “double,” immersed far deeper in matter than its original. But there is still as little cause to regard them as devils, and this is

⁶ This identity between the Spirit and its material “double” (in man it is the reverse) explains still better the confusion, alluded to already in this work, made in the names and individualities, as well as the numbers, of the Rishis and the Prajâpatis, especially between those of the Satya yuga and the Mahabhâratan period. It also throws additional light on what the Secret Doctrine teaches with regard to the Root and the Seed Manus (see Book II, “On the primitive Manus of humanity”). Not only those progenitors of our mankind, but every human being, we are taught, has its prototype in the Spiritual Spheres, which prototype is the highest essence of his seventh principle. Thus the seven Manus become 14, the Root Manu being the Prime Cause, and the “Seed-Manu” its effect, and when the latter reach from Satya yuga (the first stage) to the heroic period, these Manus or Rishis become 21 in number.

precisely what the Roman Catholics maintain against all reason and logic.

THE ARCHAIC DOCTRINE: MAN IS SEVEN-FOLD IN HIS CONSTITUTION

The concluding sentence of this sloka shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The thread of being which animates man and passes through all his personalities, or rebirths on this Earth (an allusion to Sutratma), the thread on which moreover all his “Spirits” are strung—is spun from the essence of the “threefold,” the “fourfold” and the “fivefold”; which contain all the preceding. *Panchâsikha*, agreeably to *Bhâgavata Purâna* (V. XX. 25–28), is one of the seven *Kumâras* who go to Sveta-Dvipa to worship Vishnu. We shall see further on, what connection there is between the “celibate” and chaste sons of Brahmâ, who refuse “to multiply,” and terrestrial mortals. Meanwhile it is evident that “the Man-Plant,” *Saptaparna*, thus refers to the seven principles, and man is compared to the seven-leaved plant of this name so sacred among Buddhists.

The Secret Doctrine, i 233-236

Section 3

THE INFORMING VITAL SOUL OF THE PLANETS AND OUR EARTH

. . . (our Esoteric Doctrine) teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daiviprakriti* (the divine light emanating from the *Logos*⁷)—which formed the nuclei of all the “self-moving” orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent: the last one active—the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits.

Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of a *lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun*. The latter is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men on Mars are more ethereal than we are, while those of Venus are more gross, though far more intelligent, if less spiritual.

The last doctrine is not quite ours—yet those Kantian theories are as metaphysical, and as transcendental as any

⁷ Which “Light” we call Fohat.

occult doctrines; and more than one man of Science would, if he but *dared* speak his mind, accept them as Wolf does. From this Kantian mind and soul of the Suns and Stars to the MAHAT (mind) and Prakriti of the *Purânas*, there is but a step. After all, the admission of this by Science would be only the admission of a natural cause, whether it would or would not stretch its belief to such metaphysical heights. But then *Mahat*, the MIND, is a “God,” and physiology admits “mind” only as a temporary function of the material brain, and no more.

SOME SCIENTISTS ACCEPT VIEWS SIMILAR TO THE OCCULTISTS

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the *phenomenon of life*, only properties inherent in matter, it laughs whenever life is called VITAL PRINCIPLE, and derides the idea of its being independent of and distinct from the organism.

But here again scientific opinions differ as in everything else, and there are several men of science who accept views very similar to ours. Consider, for instance, what Dr. Richardson, F.R.S. (elsewhere quoted at length) says of that “Vital principle,” which he calls “nervous ether” (“*Popular Science Review*,” Vol. 10):—

“I speak only of a veritable *material agent*, refined, it may be, to the world at large, but *actual and substantial*: an agent having quality of weight and of volume, an agent susceptible of chemical combination, and thereby of change of physical state

and condition, an agent passive in its action, moved always, that is to say, by influences apart from itself,⁸ obeying other influences, an agent possessing no initiative power, no *vis* or *energia naturæ*,⁹ but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energeia* upon visible matter" (p. 379).

As biology and physiology now deny, *in toto*, the existence of a "vital principle," this extract, together with de Quatrefages' admission, is a clear confirmation that there are men of science who take the same views about "things occult" as Theosophists and occultists do. These recognise a distinct vital principle independent of the organism—material, of course, *as physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms*. There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" matter of our plane of consciousness.

By "molecular combinations" is meant, of course, those of the matter of our present illusive perceptions, which matter

⁸ This is a mistake, which implies a material agent, distinct from the influences which move it, i.e. blind matter and perhaps "God" again, whereas this ONE Life is the very God and Gods "Itself."

⁹ The same error.

energises only on this, our plane. And this is the chief point at issue.¹⁰

Thus the Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the "gravity" of modern Science along with other *physical* laws, and in accepting instead *attraction* and *repulsion*. They see, moreover, in these two opposite Forces only the two *aspects* of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that

¹⁰ "Is the *Jiva* a myth, as science says, or is it not?" ask some Theosophists, wavering between materialistic and idealistic Science. The difficulty of really grasping esoteric problems concerning the "ultimate state of matter" is again the old crux of the *objective* and the *subjective*. What is matter? Is the matter of our present objective consciousness anything but our SENSATIONS? True, the sensations we receive come *from without*, but can we really (except in terms of phenomena) speak of the "gross matter" of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in *reality* matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual*, entities than we are, is not a claim which is lessened, but rather strengthened by this doctrine of Vedantic and even Kantian Idealism.

duality that act now on earth under the name of “modes of motion”; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc.

And it is maintained that even the Greek and Roman Catholic Christians are wiser in believing, as they do—even if blindly connecting and tracing them all to an anthropomorphic god—in Angels, Archangels, Archons, Seraphs, and Morning Stars: in all those theological *Deliciae humani generis*, in short, that rule the cosmic elements, than Science is, in disbelieving in them altogether, and advocating its mechanical Forces. For these act very often with more than human intelligence and pertinency. Nevertheless, that intelligence is denied and attributed to blind chance. But, as De Maître was right in calling the law of gravitation merely a word which replaced “the thing unknown” (*Soirées*), so are we right in applying the same remark to all the other Forces of Science. And if it is objected that the Count was an ardent Roman Catholic, then we may cite Le Couturier, as ardent a materialist, who said the same thing, as also did Herschell and many others. (*Vide Musée des Sciences*, August, 1856.)

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of

Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

The Secret Doctrine, i 602 -605

Section 4

PHYSICAL MAN WAS ORIGINALLY A COLOSSAL PRE-TERTIARY GIANT

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoïd ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian anthropology or Biblical theology.

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say;¹¹ or whether again Mr. Croll “allows fifteen millions since the beginning of the Eocene period,” as quoted by an English geologist,¹² both sets of figures cover the claims made by the Secret Doctrine.¹³ For assigning as the latter does from

¹¹ A. Winchell, Professor of Geology, “*World-Life*,” p. 369.

¹² Mr. Charles Gould, late Geological surveyor of Tasmania, in “*Mythical Monsters*,” p. 84.

¹³ Sir Charles Lyell, who is credited with having “happily invented the terms Eocene, Miocene, and Pliocene,” to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his “Mind-offspring.” Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same Author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed about half-a-dozen times his opinion upon the age of the Sun and the date of the consolidation of the Earth’s crust. In Thomson and Tait’s “*Natural Philosophy*,” one finds only ten million years allowed since the time when the temperature of the Earth permitted vegetable life to appear on it; (*App. D et seq.*; also *Trans. Roy. Soc. Edin.* XXIII, Pt. 1, 157, 1862, where 847 is cancelled). Mr. Darwin gives Sir W. Thomson’s estimate as “a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust” (See Ch. Gould). In the same work “*Natural Philosophy*,” 80 millions are given from the

four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, *chronologically* speaking, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

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time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 millions of years! Meanwhile, basing his arguments as to the limits to the age of the Sun's heat on figures previously established by Sir W. Thomson, Mr. Croll allows 60 millions of years since the beginning of the Cambrian period. This is hopeful for the lovers of exact knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

Section 5

THE EVOLUTION OF THE SEXLESS SECOND RACE

STANZA 18. THE FIRST (*Race*) WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later *Commentary*, the sentence is translated:—

“The Sons of the Sun and of the Moon, the nursling of ether (or the wind) (a).

“They were the shadows of the shadows of the Lords (b). They (the shadows) expanded. The Spirits of the Earth clothed them; the solar Lhas warmed them (i.e. preserved the vital fire in the nascent physical forms). The Breaths had life, but had no understanding. They had no fire nor water of their own (c).

(a) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The “One thing” mentioned in it is MAN. It is said: “The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth.” In the occult rendering of the same it is added: “and *Spiritual* Fire is its instructor (Guru).”

THE SPIRITS OF THE EARTH CLOTHED THE SHADOWS AND EXPANDED THEM

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical.

That which propels towards, and forces evolution, *i.e.* compels the growth and development of Man towards perfection, is (a) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.* the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or

EGO gravitates towards its Sun—the Monad—the lower Ego, or *personal Self*, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is “the maker of the tabernacle,” as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, “the Spirits of the Earth clothed the shadows and expanded them.” To these “Spirits” belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, *Manas*, to dwell in. But the “Solar” *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.* it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the “progenitors,” the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not carried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real inner man with its

lethal virus, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the “*Chaldean Book of Numbers*,” and even in the *Zohar*, if one only understood the meaning of the apocalyptic hints. First comes En-Soph, the “Concealed of the Concealed,” then the *Point*, *Sephira* and the later *Sephiroth*; then the *Atzilatic World*, a *World of Emanations* that gives birth to three other worlds—called the *Throne*, the abode of pure Spirits; the second, the *World of Formation*, or *Jetzira*, the habitat of the Angels who sent forth the Third, or *World of Action*, the *Asiatic World*, which is the Earth or *our World*; and yet it is said of it that this world, also called *Kliphoth*, containing the (six other) Spheres, כְּלִפּוֹת, and matter, is the residence of the “Prince of Darkness.” This is as clearly stated as can be; for *Metatron*, the Angel of the second or *Briatic World*, means Messenger, ἀγγελος, Angel, called the great Teacher, and under him are the Angels of the third world, *Jetzira*, whose ten and seven classes are the *Sephiroth*,¹⁴ of

¹⁴ See Vol. I. Part III., “*Gods, Monads and Atoms*.” It is symbolised in the Pythagorean Triangle, the 10 dots within, and the seven points of the Triangle and the Cube.

whom it is said that “they inhabit and vivify this world as Essential Entities and Intelligences, whose correlatives and contraries inhabit the third or “Asiatic World.” These “Contraries” are called “the Shells,” **כליפורה**, or demons,¹⁵ who inhabit the seven habitations called *Sheba Hachaloth*, which are simply the seven zones of our globe. Their prince is called in the Kabala Samael, the Angel of Death, who is also the seducing serpent Satan; but that Satan is also Lucifer, the bright angel of Light, the *Light and Life-bringer*, the “Soul” alienated from the HOLY Ones, the other angels, and for a period, *anticipating the time* when they would have descended on Earth to incarnate in their turn.

IN THE “SOUL” IS THE REAL MAN, I.E. THE EGO AND THE CONSCIOUS I AM

“The Souls (Monads) are pre-existent in the world of Emanations,” (*Book of Wisdom*, VIII, p. 20); and the *Zohar* teaches that in the “Soul” “is the *real man*, i.e. the Ego and the conscious I AM: ‘*Manas*’.”

“They descend from the pure air to be *chained to bodies*,” says Josephus, repeating the belief of the Essenes (*De Bello Judæo*, 11, 12). “The air is full of Souls,” states Philo, “*they descend, to be tied to mortal bodies, being desirous to live in them.*”

¹⁵ Whence the Kabalistic name of *Shells* given to the astral form, the body called *Kama Rupa*, left behind by the higher angels in the shape of the higher *Manas*, when the latter leaves for Devachan, forsaking its residue.

(*De Gignat*, 222 C.; *De Somniis*, p.455)¹⁶; because through, and in, the human form they will become *progressive* beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brahmin, the twice-born, who rules the gods or devas; and Paul repeated it in *I Corinthians* vi., 3: “Know ye not that we (the Initiates) shall judge angels”?

Finally, it is shown in every ancient scripture and Cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life. “The Soul and the *Form* when descending on Earth put on an earthly garment,” says the *Zohar*. His protoplasmic body was not formed of that matter of which our mortal frames are fashioned. “When Adam dwelt in the garden of Eden, he was clothed in the celestial garment, which is the garment of heavenly light. . . . *light of that light which was used in the garden of Eden*,” (*Zohar* II. 229 B). “Man (the heavenly Adam) was created by the ten Sephiroth of the Jetzirc world, and by the common power they (the seven angels of a still lower world) engendered the earthly Adam First Samael fell, and then *deceiving* (?) man, caused his fall also.”

¹⁶ Which shows that the Essenes believed in re-birth and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

(b) The sentence: “They were the shadows of the shadows of the Lords,” *i.e.* the progenitors created man out of their own astral bodies, explains an universal belief. The *Devas* are credited in the East with having no shadows of their own. “The devas cast no shadows,” and this is the sure sign of a *good holy Spirit*.

Why had they “no fire or water of their own”?¹⁷ Because:—

¹⁷ It is corroborated, however, as we have shown, by the esotericism of *Genesis*. Not only are the animals created therein after the “Adam of Dust,” but vegetation is shown in the Earth before “the heavens and the Earth were created.” “Every plant of the field before it (the day that the heavens and the Earth were made, v. 4) was in the Earth” (v. 5). Now, unless the Occult interpretation is accepted, which shows that in this 4th Round the Globe was covered with vegetation, and the first (*astral*) humanity was produced before almost anything could grow and develop thereon, what can the dead letter mean? Simply that the grass was in the earth of the Globe before that Globe was created? And yet the meaning of verse 6, which says that “there went up a mist from the Earth” and watered the whole face of the Earth before it rained, and caused the trees, etc., to grow, is plain enough. It shows also in what geological period it occurred, and further what is meant by “Heaven and Earth.” It meant the firmament and dry *incrustated* land, separated and ridden of its vapours and exhalations. Moreover, the student must bear in mind that, as Adam Kadmon, “the male and female being” of *Genesis*, ch. I., is no physical human being but the host of the Elohim, among which was Jehovah himself—so the animals mentioned in that chapter as “created” before man in the dead letter text, were no animals, but the Zodiacal signs and other sidereal bodies.

(c) That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three active emanations from the three higher principles in man, namely, “Spirit, Soul, and Mind,” or *Atma*, *Buddhi*, and *Manas*. It is the spiritual and also the material human basis. Rudimentary man, having been nursed by the “air” or the “wind,” becomes the perfect man later on; when, with the development of “Spiritual fire,” the *noumenon* of the “Three in One” within his Self, he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again divine Spirit is symbolised by the Sun or Fire; divine Soul by Water and the Moon, both standing for the Father and Mother of *Pneuma*, human Soul, or Mind, symbolised by the Wind or air, for *Pneuma*, means “breath.”

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Section 6

THE FIRST RACE OF MEN WERE THE IMAGES OF THEIR FATHERS

The first race of men were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon. But even this shell is all-potential, for, having generated the Earth, it is the *phantom* of the Moon which, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters, (*vide supra*, Stanza 2.). To assure himself of this, the student has again to turn to the Chaldean Fragments, and read what Berossus says. Berossus obtained his information, he tells us, from Ea, the male-female deity of Wisdom. While the gods were generated in its androgynous bosom (Svâbhâvat, Mother-space) its (the Wisdom's) reflections became on Earth the woman Omoroka, who is the Chaldean Thavatth, or the Greek Thalassa, the Deep or the Sea, which esoterically and even exoterically is *the Moon*. It was the Moon (Omoroka) who presided over the monstrous creation of nondescript beings which were slain by the Dyanis. (*Vide Hibbert Lectures*, p. 370 *et seq.*; also in Part II, Adam-Adami.")

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to

fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahmâ exoterically) is the supreme condition of the passive infinite deity, since it contains all the divine energies and is the essence of Brahmâ, who is said (as Brahmâ) to create everything through Yoga power. Brahmâ, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a Purânîc text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called "Sons of Dhyâna," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyani-Bodhisattvas. All the creatures in the world have each a superior above. "This superior, whose inner pleasure it is to emanate into them, cannot impart efflux until they have adored"—*i.e.* meditated as during Yoga. (Sepher M'bo Sharim, translated by Isaac Myer, "*Qabbalah*," pp. 109–111)

STANZA 19. THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION; THE A-SEXUAL (FORM) FROM THE SEXLESS (SHADOW). THUS WAS, O LANOO, THE SECOND RACE PRODUCED (A).

THE TWO MODES OF PROCREATION OF THE 2ND AND 3RD RACES

(a) What will be most contested by scientific authorities is this a-sexual Race, the Second, the fathers of the "Sweat-born" so-called, and perhaps still more the Third Race, the "Egg-

born" androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of Occult metaphysics. European language has no words to express things which Nature repeats no more at this stage of evolution, things which therefore can have no meaning for the materialist. But there are analogies. It is not denied that in the beginning of physical evolution there must have been processes in Nature, spontaneous generation, for instance, now extinct, which are repeated in other forms. Thus we are told that microscopic research shows no permanence of any particular mode of reproducing life. For "it shows that the same organism may run through various metamorphoses in the course of its life-cycle, during some of which it may be *sexual*, and in others *a-sexual*; i.e. it may reproduce itself alternately by the co-operation of two beings of opposite sex, and also by fissure or budding from one being only, which is of no sex."¹⁸ "Budding" is the very word used in the Stanza. How could these Chhayas reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire, or *Kama Rupa*, which evolved only in the Third Race? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the *Amœba*, only on a more ethereal, impressive, and larger scale. If, indeed, the cell-theory applies equally to Botany and Zoology, and extends to Morphology, as well as to the Physiology of

¹⁸ See Laing's "Modern Science and Modern Thought," p. 90.

organisms, and if the microscopic cells are looked upon by physical science as independent living beings—just as Occultism regards the "fiery"¹⁹—there is no difficulty in the conception of the primitive process procreation.

Consider the first stages of the development of a germ-cell. Its *nucleus* grows, changes, and forms a double cone or spindle, thus, Σ , within the cell. This spindle approaches the surface of the cell, and one half of it is *extruded* in the form of what are called the "*polar cells*." These polar cells now die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus which is *nourished* by the substance of the cell. Then why could not beings have lived thus, and been created in this way—at the very beginning of *human and mammalian evolution*?

This may, perhaps, serve as an analogy to give some idea of the process by which the Second Race was formed from the First.

The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*, which here corresponds to the substance of the germ-cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

When the season of reproduction arrives, the *sub-astral* "*extrudes*" a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes

¹⁹ See Book I, Part I, Stanza VII, *Commentary* 10.

fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura; just as we see living cells reproducing their like by growth and subsequent division into two.

The analogy with the “*polar cells*” would seem to hold good, since their death would *now* correspond to the change introduced by the separation of the sexes, when gestation *in utero*, i.e. *within the cell*, became the rule.

“The early Second (Root) Race were the Fathers of the ‘Sweat-born’; the later Second (Root) Race were ‘Sweat-born’ themselves.”

This passage from the *Commentary* refers to the work of evolution from the beginning of a Race to its close. The “Sons of Yoga,” or the primitive astral race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each Race, each covering æons of time. What physiologist or biologist could tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most on million of years, since their cycle of observation began hardly half a century ago.

PRIMEVAL HUMAN HERMAPHRODITES ARE A FACT IN NATURE

Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin’s greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and Knowledge are denied in this particular to antiquity—can alone reconcile the inconsistencies and fill the gap. “If thou wilt know the invisible, open thine eye wide on the visible,” says a Talmudic axiom.

In the “*Descent of Man*”²⁰ occurs the following passage; which shows how near Darwin came to the acceptance of this ancient teaching.

It has been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts appertaining to the reproductive system, which properly belong to the opposite sex. . . . Some remote progenitor of the whole vertebrate

²⁰ Second Edition, p. 161.

kingdom appears to have been hermaphrodite or androgynous²¹ . . . But here we encounter a *singular difficulty*. In the *mammalian class the males possess rudiments of a uterus with the adjacent passages in the Vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male marsupials have traces of a marsupial sac*. Other analogous facts could be added. Are we then to suppose that some extremely ancient mammal continued androgynous after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable,²² for *we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms.*"

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous stem from which the mammalia sprang. His explanation runs:—"The fact that various accessory organs proper to each sex, are found in a rudimentary condition in the opposite sex may be explained by such organs having been gradually acquired by the one sex and then transmitted in a more or less imperfect condition to the other." He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or for ornament by male birds" and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the

²¹ And why not all the progenitive first Races, human as well as animal; and why *one* "remote progenitor"?

²² Obviously so, on the lines of Evolutionism, which traces the mammalia to some amphibian ancestor.

need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterises the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock must be placed in the same category as the pineal gland, and other organs as mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The occult doctrine, anyhow, can be advantageously compared with that of the most liberal men of science, who have theorised upon the origin of the first man.

THE CHHAYA CONTAINS WITHIN ITSELF THE POTENTIALITY OF ALL FORMS

.Long before Darwin, Naudin, who gave the name of *Blastema* to that which the Darwinists call protoplasm, put forward a theory half occult and half scientifico-materialistic. He made Adam, the *a-sexual*, spring suddenly from the *clay*, as it is called in the Bible, the *Blastema* of Science. "It is from this larval form of mankind that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis,"

explains Naudin. For the eminent botanist, Adam was not one man, however, but *mankind*, “which remained concealed within a temporary organism . . . distinct from all others and never contracting alliance with any of these.” He shows the differentiation of sexes accomplished by “a process of germination similar to that of Medusæ and Ascidiæ.” Mankind, thus constituted physiologically, “would retain a sufficient evolutive force for the rapid production of the various great human races.”

De Quatrefages criticises this position in the “*Human Species*.” It is *unscientific*, he says, or, properly speaking, Naudin’s ideas “do not form a scientific theory,” inasmuch as primordial *Blastema* is connected in his theory with the *First Cause*, which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings *en masse*; moreover, Naudin does not even consider the *secondary Causes*, or their action in this evolution of the organic world. Science, which is only occupied with Secondary Causes, has thus “nothing to say to the theory of Naudin” (p. 125).

Nor will it have any more to say to the occult teachings, which are to some extent approached by Naudin. For if we but see in his “primordial Blastema” the Dhyān-Chohanīc essence, the *Chhaya* or double of the *Pitris*, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of

years; and his primordial Blastema is endowed only with blind instincts—a kind of *unconscious* First Cause in the *manifested Kosmos*—which is an absurdity. Whereas it is our Dhyān Chohanīc essence—the *causality* of the *primal cause* which creates *physical man*—which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations. Apart from this his “ancient and general process of creation” from *proto-organisms* is as occult as any theory of Paracelsus or Khunrath could be.

Moreover, the Kabalistic works are full of the proof of this. The *Zohar*, for instance, says that every type in the visible has its prototype in the invisible Universe. “All that which is in the lower (our) world is found in the upper. The Lower and the Upper act and react upon each other.” (*Zohar*, fol. 186.) *Vide infra*, Part II., “*Esoteric Tenets corroborated in every Scripture*.”

STANZA 20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT (A).

(a) The “shadows,” or *Chhayas*, are called the sons of the “self-born,” as the latter name is applied to all the gods and Beings born through the WILL, whether of Deity or Adept. The *Homunculi* of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name “Sons of Twilight” shows that the “Self-born” progenitors of our doctrine are identical with the *Pitris*

of the Brahmanical system, as the title is a reference to their mode of birth, these Pitris being stated to have issued from Brahmâ's body of twilight." (See the *Purânas*.)

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Section 7

THE EVOLUTION OF THE "SWEAT-BORN"

STANZA 22. THEN THE SECOND EVOLVED THE SWEAT-BORN, THE THIRD (RACE). THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT (*the Moon*), OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN (*Hamsa*) OF THE LATER THIRD (*a*). FIRST MALE-FEMALE, THEN MAN AND WOMAN (*b*).

(*a*) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic forces, and that the "Father-Mother" furnished apparently the germ that ripened: in all probability a "sweat-born egg," to be hatched out, in some mysterious way, disconnected from the "double" parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Précis Elémentaire de Physiologie*, citing "a case where the umbilical cord was ruptured and perfectly cicatrized," yet the infant was born alive, pertinently asks, "How was the circulation carried on in this organ?" On the next page he says: "Nothing is at present known respecting the use of digestion in the fœtus;" and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point." "Ah, but," the sceptic may urge,

"Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon Physiology, viz., Sir M. Foster ("*Text-Book of Physiology*," 3rd Ed., 1879, p. 623); and to the disadvantage of modern Science we shall find him saying, "Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in this book to explain." The students of Trinity College Canterbury will now kindly draw a veil before the statue of Hygeia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir M. Foster is discreetly silent about the case of the ruptured umbilical cord cited by his great French *confrère*.

THE SEPARATION OF SEXES OCCURRED IN THE THIRD RACE

This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as just explained, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the

early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg?—which served as an extraneous vehicle for the generation therein of a *fœtus* and child, the mode of procreation by the later races changed, in its results at all events. The little ones of the earlier races were entirely sexless—shapeless even for all one knows²³; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously asexual, Humanity became distinctly hermaphrodite or bisexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the “Egg-born Race” first. Think of Kasyapa, the Vedic sage, and the most prolific of creators. He was the son of Marichi, Brahmâ’s mind-born son; and he is made to become the father of the *Nagas*, or Serpents, among other beings. Exoterically, the *Nagas* are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of *Nagas*, said to be a thousand in number only, born or rather sprung from Kadra, Kasyapa’s wife, for the purpose of peopling *Pâtâla*, which is undeniably America, as will be shown; and there was a NAGA-Dwipa, one of the seven divisions of Bhârata-Varsha, India,

²³ See the “*Timæus*.”

inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

BI-SEXUAL REPRODUCTION

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) Sexless, as all the earlier forms are; (2) then, by a natural transition, he became, “a solitary hermaphrodite,” a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, “still retained the power of undergoing the processes of A-Sexual multiplication;” why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic, and the early history of humanity is hidden only “from ordinary mortals;” nor is the history of the primitive Races buried from the Initiates in the tomb of time, as it is for profane science. Therefore, supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alex. Wilder, of New York, shows the absolute logic and necessity of believing "The Primeval Race Double-Sexed," and gives a number of scientific reasons for it.²⁴ He argues firstly, "that a large part of the vegetable creation exhibits the phenomenon of bisexuality . . . the Linnaean classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the Hemp to the Lombardy Poplar and Ailanthus. In the animal kingdom, in insect life, the moth generates a worm, as in the *Mysteries* the great secret was expressed: "*Taurus Draconem genuit, et Taurum Draco.*" The coral-producing family, which, according to Agassiz, 'has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida . . . produce their offspring from themselves like the buds and ramifications in a tree.' Bees are somewhat in the same line . . . The Aphides or plant lice keep house like Amazons, and *virgin parents* perpetuate the Race for ten successive generations."

What say the old sages, the philosopher-teachers of antiquity. Aristophanes speaks thus on the subject in Plato's "*Banquet*": Our nature of old was not the same as it is now. It was *androgynous*, the form and name partaking of, and being common to both the male and female. . . . Their bodies were

²⁴ See Extracts from that Essay in "*The Theosophist*," of February, 1883.

round, and the manner of their running circular.²⁵ They were terrible in force and strength and had prodigious ambition. Hence Zeus *divided each of them into two*, making them weaker; Apollo, under his direction, closed up the skin."

Meshia and Meshiane were but a single individual with the old Persians. "They also taught that man was the product of the tree of life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form."²⁶

THE ELOHIM (GODS) BROUGHT FORTH FROM THEMSELVES MAN IN THEIR IMAGE

In the *Toleduth* (generation) of Adam, the verse "God created (*bara*, brought forth) man in his image, in the image of God created he him, male and female created he them," if read esoterically will yield the true sense, viz.: "The *Elohim* (Gods) brought forth from themselves (by modification) man in their image . . . created they *him* (collective humanity, or *Adam*), male and female created *he* (collective deity) them."²⁷ This will

²⁵ Compare Ezekiel's vision (chap. i.) of the four divine beings who "had the likeness of a man" and yet had the appearance of a wheel, "when they went they went upon their four sides . . . for the spirit of the living creature was in the wheel."

²⁶ See Prof. Wilder's Essay "*The Primeval Race Double-Sexed.*"

²⁷ Eugibinus, a Christian, and the Rabbis Samuel, *Manasseh* ben Israel, and Maimonides taught that "Adam had *two* faces and *one* person, and from the beginning he was both male and female—male on one side and female on the other (like Manu's *Brahmâ*), but afterwards the parts were separated." The one hundred and thirty-ninth Psalm of David recited by Rabbi Jeremiah ben Eliazar

show the esoteric point. The *sexless* Race was their first production, a modification of and from themselves, the pure spiritual existences; and this was Adam *solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva*, inactive androgynes; and finally the *Third*, or the "*Separating Hermaphrodite*," Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is that Third, the last semi-spiritual *race*, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The *Fourth*, which had tasted from the fruit of the Tree of Good and Evil—Wisdom united already to earthy, and therefore *impure*, intelligence²⁸—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes." Mystically Jesus was held to be man-woman. See also in the Orphic *hymns*, sung during the Mysteries, we find: "Zeus is a male, Zeus is an immortal maid." The Egyptian Ammon was the goddess Neith, in his

is evidence of this. "Thou hast *fashioned* me behind and before," not *beset* as in the Bible, which is absurd and meaningless, and this shows, as Prof. Wilder thinks, "that the primeval form of mankind was androgynous."

²⁸ See the union of *Chochmah*, Wisdom, with *Binah*, Intelligence, or Jehovah, the *Demiurge*, called *Understanding* in the *Proverbs of Solomon*, ch. vii. Unto men *Wisdom* (divine occult Wisdom) crieth: "Oh, ye simple, understand Wisdom; and ye *fools*, be of an *understanding heart*." It is *spirit* and *matter*, the *nous* and the *psyche*; of the latter of which St. James says that it is "earthly, sensual, and devilish."

other half. Jupiter has female breasts, Venus is bearded in some of her statues, and Ila, the goddess, is also Su-Dyumna, the god, as Vaivasvata's progeny.

"The name *Adam*," says Professor A. Wilder, "or man, itself implies this double form of existence. It is identical with *Athamas*, or *Thomas* (Tamil *Tam*), which is rendered by the Greek *Didumos*, a twin; if, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be 'taken out of man' . . . and the side which the *Elohim* had taken from man, 'made he a woman' (*Gen. ii.*). The Hebrew word here used is *Tzala*, which bears the translation we have given. It is easy to trace the legend in Berossus, who says that *Thalath* (the *Omoroca*, or Lady of Urka) was the beginning of creation. She was also Melita, the queen of the Moon. . . . The two twin births of *Genesis*, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. The name '*Hebel*' is the same as *Eve*, and its characteristic seems to be feminine," continues the author. "Unto thee shall be his desire," said the Lord God to Cain, "and thou shalt rule over him." The same language had been uttered to Eve: "Thy desire shall be to thy husband, and he shall rule over thee."

THE PRISTINE BI-SEXUAL UNITY OF THE HUMAN THIRD ROOT-RACE

Thus the pristine bi-sexual unity of the human *Third* Root-Race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "Gods," because that Race represented their "divine Dynasty." The moderns are satisfied with

worshipping the male heroes of the Fourth Race, who created gods after their own sexual image, whereas the gods of primeval mankind were “male and female.”

As stated in Book I, the humanities developed coördinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole globe, such as is now enjoyed by the inhabitants of Jupiter; a “world,” says M. Flammarion, “which is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but which is enriched with all the treasures of eternal spring.” (*Pluralité des Mondes*, p. 69.) Those astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French Astronomer.²⁹ It must,

²⁹ An hypothesis evolved in 1881 by Mr. Mattieu Williams seems to have impressed Astronomers but little. Says the author of *The Fuel of the Sun*, in *Knowledge*, Dec. 23, 1881: “Applying now the researches of Dr. Andrews to the conditions of Solar existence . . . I conclude that the sun has *no nucleus*, either solid,

liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first, by a flaming envelope, due to the recombination of the dissociated matter, and outside of this, by another envelope of vapours due to this combination.”

This is a novel theory to be added to other hypotheses, *all scientific and orthodox*. The meaning of the “critical state” is explained by Mr. M. Williams in the same journal (Dec. 9, 1881), in an article on “Solids, Liquids, and Gases.” Speaking of an experiment by Dr. Andrews on carbonic acid, the scientist says that “when 88° is reached, the boundary between liquid and gas vanished; *liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealised liquid or a visible gas*. Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the *hybrid* fluid in the tube resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid.”

The *temperature at which this occurs has been named by Dr. Andrews the “critical temperature”*: here the gaseous and the liquid states are “continuous,” and it is probable that *all other substances capable of existing* in both states have their own particular critical temperatures.

Speculating further upon this “critical” state, Mr. Mattieu Williams emits some quite *occult* theories about Jupiter and other planets. He says: “*Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this Earth. Could we be removed to another planet, they would be curiously changed*. On

Mercury water would rank as one of the condensable gases; on Mars, as a fusible solid; but what on Jupiter?"

"Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half times greater than that on our Earth's surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that *the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans or atmospheres of critical water. If any fish or birds swim or fly therein, they must be very critically organized.*"

As the whole mass of Jupiter is 300 times greater than that of the Earth and its compressing energy towards the centre proportional to this, its materials, if similar to those of the Earth, and no hotter, would be considerably more dense and the whole planet would have a higher specific gravity; but we know by the movement of its satellites that, instead of this, its specific gravity is less than a fourth of that of the Earth. This justifies the conclusion that it is intensely hot, for even hydrogen, if cold, would become denser than Jupiter under such pressure.

"As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the conditions of temperature and pressure, I am justified in hypothetically concluding that *Jupiter is neither a solid, a liquid, nor a gaseous planet, but a critical planet, or an orb composed internally of associated elements in the critical state, and surrounded by a dense atmosphere of their vapours* and those of some of their compounds such as water. The same reasoning applies to Saturn and other large and rarified planets."

however, be always borne in mind that the "eternal spring" referred to is only a condition *cognised as such by the Jovians*. It is not "spring" *as we know it*. In this reservation is to be found the reconciliation between the two theories here cited. Both embrace *partial* truths.

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient philosophies; from those of Egypt and India with their Divine Dynasties down to that of Plato. And all these universal beliefs must be classed with the "presentiments" and "obstinate conceptions," some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are "frequently the outcome of the wisdom and observation of an infinite number of generations of men." For, "*a tradition which has an uniform and universal existence, has all the weight of scientific testimony.*"³⁰ And there is more than one such tradition in the Purânîc allegories, as has been shown. Moreover, the doctrine that the first Race of mankind was formed out of the *chhayas* (astral images) of the Pitris, is fully corroborated in the *Zohar*. "In the *Tzalam* (shadow image) of Elohim (the Pitris) was made Adam (man). (Cremona, Ed. iii, 76a; Brody, Ed. iii, 159a; "*Qabbalah*," Isaac Myer, p. 420)

It is gratifying to see how *scientific imagination* approaches every year more closely to the borderland of our occult teachings.

³⁰ "*The Day After Death*," p. 23.

STANZA 23. THE SELF-BORN WERE THE CHHAYAS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM. THEIR SONS WERE (*so destroyed*) (*a*).

(a) This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the “Shadows” of the Progenitors, could not be injured or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their “Sons,” the Second Root-Race, could be and were so destroyed. As the “progenitors” merged wholly in their own astral bodies, which were their progeny, so that progeny was absorbed in its descendants, the “Sweat-born.” These were the second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds, and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been

four,³¹ and we may expect a fifth for ourselves in due course of time.

The Secret Doctrine, ii 131-138

³¹ The first occurred when what is now the North Pole was separated from the later Continents.

Section 8

THE MONADS DESTINED TO ANIMATE FUTURE RACES WERE READY FOR THE NEW TRANSFORMATION

The Occultists, who believe firmly in the teachings of the mother-philosophy, repel the objections of both theologians and scientists. They maintain, on their side, that, during those periods when there must have been insufferable heat, even at the two poles, successive floods, upheaval of the valleys and constant shifting of the great waters and seas, none of these circumstances could form an impediment to human life and organization, such as is *assigned by them to the early mankind*. Neither the heterogeneity of ambient regions, full of deleterious gases, nor the perils of a crust hardly consolidated, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Silurian age itself.

Thus the *Monads* destined to animate future Races were ready for the new transformation. They had passed their phases of immetalization, of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet, what could the plastic modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the Biblical dead-letter, form "Lord-God"-like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a *living soul* into Man? No, because the soul was already there, latent in its *Monad*, and needed but a *coating*. Pygmalion, who fails to *animate his statue*, and

Bahak-Zivo of the Nazarean Gnostics, who fails to construct "a human soul in the creature," are, as conceptions, far more philosophical and scientific than Adam, taken in the dead-letter sense, or the Biblical Elohim-Creators. Esoteric philosophy, which teaches spontaneous generation—after the *Sishta* and *Prajâpati* have thrown the seed of life on the Earth—shows the lower angels able to *construct physical* man only, even with the help of Nature, after having evolved the ethereal form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, *protoplasmic* model.

IS "SPONTANEOUS GENERATION" POSSIBLE UNDER DIFFERENT CONDITIONS?

This will again be objected to: "Spontaneous Generation" is an exploded theory, we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation be indeed proven impossible in our present world—period and actual conditions—which the Occultists deny—still it would be no demonstration that it could not have taken place under different cosmic conditions, not only in the seas of the Laurentian period, but even on the then convulsed Earth. It would be interesting to know how Science could ever account for the appearance of species and life on Earth, especially of *Man*, once that she rejects both the Biblical teachings and spontaneous generation. Pasteur's observations, however, are far from being perfect or proven.

Blanchard and Dr. Lutaud reject their importance and show that they have none. The question is so far left *sub judice*, as well as that other one, "when, at what period, life appeared on the Earth?" As to the idea that Hæckel's Moneron—a pinch of salt!—has solved the problem of the origin of life, it is simply absurd. Those materialists, who feel inclined to pooh-pooh the theory of the "Self-existent," the "Self-born heavenly man," represented as an ethereal, astral man, must excuse even a tyro in Occultism laughing, in his turn, at some speculations of modern thought. After proving most learnedly that the primitive speck of *protoplasm* (moneron) is neither animal nor plant, but both, and that it *has no ancestors* among either of these, since it is that moneron which serves as a point of departure for all organized existence, we are finally told that *the Monera are their own ancestors*. This may be very scientific, but it is very metaphysical also; too much so, even for the Occultist.

If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life. Even the simple physical form and the evolution of species show how Nature proceeds. The scale-bound, gigantic sauria, the winged pterodactyl, the Megalosaurus, and the hundred-feet long Iguanodon of the later period, are the transformations of the earliest representatives of the animal kingdom found in the sediments of the primary epoch. There was a time when all those above enumerated "antediluvian" monsters appeared as filamentoid

infusoria without shell or crust, with neither nerves, muscles, organs nor sex, and reproduced their kind by gemmation, as do microscopical animals also, the architects and builders of our mountain ranges, agreeably to the teachings of science. Why not man in this case? Why should he not have followed the same law in his growth, *i.e.* gradual condensation? Every unprejudiced person would prefer to believe that primeval humanity had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like form, evolved by gods or natural "forces," which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge, physical form of the Fourth Race Man,—rather than believe him created of the dust of the Earth (literally), or from some unknown anthropoid ancestor.

Nor does our esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to "*Knowledge*," (Dec. 23, 1881). "Evolution—rather Nature, in the light of evolution—has only been studied for some *twenty-five years or so*. That is, of course, a mere fractional space in the history of human thought." And just because of that we do not lose all hope that materialistic science will amend its ways, and will gradually accept the esoteric teachings—if even at first divorced from their (to science) too metaphysical elements.

Has the last word on the subject of human evolution yet been said? "Each . . . answer to the great Question (Man's Real Place in Nature), invariably asserted by the followers of its propounder, if not by himself, to be *complete and final*,

remains in high authority and esteem, *it may be for one century, it may be for twenty,*" writes Prof. Huxley; "but, as invariably, time proves each reply to have been a *mere approximation to the truth—tolerable chiefly on account of the ignorance of those by whom it was accepted, and wholly intolerable when tested by the larger knowledge of their successors*"!! Will this eminent Darwinian admit the possibility of his *pithecoïd ancestry* being assignable to the list of "wholly intolerable beliefs," in the "larger knowledge" of Occultists? *But whence the savage?* Mere "rising to the civilized state" does not account for the evolution of form.

In the same letter, "The Evolution of Man," Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to "Knowledge" by "G. M.":—

"Has evolution effected any change in man? If so, what change? If not, why not?" . . . If we refuse to admit (as science does) that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. *We do not yet know, because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals.* But there is little doubt that elevation from savagery to civilized life means and implies 'evolution,' and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other

circumstances, have made the facts and course of his 'evolution' very difficult to trace."

DARWIN'S EVOLUTION BEGINS AT THE MIDDLE POINT, INSTEAD OF COMMENCING FOR MAN FROM UNIVERSALS

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution *impossible*, if "man was created a perfect being, and then became degraded?" At best it can only apply to the *outward, physical man*. As remarked in "*Isis Unveiled*," Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from the universals. The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but those of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (a) the Pythagoreans were Initiates, and (b) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (*Vide "De Cælo," Book II, Chp. 13.*) The same with

regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which can—without falling into the absurdity of a “miraculous” man created out of the dust of the Earth, or the still greater fallacy of man evolving from a pinch of lime-salt, (the ex-protoplasmic moneron)—account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne’s thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the interstellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rockbound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode³² of the *moneron*, then passes from its *protistic* state³³ into the form of an animal, to grow into a

³² Or what is more generally known as *Protoplasm*. This substance received its name of “*Sarcode*” from Prof. Dujardin Beaumetz far earlier.

³³ The Monera are indeed *Protista*. They are neither animals “nor plants,” writes Hæckel; “. . . the whole body of the Moneron represents nothing more than a single thoroughly homogeneous particle of albumen in a firmly adhesive condition.” (“*Journal of Microscopical Science*,” Jan. 1869, p. 28.)

gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard³⁴—how can man alone escape the general law? “There were giants on earth in those days,” says Genesis, repeating the statement of all the other Eastern Scriptures, and the Titans are founded on anthropological and physiological fact.

And, as the hard-shelled crustacean was once upon a time a jelly-speck, “a thoroughly homogeneous particle of albumen in a firmly adhesive condition,” so was the outward covering of primitive man, his early “coat of skin,” *plus* an immortal spiritual monad, and a psychic temporary form and body within that shell. The modern, hard, muscular man, almost impervious to any climate, was, perhaps, some 25,000,000 years ago, just what the Hæckelian Moneron is, strictly “an organism without organs,” an entirely homogeneous substance with a structureless albumen body within, and a human form only outwardly.

The Secret Doctrine, ii 150-154

³⁴ Behold the Iguanodon of the Mesozoic ages—the monster 100 feet long—now transformed into the small Iguana lizard of South America. Popular traditions about giants in days of old, and their mention in every mythology, including the Bible, may some day be shown to be founded on fact. In nature, the logic of analogy alone ought to make us accept these traditions as scientific verities.

Section 9

A STANZA CONTAINING THE WHOLE KEY TO THE MYSTERIES OF EVIL, THE SO-CALLED FALL OF THE ANGELS

STANZA 24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahmâ when it became night*), READY FOR REBIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still race*) (a). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*race*). FROM THEIR OWN ESSENCE they filled (*intensified*) the *Kama* (*the vehicle of desire*). Those who received but a spark remained destitute of (*higher*) KNOWLEDGE. THE SPARK BURNT LOW (b). THE THIRD REMAINED MINDLESS. THEIR JIVAS (*monads*) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became the*) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (c).

This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which

followed. The best explanation which can be given, in view of the difficulties of the subject, shall now be attempted.

(a) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man*—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name—is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the fifth. But *Manas* will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schœttgen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam "had only the breath of life," *Nephesh*, but not the living Soul.

(b) Here the inferior Races, of which there are still some analogues left—as the Australians (now fast dying out) and some African and Oceanic tribes—are meant. "They were not ready" signifies that the Karmic development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. But this is explained later on.

(c) The *Zohar* speaks of "Black Fire," which is *Absolute* Light-Wisdom. To those who, prompted by old theological prejudice, may say: "But the *Asuras* are the rebel Devas, the *opponents of the Gods*—hence devils, and the spirits of Evil," it is answered: Esoteric philosophy admits neither good nor evil *per se*, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries

or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER—the spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sandbanks of Life, for Lucifer is the LOGOS in his highest, and the “Adversary” in his lowest, aspect—both of which are reflected in our *Ego*. Lactantius, speaking of the Nature of Christ, makes the LOGOS, the Word, “the first-born brother of Satan, the “first of all creatures.” (*Inst. div.* Book II, Chp. VIII, “*Qabbalah*,” 116.)

The *Vishnu Purâna* describes these primeval creatures (the *Arvaksrota*) with *crooked* digestive canals: They were “endowed with inward manifestations, but mutually in ignorance about their kind and nature.” The twenty-eight kinds of *Badha*, or imperfections, do not apply, as Wilson thought, to the animals now known and specified by him,³⁵ for these did not exist in those geological periods. This is quite plain in the said work, in which the first created (on this globe) are the “five-fold immovable creation,” minerals and vegetables; then come those fabulous animals, *Tiryaksrota*, (the monsters of the abyss slain by the “Lords,” see Stanzas 2 and 3.); then the *Urdhwasrotas*, the happy celestial beings, which feed on ambrosia; then lastly, the *Arvaksrotas*, human beings—Brahmâ’s seventh creation so-called. But these “creations,”

³⁵ See Book I, Chp. V, p. 71.

including the latter, did not occur on this globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the chief and Lord of the Prajâpati, the Lords of Being and terrestrial Creation.³⁶ Obeying the command of Brahmâ, Daksha (the synthesis, or the aggregate, of the terrestrial creators and progenitors, Pitris included) made superior and inferior (*vara* and *avara*) things referring to “*putra*” progeny, and “*bipeds* and *quadrupeds*, and subsequently by his will (the Sons of Will and Yoga) made females,” *i.e.* separated the androgynes. Here again, we have “bipeds” or men, created before the “quadrupeds” as in the esoteric teachings. (*Vide supra* and Stanza 12 as explained.)

Since, in the exoteric accounts, the *Asuras* are the first beings created from the “body of night,” while the *Pitris* issue from that of *Twilight*, the “gods” being placed by Parâsara (*Vishnu Purâna*) between the two, and shown to evolve from the “body of the day,” it is easy to discover a determined purpose to veil the order of creation. Man is the *Arvaksrota* coming from the “Body of the Dawn ; and elsewhere, man is again referred to, when the creator of the world, Brahmâ, is shown “creating fierce beings, denominated Bhûtas and eaters of flesh,” or as the text has it, “fiends frightful from being monkey-coloured and carnivorous.”³⁷ Whereas the *Rakshasas* are generally translated by “Evil Spirits” and the “enemies of the gods,” which identifies them with the *Asuras*. In the *Ramâyana*, when

³⁶ “*Vishnu Purâna*,” Book B, Chp. XV of Vol. 2.

³⁷ *Ibid.*, Book 1., chap. v.

Hanuman is reconnoitering the enemy in Lanka, he finds there Rakshasas, some hideous, "while some were beautiful to look upon," and, in *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

AN INGENIOUS ALLEGORY

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is *Mahat*—the universal Mind—hence the too-selfish among the Rakshasas showing the desire to become possessed of it all—to "devour" *Mahat*. The allegory is transparent.

At any rate, esoteric philosophy identifies the pre-Brahmanical Asuras, Rudras,³⁸ Râkshasas and all the "Adversaries" of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during

³⁸ Whom Manu calls "our paternal grandfathers" (III., 284). The Rudras are the seven manifestations of Rudra-Siva, "the destroying god," and *also* the grand Yogi and ascetic.

the cycle of Incarnations, the true *dual Logos*—the conflicting and two-faced divine Principle in Man. The *Commentary* that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, they say:—

"First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,' (the seed—Manus, or the Prajâpati and the Pitris)."

From these proceed—

1. The First Race, the "Self-born," which are the (astral) shadows of their Progenitors.³⁹ The body was devoid of all understanding (mind, intelligence, and will). The inner being (the higher self or Monad), though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.

2. From the First (race) emanated the second, called the "Sweat-born"⁴⁰, and the "Boneless." This is the Second Root-

³⁹ See § II., §§ I, *Commentary*.

⁴⁰ To speak of *life* as having arisen, and of the human race as having originated, in this *absurdly unscientific way*, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The esoteric doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hæckel's theory—now fast becoming an axiom with science—which is quoted verbatim:—

“. . . How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two inquiries, that as to the first appearance of living beings, can only be decided empirically (!!)

by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera (Protogenes, Protamoeba, etc), exceedingly simple microscopic masses of protoplasm without structure or organisation, which take in nutrient and reproduce themselves by division. Such a Moneron as that primordial organism discovered by the renowned English zoologist Huxley, and named *Bathybius Hæckelii*, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. *It is true that the first appearance of such Monera has not up to the present moment been actually observed*; but there is nothing intrinsically improbable in such an evolution.” (The “*Pedigree of Man*,” Aveling’s translation, p. 33.)

The Bathybius protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that . . . “in that case man also has *beyond a doubt* (to the minds of Hæckel and his like) arisen from the lower mammalia, apes and the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations,” all produced by “a series of *natural forces working blindly, . . without aim, without design*” (p. 36).

The above-quoted passage bears its criticism on its own face. Science is made to teach that which, up to the present time, “*has never been actually observed*.” She is made to deny the phenomenon of an intelligent nature and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of “*natural forces working blindly without aim or*

Race, endowed by the preservers (Râkshasas)⁴¹ and the incarnating gods (Asuras and the Kumâras) with the first

design.” If so, then we are led to think that the *physico-mechanical* forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic *Moneron* producing the first living creature through *self-division* be held as a very scientific hypothesis, and an ethereal *pre-human* race generating the primeval men in the same fashion be tabooed as *unscientific* superstition? Or has materialism obtained a sole monopoly in Science?

⁴¹ The *Râkshasas*, regarded in Indian popular theology as demons, are called the “Preservers” beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory, which is variously rendered in the *Purânas*. It is that when Brahmâ created the demons, Yakshas (from *Yaksh*, to eat) and the Râkshasas, both of which kinds of demons, as soon as born, wished to devour their creator, those among them that called out “Not so! oh, let him be saved (preserved)” were named Râkshasas (*Vishnu Purâna*, Book I. ch. v.). The *Bhâgavata Purâna* (III, 19-21) renders the allegory differently. Brahmâ transformed himself into night (or ignorance) invested with a body, upon which the Yakshas and Râkshasas seized, exclaiming “Do not spare it; devour it.” Brahmâ then cried out, “Do not devour me, spare me.” This has an inner meaning of course. The body of Night is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Râkshasas are shown in almost every case to be Yogis, pious Saddhus and Initiates, a rather unusual occupation for *demons*. The meaning then is that while we have power to dispel the darkness of ignorance, “*devour it*,” we have to preserve the sacred truth from

primitive and weak spark (the germ of intelligence) And from these in turn proceeds:—

3. The Third Root-Race, the “Two-fold” (Androgynes). The first Races hereof are shells, till the last is “inhabited” (i.e. informed) by the Dhyanis.

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third Androgyne Race by an analogous but already more complicated process. As described in the *Commentary*, the very earliest of that race were:—

“The ‘Sons of Passive Yoga.’⁴² They issued from the second *Manushyas* (human race) and became *oviparous*. “The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race.”

profanation. “Brahmâ is for the Brahmins alone,” says that proud caste. The moral of the *fable* is evident.

⁴² The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their *physical* origin in the early Fourth Race. But it is the sub-race which preceded the one that separated sexually that is to be regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races. Weber’s idea that the Indo-Germanic Race preceded the Aryan *Vedic* Race is, to the Occultist, grotesque to the last degree.

THE PROGRESSIVE ORDER OF THE METHODS OF REPRODUCTION, AS UNVEILED BY SCIENCE, IS A BRILLIANT CONFIRMATION OF ESOTERIC ETHNOLOGY

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which science perceives in the development of the living animal species. First the *moneron*-like procreation by self-division (*vide* Hæckel); then, after a few stages, the *oviparous*, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their *ovoviviparous* modes of producing their young ones.

If the term *ovoviviparous* is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the foetus takes place, is an egg.

At all events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the Apple, when even the marsupial, the earliest of mammals, *is not placental yet*.

Moreover, the *progressive* order of the methods of reproduction, as unveiled by science, is a brilliant confirmation of esoteric Ethnology. It is only necessary to tabulate the data in order to prove our assertion. (Cf. especially Schmidt’s “*Doctrine of Descent and Darwinism*,” p. 39, *et seq.*, and Laing’s “*A Modern Zoroastrian*,” pp. 102–111.)

I. Fission:—

(a) As seen in the division of the homogeneous speck of protoplasm, known as Moneron or Amœba, into two.

(b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. (Cf., the First Root-Race.)

II. *Budding*:—A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism, e.g. many vegetables, the sea-anemone, etc. (Cf., the Second Root-Race.)⁴³

III. *Spores*:—A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, e.g. bacteria and mosses.

IV. *Intermediate Hermaphroditism*:—Male and female organs inhering in the same individual, e.g. the majority of plants, worms, and snails, etc.; allied to budding. (Cf. *Second and early Third Root-Races*.)

V. *True sexual union*:—(Cf., later Third Root-Race.)

THE DOUBLE EVOLUTION OF THE HUMAN RACE

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or

⁴³ Every process of healing and cicatrization in the higher animal groups—even in the case of reproduction of mutilated limbs with the Amphibians—is effected by *fission* and *gemination* of the elementary morphological elements.

the *spiritual* Dhyanis, had become “intellectual” through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane of matter*. They were reborn only by reason of Karmic effects. They *entered* those who were “ready,” and became the Arhats, or *sages*, alluded to above. This needs explanation.

It does not mean that *Monads* entered forms in which other Monads already were. They were “Essences,” “Intelligences,” and *conscious spirits*, entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence, but their “Egos,” or *Manas* (since they are called *Manasaputra*, born of “Mahat,” or Brahmat) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a perfect septenary being before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*) should receive its complete development before the Fifth Round. All such prematurely developed intellects (on the spiritual plane) in our Race are abnormal;

they are those whom we call the "Fifth-Rounders." Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were "half ready," who received "but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution, after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest

specimens of humanity (the "narrow-brained"⁴⁴ savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had*. The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries*.

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said we find:—That the Secret Doctrine claims for man, (1) a polygenetic origin; (2) a variety of modes of procreation before humanity fell into the ordinary method of generation; (3) that the evolution of

⁴⁴ The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included), show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of today represents an average of 1437 cubic centimeters compared to 1523 of the Auvergnat.

animals—of the mammalians at any rate—follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

THE CHANCES FOR THE POLYGENETIC THEORY AMONG THE MEN OF SCIENCE

Let us, by giving to Cæsar what is Cæsar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree.

"Does man descend from one *single couple* or from *several groups*—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable."⁴⁵ Abel Hovelacque, in his "Science of Language," comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question:—

"The view which appears best to accord with what is now known of the characters and distribution of the races of man . .

⁴⁵ A. Lefèvre, "Philosophy," p. 498.

. . is a modification of the monogenistic hypothesis (!). Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palæontological record, the history of Man could be re-constructed, but nothing of the kind is forthcoming.*"

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to occult speculations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It is only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first *coryphæi*.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallised and immetallised—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter*,

whether from living or dead bodies, on which they fed and which gave them their outer bodies. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living anima crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed, and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane (before his Fall, as a believer in Adam would say), all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught, and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. The progress in the succession of beings, says Agassiz, "consists in an increasing similarity of the living fauna, and among the vertebrates especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palæozoic "fishes."⁴⁶

⁴⁶ "Principles of Zoology," p. 206.

Just so, but "the palæozoic fishes" being at the lower curve of the arc of the evolution of *forms*, this Round began with astral man, the *reflection of the Dhyān Chohans, called the "Builders."* Man is the alpha and the omega of objective creation. As said in "*Isis Unveiled*," all things had their origin in spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory."⁴⁷ Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the occultists are making *any concession* to the theory, which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter (mammalia) follow in the wake of man.

THE REFUSAL BY THE MANASA TO INCARNATE IN HALF-READY PHYSICAL BODIES

STANZA 25. HOW DID THE MANĀSA, THE SONS OF WISDOM ACT? THEY REJECTED THE SELF-BORN, (*the boneless*). THEY ARE NOT READY. THEY SPURNED THE (*First*) SWEAT-BORN.⁴⁸

⁴⁷ Vol. I, p. 154.

⁴⁸ This is explained in the section which follows this series of Stanzas in the allegory from the *Purānas* concerning Kandu, the holy sage, and Pramlochâ, the nymph alleged to have hypnotised

THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE (*First*) EGG-BORN.⁴⁹

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in *half-ready* physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The incarnating powers chose the ripest fruits and spurned the rest.⁵⁰

By a curious coincidence, when selecting a familiar name for the continent on which the first androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It is only later, that reading Hæckel's "*Pedigree of Man*," it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to "Lemuria," but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage!! Vogt, again, holds that in

him (*Vide* §§ II., *Commentary* after St. I.); a suggestive allegory, scientifically, as the drops of perspiration, which she exuded, are the symbols of the spores of science (*Vide infra*).

⁴⁹ This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the *Purânas* by Daksha having to deal with his opponent Narada, the "strife-making ascetic."

⁵⁰ *Vide* Verse 24.

America, Man sprang from a branch of the platyrrhine apes, *independently* of the origination of the African and Asian rootstocks from the old world catarrhinians. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of esoteric philosophy in Stanza 8. Meanwhile, let us give a few moments of attention to the various consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar Devata* (the *Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described as "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the *Fall*?

Of this presently. The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third*. The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the *pre-Adamite* and the divine Races, with which even theology, in

whose sight they are all “the accursed Cainite Races,” now begins to busy itself.

But the action of “spiritual progenitors” of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Stanzas 26 and 27. These say:

STANZA 26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWO-FOLD (*androgynous Third Race*)⁵¹, THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: “NOW SHALL WE CREATE” (*a*).

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

STANZA 27. (*Then*) THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF “WILL

⁵¹ The evolutionist Professor Schmidt alludes to “the fact of the separation of sexes, as to the derivation of which from species *once hermaphrodite* all (the believers in creation naturally excepted) are assuredly of one accord.” Such indeed is the incontestable evidence drawn from the presence of rudimentary organs. (Cf. his “*Doctrine of Descent and Darwinism*,” p. 159.) Apart from such palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing writes, “a study of embryology, . . . shows that in the *human higher animal* species the distinction of sex is not developed until a *considerable progress* has been made in the growth of the embryo.” (“*A Modern Zoroastrian*,” p. 106.) The Law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.

AND YOGA,” BY KRIYASAKTI (*b*) IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

(a) How did they *create*, since the “Lords of Wisdom” are identical with the Hindu Devas, who refuse “to create”? Clearly they are the *Kumâras* of the Hindu Pantheon and *Purânas*, those elder sons of Brahmâ, “Sanandana and the other sons of *Vedhas*,” who, previously created by him “without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny?”⁵²

THE SONS OF WILL AND YOGA WERE CREATED, NOT BEGOTTEN

The power by which they first created is just that which has since caused them to be degraded from their high status to the position of evil spirits, of Satan and his Host, created in their turn by the unclean fancy of exoteric creeds. It was by *Kriyasakti*, that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the “Twelve Signs of the Zodiac,”⁵³ as follows:—

(b) *Kriyasakti*—the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally, if one’s attention (and Will) is

⁵² See “*Vishnu Purâna*.” Book I., ch. 7, para. I.

⁵³ See “*Five Years of Theosophy*,” p. 777.

deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchasakti (Will-power) and Kriyasakti.”

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the “ancestors” (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the “holy seed-grain” of the future Saviours of Humanity.

Here we have to make again a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions. For explanations and a philosophical account of the nature of those beings, which are now viewed as the “Evil” and rebellious Spirits, the creators by Kriyasakti, the reader is referred to the chapters on “The Fallen Angels” and “The Mystic Dragons,” in Part II. of this Volume.

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries, and was already given:—

The First men were Chhayas (1); the second, the “Sweat-born” (2); the Third, “Egg-born,” and the holy Fathers born by

the power of Kriyasakti (3); the Fourth were the children of the Padmapani (Chenresi) (4).

Of course such primeval modes of procreation—by the evolution of one’s image, through drops of perspiration, after that by Yoga, and then by what people will regard as magic (Kriyasakti)—are doomed beforehand to be regarded as fairy-tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which could not be shown natural. This must be proven.

1. *Chhaya-birth*, or that primeval mode of *sexless* procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris, is hinted at in a Cosmic allegory in the *Purânas*.⁵⁴ It is the beautiful allegory and story of Sanjnâ, the daughter of Viswakarman—married to the Sun, who, “unable to endure the fervours of her lord,” gave him her *chhaya* (shadow, image, or *astral body*), while she herself repaired to the jungle to perform religious devotions, or *Tapas*. The Sun, supposing the “*chhaya*” to be his wife begat by her children, like Adam with Lilith—an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Purânic authors. We have another proof ready. If the materialised forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid—the *creation* of the first Race would

⁵⁴ Vide “*Vishnu-Purâna*” Book III, Chp. 2.

become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the *impossibility* of such a mode is certainly any greater—while it is far more comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the foetus, its gestation and birth as a child, as we now know it.

Now to the curious and little understood corroboration in the *Purânas* about the “Sweat-born.”

2. Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which finally awaken the jealousy of the gods, who are represented in the Hindu Scriptures as being in never-ending strife with the ascetics. Indra, the “King of the Gods,”⁵⁵ finally sends one of his female Apsarasas to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham’s wife, to tempt Pharaoh; but in truth it is those gods (and god) who are ever trying to disturb ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as “tempting demons,” instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic gods of the Pantheon. But it is the reverse that we find in all the Purânîc allegories, and not without good esoteric reason.

⁵⁵ In the oldest MS. of “*Vishnu-Purâna*” in the possession of an Initiate in Southern India, the god is not Indra, but *Kama*, the god of love and desire. See text further on.

The king of the gods (or Indra) sends a beautiful Apsarasas (nymph) named Pramlochâ to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and “907 years six months and three days”⁵⁶ spent in her company seem to the sage as one day. When this psychological or hypnotic state ends, the Muni curses bitterly the creature who seduced him, thus disturbing his devotions. “Depart, begone!” he cries, “vile bundle of illusions!” . . . And Pramlochâ, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air. She went from tree to tree, and as with the dusky shoots that crowned their summits she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dew, and the winds collected them into one mass. “This,” said Soma (the Moon), “I matured by my rays, and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mârishâ.”⁵⁷

Now Kandu stands here for the *First Race*. He is a son of the Pitris, hence one *devoid of mind*, which is hinted at by his being unable to discern a period of nearly one thousand years from

⁵⁶ These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the first and second human race. All Orientalists to the contrary, there is not a word in any of the *Purânas* that has not a special esoteric meaning.

⁵⁷ “*Vishnu Purâna*,” Book I., ch. 15. Cf. also Vivien’s temptation of Merlin (Tennyson), the same legend in Irish tradition.

one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in Genesis, of Adam, born an image of clay, into which the "Lord-god" breathes the *breath of life* but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind and had implanted in him *Manas*, whose terrestrial aspect is of the Earth earthy, though its highest faculties connect it with Spirit and the *divine Soul*. Pramlochâ is the Hindu Lilith of the Aryan Adam; and Mârishâ, the daughter born of the perspiration from her pores, is the "sweat-born," and stands as a symbol for the Second Race of Mankind.

As remarked in the footnote (*vide supra*), it is not Indra, who now figures in the *Purânas*, but *Kama Deva*, the god of love and desire, who sends Pramlochâ on Earth. Logic, besides the esoteric doctrine, shows that it must be so. For *Kama* is the king and lord of the Apsarasas, of whom Pramlochâ is one; and, therefore, when Kandu, in cursing her, exclaims "Thou hast performed the office assigned by the monarch of the gods, go!" he must mean by that monarch *Kama* and not Indra, to whom the Apsarasas are not subservient. For *Kama*, again, is in the Rig Veda (x. 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, "Desire first arose in It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects

Entity with Non-Entity." A hymn in the *Atharva Veda* exalts *Kama* into a supreme God and Creator, and says: "*Kama* was born the first. Him, neither gods nor fathers (Pitara) nor men have equalled." . . . The *Atharva Veda* identifies him with Agni, but makes him superior to that god. The *Taittirîya Brâhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Sraddha (faith). Elsewhere *Kama* is born from the heart of Brahmâ; therefore he is *Atma-Bhu*, "Self-Existent," and *Aja*, the "unborn." His sending Pramlochâ has a deep philosophical meaning; sent by Indra—the narrative has none. As Eros was connected in early Greek mythology with the world's creation and only afterwards became the sexual Cupid, so was *Kama* in his original Vedic character (Harivansa making him a son of Lakshmi, who is Venus). The allegory, as said, shows the psychic element developing the physiological before the birth of *Daksha*, the progenitor of real physical men, made to be born from Mârishâ and before whose time living beings and men were procreated "by the will, by sight, by touch and by Yoga," as will be shown.

This, then, is the allegory built on the mode of procreation of the *Second* or the "Sweat-born." The same for the *Third Race* in its final development.

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the *Prachetasas*, the production of the "Mind-born"

sons of Brahmâ also⁵⁸, from whom they beget the Patriarch Daksha, a son of Brahmâ also, in a former *Kalpa* or life, explain and add the *Purânas* in order to mislead, yet speaking the truth.

EARLY THIRD RACE HUMANITY: SWEAT-BORN AND ANDROGYNE

(3.) The early Third Race, then, is formed from drops of "sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realise than the growth of the foetus from an imperceptible germ, which foetus develops into a child, and then into a strong, heavy man. But this race again changes its mode of procreation, according to the Commentaries. It is said to have

⁵⁸ The text has:—"From Brahmâ were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, *embodied spirits* produced from the limbs (*gâtra*) of *Dhimat* (all-wise deity)." These beings were the abode of the three qualities of *deva-sarga* (divine creation, which, as the five-fold creation, is devoid of clearness of perception, without reflection, dull of nature). But as they *did not multiply themselves*, Brahmâ created other mind-born sons like "himself," namely, the Brahmâ-Rishis, or the Prajâpati (ten and seven). Sanandana and the other sons of Vedhas (Brahmâ) were previously created, but, as shown elsewhere, they were "*without desire or passion*, inspired with holy wisdom, estranged from the universe and undesirous of progeny (Book I, ch. 7). These Sanandana and other Kumâras are, then, the Gods, who after refusing to "create progeny" are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of the facts given.

emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these the human foetus gestated for several years. In the *Purânas*, Mârishâ, the daughter of Kandû, the sage, becomes the wife of the *Prachetasas* and the mother of Daksha. Now Daksha is the father of the first *human-like* progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the race becomes:—

(4.) The androgyne, or hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes⁵⁹ describes the nature of the old race as *androgynous*, the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them (in the Third Root-Race) into two, and Apollo (the Sun), under his direction, closed up the skin." The Madagascans (the island belonged to Lemuria) have a tradition about the first man, who lived at first without eating, and, having indulged in food, a swelling appeared in his leg; this bursting, there emerged from it a female, who became the mother of their race. Truly . . . "We

⁵⁹ See Plato's "*Banquet*".

have our sciences of *Heterogenesis* and *Parthenogenesis*, showing that the field is yet open. . . . The polyps . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or *Medusa*. The *Medusa* is utterly dissimilar to its parent-organism, the *Stauridium*. It also

reproduces itself differently, by sexual method, and from the resulting eggs, *Stauridia* once more put in an appearance. This striking fact may assist many to understand that a form may be evolved—as in the sexual Lemurians from hermaphrodite parentage—quite unlike its immediate progenitors. It is moreover, unquestionable that in the case of human incarnations, the law of Karma, racial or individual, overrides the subordinate tendencies of "Heredity," its servant.

The Secret Doctrine, ii 161-178

Section 10

OCCULTISM REJECTS THE IDEA THAT NATURE DEVELOPED MAN FROM THE APE, OR EVEN FROM AN ANCESTOR COMMON TO BOTH

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period. As this proposition will be maintained and defended elsewhere, a few words more are all that are needed at present. For greater clearness, however, we shall repeat in brief what was said previously in Book I, Stanza 6.

Our teachings show that, while it is quite correct to say that nature had built, at one time, around the human astral form an *ape-like external* shape, yet it is as correct that this shape was no more that of the “missing link,” than were the coverings of that astral form during the course of its natural evolution through all the kingdoms of nature. Nor was it, as shown in the proper place, on this Fourth Round planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, “a stone, a plant, and an animal,” until he became what he was in the First Root-Race of present humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, except when the latter is divorced from the dogma of “Natural Selection” and the like. Indeed, between the *Monera* of Hæckel and the *Sarisripa* of Manu, there lies an impassable chasm in

the shape of the *Jiva*; for the “human” Monad, whether *immetallised* in the stone-atom, or *invegetallised* in the plant, or *inanimalised* in the animal, is still and ever a divine, hence also, a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms “mineral,” “vegetable,” and “animal” *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives “higher” and “lower” being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibniz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that “MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN.” But by “Man,” the divine Monad is meant, and not the thinking Entity, much less his physical body. While rejecting the immortal Soul, the men of Science now try to trace the latter through a series of animal forms from the

lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals—the creeping beasts and those in the waters that preceded man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races—all are either directly or indirectly the mutual and correlative product (physically) of man. It is correct to say that the man of this Manvantara, *i.e.* during the three preceding Rounds, has passed through all the kingdoms of nature. That he was “a stone, a plant, an animal.” But (a) these stones, plants, and animals were the prototypes, the filmy presentiments of those of the Fourth Round; and (b) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. And finally, the forms and *genera* of neither man, animal, nor plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* (the *chhayas* of) *Men*, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round on Globe D.⁶⁰ “Produced from the residue of the substance matter; from dead bodies of men and (other *extinct*) animals of the wheel before,” or the previous *Third* Round—as Stanza 24 tells us. Hence, while the nondescript “animals” that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammalians

⁶⁰ *Vide* “*Esoteric Buddhism*.”

of this Round owe their existence, in a great measure, to man again. Moreover, the “ancestor” of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man*, who desecrated his human dignity by putting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought forward by the anthropologists as a demonstration of the descent of man from the animals.

THE MYSTERIOUS DEVELOPMENT OF THE HUMAN EMBRYO HOLDS THE SECRET OF THE METEMPSYCHOSIS OF THE HUMAN RACE

The point most insisted upon by the Evolutionists is that, “the history of the embryo is an epitome of that of the race.” That “every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth’s history.”⁶¹ The history of the embryo is a picture in little,

⁶¹ “A very strong argument in favour of variability is supplied by the science of Embryology. Is not a man in the uterus . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate (?) and a biped? It is scarcely possible not to recognise in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series.” (Lefèvre, “*Philosophy*,” p. 484).

The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail

and outline of that of the race. *This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development.*"⁶²

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from "*Isis Unveiled*" may here be cited to furnish a few points of comparison. In Vol. I, pp. 388–9, it was asked why, with all their great learning, physiologists were unable to explain teratological phenomena? Any anatomist who has made the development and growth of the embryo "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the

in the foetus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancessor theory. *It may also be pointed out that the presence of a vegetable with leaflets in the embryonic stages is not explained on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. Why then this feature in the embryo, and how do the former explain it?*

⁶² "*The Proofs of Evolution*," a lecture by Hæckel.

axiom: "A stone becomes a plant; a plant, a beast; a beast, a man, etc." was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed—by the microscope or otherwise—of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to inhabit. Moses is cited by the Kabalists as authority for the remark that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks, the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the bough. The stone has now become changed, by "metempsychosis," into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots;

the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus—the shape of a tadpole—and, like an amphibious reptile, lives in water and develops from it. Its Monad has not yet become either human or immortal, for the Kabalists tells us that this only occurs at the “fourth hour.” One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being; it moves; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months’ formation, the Kabalists call the completion of the “individual cycle of evolution.” As the foetus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei, then ovules, then gradually mature; and becoming mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs

their philosophy of evolution, differing as we see, from that of Hæckel:—

“All are but parts of one stupendous whole,
Whose body Nature is, and (Parabrahm) the soul . . .”

These are the proofs of Occultism, and they are rejected by Science. But how is the chasm between the mind of man and animal to be bridged in this case? How, if the anthropoid and *Homo primigenius* had, *argumenti gratiâ*, a common ancestor (in the way modern speculation puts it), did the two groups diverge so widely from one another as regards mental capacity? True, the Occultist may be told that in every case, Occultism does what Science repeats: it gives a *common* ancestor to ape and man, since it makes the former issue from primeval man. Aye, but that “primeval man” was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes. This speculation—if speculation it be—is at least logical, and fills the chasm between the mind of man and animal. Thus it accounts for and explains the hitherto unaccountable and inexplicable. The fact that, in the present stage of evolution, Science is almost certain that no issue can follow from the union of man and animal, is considered and explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly so) conclusions, as enunciated in “*The Pedigree of Man*,” viz., that man and ape have a common ancestor; and the teachings of Occultism, which deny this

conclusion and accept the fact that all things and all living beings have originated from one common source? Materialistic science makes man evolve gradually to what *he is now*, and, starting from the first protoplasmic speck called *Moneron* (which we are told has, like the rest, “originated in the course of immeasurable ages from a few, or from one simple, *spontaneously arising* original form, that has obeyed one law of evolution), pass through “unknown and unknowable” types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told, for the simple reason that no “missing links” between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum*.

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in *Isis Unveiled*:—

“ . . . All things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel’s *Anthropogeny*, which traces the pedigree of man ‘from its proto-plasmic root,

sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,’ according to Professor Huxley’s exposition. We may believe the man (of the Third Round) evolved ‘by gradual modification of an (astral) mammal of ape-like organization—still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia⁶³ (though on somewhat modified lines).

“But what lies back of the Darwinian line of descent? So far as he is concerned nothing but ‘unverifiable hypotheses.’ For, as he puts it, he views all beings ‘as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.’⁶⁴ He does not attempt to show us who these ‘few beings’ were. But it answers our purpose quite as well, for, in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. . . .”

Truly, as also said in our first work: “If we accept Darwin’s theory of the development of species, we find that his starting point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to

⁶³ Cory, “*Ancient Fragments*.”

⁶⁴ “*Origin of Species*,” pp. 448–9, first edition.

express what our spirit dimly foresees in the great 'Beyond' — while on this earth—it *must* realize it at some point in the timeless Eternity." But what lies "beyond" Hæckel's theory? Why *Bathybius Hæckelii*, and no more!

A further answer is given in Part III. *Addenda*.

The Secret Doctrine, ii 185-190

Section 11

THE “FALL” OF MANKIND

The “Fall” occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha (the reincarnated Creator of men and things in the early Third Race) disappeared to make room for that portion of mankind which had “separated.” This is how the *Commentary* explains the details that preceded the “Fall”:—

In the initial period of man’s Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles (the egg-like, external shells, in which the future fully physical man gestated) were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the ‘Egg-Born’ Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrated, they separated and mated no longer. Man created no more—he begot. But he also begot animals, as well as men, in days of old. Therefore the Sages (or wise men), who speak of males who had no more will-begotten offspring, but begot various animals along with

Danavas (giants) on females of other species—animals being as (or in a manner of) Sons putative to them; and they (the human males) refusing in time to be regarded as (putative) fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this (state of things), the kings and Lords of the Last Races (of the Third and the Fourth) placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new (Karma).⁶⁵ They (the divine Kings) struck the culprits with sterility. They destroyed the Red and Blue Races.⁶⁶

In another we find:—

“There were blue and red-faced animal-men even in later times; not from actual intercourse (between the human and animal species), but by descent.”

And still another passage mentions:—

“Red-haired, swarthy men going on all-fours, who bend and unbend (stand erect and fall on their hands again) who speak as their forefathers, and run on their hands as their giant fore-mothers.”

⁶⁵ It is next to impossible to translate verbally some of these old Commentaries. We are often obliged to give the meaning only, and thus retranslate the verbatim translations.

⁶⁶ Rudra, as a Kumâra, is *Lilalohita*—red and blue.

MAN HAS NOT ONE DROP OF PITHECOID BLOOD IN HIS VEINS

Perchance in these specimens, Hæckelians might recognize, not the *Homo primigenius*, but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those “failures” mentioned in the first *Commentary*. The real anthropoids, Hæckel’s *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammals. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid⁶⁷ blood in his veins. Thus saith old Wisdom and universal tradition.

⁶⁷ This, regardless of modern materialistic evolution, which speculates in this wise: “The primitive human form, whence as we think all human species sprang, has perished this long time.” (This we deny; it has only decreased in size and changed in texture.) “But many facts point to the conclusion that it was hairy and dolichocephalic.” (African races are even now *dolichocephalic* in a great measure, but the Palæolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla’s cranium than that of any other now-living man). “Let us, for the time being, call this hypothetical species *Homo primigenius*. . . . This first species, or the Ape-man, the ancestor of

HOW WAS THE SEPARATION OF THE SEXES EFFECTED?

“How was the separation of sexes effected?”, it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation, as the former hides an esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out

all the others, PROBABLY arose in the *tropical regions* of the old world from ANTHROPOID APES.” Asked for proofs, the evolutionist, not the least daunted, replies: “Of these NO FOSSIL REMAINS ARE AS YET KNOWN TO US, BUT THEY WERE *probably* AKIN TO THE GORILLA AND ORANG OF THE PRESENT DAY.” And then the Papuan negro is mentioned as the probable descendant in the first line (“*Pedigree of Man*,” p. 80).

Hæckel holds fast to Lemuria, which with East Africa and South Asia also, he mentions as the possible cradle of the primitive Ape-men, and so do many geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his “*Geographical Distribution of Animals*.” But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99.35 cubic inches. The former is thus “not half of the size of the brain of a new-born babe,” says Pfaff.

of the rib, it only means that the *Race with bones* was produced out of a previous Race and Races, which were “boneless.” This is an esoteric tenet spread far and wide, as it is almost universal under its various forms. A Tahitian tradition states that man was created out of *Aræa*, “red Earth.” Taaroa, the creative power, the chief god, “put man to sleep for long years, for several lives,” which means racial periods, and is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an *Ivi* (bone) out of man and she became a woman.⁶⁸

Nevertheless, whatever the allegory may mean, even its exoteric meaning necessitates a *divine* Builder of man, a “Progenitor.” Do we then believe in such “supernatural” beings? We say, No. Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Nor are we Cosmolators or Polytheists for believing in “Heavenly Man” and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this, the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and

⁶⁸ “*Polynesian Researches*,” Ellis, Vol. II, p. 38. Missionaries seem to have pounced upon this name *Ivi* and made of it *Eve*. But, as shown by Professor Max Müller, Eve is not the Hebrew name but an European transformation of *chavah*, “life,” or “mother of all living,” while the Tahitian *Ivi* and the Maori *Wheva* meant bone and bone only.” (“*False Analogies*”)

symbolism, has found acceptance in exoteric creeds. But that which is preserved in *unanimous* traditions, only the willfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal*, “*Arupa*,” men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in the *supernatural*, but only in the *superhuman*, or rather *interhuman*, intelligences. One may easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant, and even realize the great truth uttered by Renan when he says that, “The supernatural has become like the original sin, a blemish that every one seems ashamed of—even those most religious persons who refuse in our day to accept even a *minimum* of Bible miracles in all their crudeness, and who, seeking to reduce them to the *minimum*, hide and conceal it in the furthest corners of the past.”⁶⁹

But the “supernatural” of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. If theology asks us to believe that four or five thousand years ago men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel

⁶⁹ “*Chaire d’Hébreu au collège de France*,” p. 20.

exclusively, was composed of giants and monsters, we decline to believe that such a thing existed in Nature 5,000 years back. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology, and ethnology have justly rebelled against such assertions. But if that same theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five million years ago, we would have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a Megalosaurus to a common lizard.

FOURTH RACE HUMANITY BEGOT OFFSPRING FROM FEMALES OF A SEMI-HUMAN NOT QUITE ANIMAL RACE

A naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between *human races*," say the anti-Darwinists, and no evolutionist can deny the argument—one which very triumphantly proves *specific unity*. How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only *semi-human*, if not quite an animal, race, the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have to this day proofs of this. The Secret

Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

Now de Quatrefages and other naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, and yet that other law may assert itself, *viz.*, sterility between two human races, just as between two animal species of various kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to choose a member of such mixed tribes.⁷⁰ Darwin notes such a case in a Tasmanian tribe, whose

⁷⁰ Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.* the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the

women were suddenly struck with sterility, *en masse*, some time after the arrival among them of the European colonists. The great naturalist tried to explain this fact by change of diet, food, conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is a very evident one. "Crossing," as it is called, of Europeans with Tasmanian women—*i.e.* the representatives of a race, whose progenitors were a "soulless"⁷¹ and mindless monster and a real human, though still as mindless a man—brought on sterility. This, not alone as a consequence of a physiological law, but also as a decree of *Karmic* evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet*—but it will have to in the long run.

remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoïd man*," as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (Cf. "*Esoteric Buddhism*," p. 55.)

⁷¹ In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, *i.e.* that principle which survives after a man and reincarnates in a like man. The animal has an astral body that survives the physical form for a short period, but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

Esoteric philosophy, let us remember, only fills the gaps made by science and corrects her false premises.

Yet, in this particular, geology and even botany and zoology support the esoteric teachings. It has been suggested by many geologists that the Australian native—co-existing as he does with an *archaic fauna and flora*—must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin ethnology is silent, is a testimony to the truth of the esoteric position.

"It is a very curious fact," says Jukes,⁷² that not only these marsupial animals (the mammals found in the Oxfordshire stone-field slates), but several of the shells—as for instance, the *Trigonia*s and even some of the plants found fossil in the Oölitic rocks—much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oölitic (Jurassic) period, *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain something of the Oölitic type, *while it had been altogether supplanted and replaced on the rest of the Globe.*" (!!)

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter. The survivors of those later Lemurians, who escaped the destruction of their fellows

⁷² "*Manual of Geology*," p. 302.

when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation*. Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its “*virgin soil*” notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

THIRD RACE HUMANITY WAS ALMOST SEXLESS AND BECAME ANDROGYNOUS

To return, however, once more to the history of the Third Race, the “*Sweat-Born*,” the “*Egg-bearing*,” and the “*Androgyne*.” Almost sexless in its early beginnings, it became bisexual or androgynous, very gradually of course. The passage from the former to the latter transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one) first developed into a bisexual being, and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third Race mankind is the most mysterious of all the hitherto developed five Races. The mystery of the “*How*” of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist, the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their

pre-natal shells, or eggs,⁷³ and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years. The reader has been made acquainted with the approximate figures, at least of the exoteric calculations, in Stanza 2.

We are approaching the turning-point of the evolution of the Races. Let us see what occult philosophy says on the origin of language.

THE DEVELOPMENT OF SPEECH OCCURRED DURING THE EARLY THIRD RACE TO THE FOURTH RACE HUMANITY

The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called “*Self-born*”—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “*Sound-language*,” to wit, chant-like

⁷³ The “*fables*” and “*myths*” about Leda and Jupiter, and such like, could never have sprung up in people’s fancy, had not the allegory rested on a fact in nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these, instead of "hatching out" (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race⁷⁴ from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors⁷⁵ and their own already awakened minds. Let the reader also bear in mind that, as each of the seven races is divided into four ages—the Golden, Silver, Bronze, and Iron Age—so is

⁷⁴ To avoid confusion, let the reader remember that the term Root-Race applies to one of the seven great Races, sub-Race to one of its great Branches, and Family-Race to one of the subdivisions, which include nations and large tribes.

⁷⁵ In the Section on the Divine Dynasties, the nature of these "Instructors" is explained.

every smallest division of such races.⁷⁶ Speech then developed, according to occult teaching, in the following order:

I. Monosyllabic speech: that of the first approximately fully developed human beings at the close of the Third Root-Race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full awakening of their minds. Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.⁷⁷

⁷⁶ *Vide* Section attached to the "Divisions into Yugas."

⁷⁷ The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the seventh Sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have since then entirely changed in stature and intellectual capacities.

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay, and finally death,⁷⁸ so the primitive speech of the most civilized Atlantean races—that language, which is referred to as “Râkshasi Bhasa,” in old Sanskrit works—decayed and almost died out. While the “cream” of the Fourth Race gravitated more and more toward the apex of physical and intellectual

⁷⁸ *Language* is certainly coeval with reason and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Müller tells us in his “*Science of Thought*,” “Thought and language are identical.” Yet to add to this the reflection that *thoughts which are too deep for words do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. *Logos* is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek *Logos* is the equivalent of the Sanskrit *Vâch*, “the immortal (intellectual) ray of spirit.” And the fact that *Vâch* (as *Devasena*, an *aspect* of *Saraswati*, the goddess of hidden Wisdom) is the spouse of the eternal celibate *Kumâra*, unveils a suggestive, though veiled, reference to the *Kumâras*, those “who refused to create,” but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the sections that follow.

evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

III. The inflectional speech—the root of the Sanskrit, very erroneously called “the elder sister” of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of the Fifth Race). At any rate, the “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul,⁷⁹ and along the Oxus, while others penetrated into and invaded Arabia.

⁷⁹ Ptolemy, speaking in his ninth table of the *Kabolitæ* (Kabul tribes), calls them Αριστόφυλοι, *Aristophylli*, the aristocratic or

THE TRANSFORMATION OF THE EARTH

But this was when Africa had already been raised as a continent. We have meanwhile to follow, as closely as limited space will permit, the gradual evolution of the now truly

noble tribes. The Afghans call themselves *Ben-Issrael* (children of *Is(sa)rael*), from *Issa*, "woman and also earth," Sons of Mother Earth. But if you call an Afghan *Yahoudi* (*Jew*), he will kill you. The subject is fully treated elsewhere. The names of the supposed twelve tribes and the names of the real tribes, the same in number, of the Afghans, are the same. The Afghans being far older (at any rate, their Arabic stock) than the Israelites, no one need be surprised to find such tribal names among them as *Youssoufzic*, "Sons of Joseph" in Punjcaure and Boonere; the *Zablistanee* (Zebulon); Ben-manasseh (sons of *Manasseh*) among the Khojar Tartars; Isaguri, or Issachar (now Ashnagor in Afghanistan), etc., etc. The whole twelve names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well proven. At any rate, the names of the oldest Arabic tribes, re-transliterated, yield the names of the zodiacal signs and of the mythical sons of Jacob likewise. Where are the traces of the Jewish twelve tribes? Nowhere. But there is a trace, and a good one, that the Jews have tried to deceive people with the help of those names. For, see what happens *ages after the ten tribes* had wholly disappeared from Babylon. Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into Greek (the famous *Septuagint*), wrote to the high priest of the Jews, Eleazar, to *send him six men from each of the twelve tribes*; and the *seventy-two representatives* (of whom sixty were ghosts apparently) came to the king in Egypt and translated the Law amid miracles and wonders. See Butler's "*Horæ Biblicæ*," Josephus, and Philo Judæus.

human species. It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization, which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection") originated in due course of time the lowest specimens of humanity, while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.⁸⁰

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

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

⁸⁰ The *Commentary* explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

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

“When the Third separated and fell into sin by breeding men-animals, these (the animals) became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After (the separation) the Satya (Yuga) was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers (the higher gods or angels). The Nirmânakaya of the Nâgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened (Buddhas). Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land (Adi-Varsha, the Eden of the first Races), which had turned into a white frozen corpse.”

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

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Section 12

MANY OF THE SO-CALLED MYTHICAL ANIMALS WERE CREATURES THAT REALLY ONCE EXISTED

Thus opens the introduction to a recent (1886) and most interesting work by Mr. Charles Gould, called "*Mythical Monsters*," He boldly states his belief in most of these monsters. He submits that, "Many of the so-called mythical animals, which, throughout long ages and in all nations, have been the fertile subjects of fiction and fable, come legitimately within the scope of plain matter-of-fact natural history; and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time. . . . Traditions of creatures *once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible.* For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of an Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . . To me the specific existence of the Unicorn seems not incredible, and in fact, more probable than that theory which assigns its origin

to a lunar myth⁸¹ . . . For my part I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature.' It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognisable, than that *uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day; less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are transformations than to believe them to be inventions.*"⁸²

MAN CO-EXISTED WITH ANIMALS WHICH HAVE LONG SINCE BECOME EXTINCT

It is shown by the same geologist that man, "successively traced to periods *variously estimated from thirty thousand to one million years* co-existed with animals which have long since become extinct (p. 20)." These animals, "weird and terrible," were, to give a few instances: (1) "Of the genus *Cidastes*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet" The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaisis Terres of Colorado, strewn upon the plains; (2) The *Titanosaurus montanus*,

⁸¹ "*The Unicorn: a Mythological Investigation*," Robert Brown, jun., F.S.A.

⁸² Pp. 3-4, Introduction to "*Mythical Monsters*."

reaching fifty or sixty feet in length; (3) the Dinosaurians (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; and (4) the *Atlanto-Saurus immanis*, a femur of which alone is over six feet in length, and which would be thus over one hundred feet in length! But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length (p. 37). Then we read of the monstrous *Sivatherium* in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic *Megatherium*; of colossal flying lizards, *Pterodactyli*, with crocodile jaws on a duck's head, etc., etc. *All these were co-existent with man, most probably attacked man, as man attacked them*, and we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as far as the Secondary Period."⁸³

"It appears," writes the very conservative Professor Jukes, "that the flying dragons of romance had something like a real

⁸³ "The Human Species," p. 52.

existence in "former ages of the world."⁸⁴ "Does the written history of man," the author goes on to ask, "comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization" (p. 17).

The few remaining giant animals, such as elephants, themselves smaller than their ancestors, the Mastodons, and Hippopotami, are the only surviving relics, and tend to disappear more entirely with every day. Even they have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men did. For the remains of a pigmy elephant were found (*E. Falconeri*) in the cave deposits of Malta, and the same author asserts that they were associated with the remains of pigmy Hippopotami, the former being "only two feet six inches high; or the still-existing *Hippopotamus (Chæropsis) Liberiensis*, which M. Milne-Edwards figures as little more than two feet in height."⁸⁵

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the

⁸⁴ "Manual of Geology," p. 301.

⁸⁵ "Recherches sur les Mammifères," plate I.

wisdom of the Chinese philosopher Chuang, who said that “the things that men do know can in no way be compared, numerically speaking, to the things that are unknown,”⁸⁶ and thus they laugh only at their own ignorance.

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⁸⁶ Preface to “*Wonders by Land and Sea*,” (Shan Hai King).

Section 13

THE GODS BECAME NO-GODS

STANZA 38. THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH (*Race men*). THE GODS BECAME NO-GODS (*Sura became a-Sura*) (*a*).

STANZA 39. THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.⁸⁷ THE FIRST SEVEN (*human*) SHOOTINGS WERE ALL OF ONE COMPLEXION IN THE BEGINNING. THE NEXT (*seven, the sub-races*) BEGAN MIXING THEIR COLOURS (*b*).

(*a*) To understand this verse 38, it must be read together with the three verses of Stanza 9. Up to this point of evolution

⁸⁷ Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant Races, that one ought to speak of MAN, since it was the Fourth race only which was the first *completely human species*, however much larger in size than we are now. In "*Man*" (by two chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became "black with sin" that brought the divine names of the *Asuras*, the *Rākshasas*, and the *Daityas* into disrepute and passed them on to posterity as the names of fiends. For, as said, the *Suras* (gods) or *Devas*, having incarnated in the wise men of Atlantis, the names of *Asuras* and *Rākshasas* were given to the Atlanteans; which names, owing to their incessant conflicts with the last remnants of the Third Race and the "*Sons of Will and Yoga*," have led to the later allegories about them in the *Purānas*. "*Asura* was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods)." ("*Man*," p. 97.)

man belongs more to metaphysical than physical nature. It is only after the so-called FALL that the races began to develop rapidly into a purely human shape. And in order that he may correctly comprehend the full meaning of the Fall, so mystic and transcendental is it in its real significance, the student must be told at once the details which preceded this event, of which event modern theology has formed a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

SOME EGOS REFUSED TO INCARNATE INTO THE THIRD RACE HUMANITY - THEIR LATER KARMIC PUNISHMENT

The archaic commentaries explain, as the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the Egos of the immortal, but, *on this plane, senseless monads*—that some "obeyed" (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, *i.e.* when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created by Kriyasakti* the semi-Divine man, who became the seed on earth for future adepts. Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of matter), said, "We can choose . . . we have wisdom" (see verse 24) and incarnated far later—these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to

progenitors of an inferior degree in the seven classes. As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. (See verses 32, 36.)

This was the "Fall of the angels," because of their rebellion against Karmic Law. The "fall of man" was no fall, for he was irresponsible. But "Creation" having been invented on the dualistic system as the "prerogative of God alone," the legitimate attribute patented by theology in the name of an infinite deity of their own making, this power had to be regarded as "Satanic," and as an usurpation of divine rights. Thus, the foregoing, in the light of such narrow views, must naturally be considered as a terrible slander on man, "created in the image of God," a still more dreadful blasphemy in the face of the dead-letter dogma. "Your doctrine," the Occultists were already told, "makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first." "Why did you make of your god a devil—both, moreover, created in your own image?" is our reply. The esoteric interpretation of the Bible, however, sufficiently refutes this slanderous invention of theology; the Secret Doctrine must some day become the just Karma of the Churches—more anti-

Christian than the representative assemblies of the most confirmed Materialists and Atheists.

THE OLD DOCTRINE ABOUT THE TRUE MEANING OF THE "FALLEN ANGELS" EXPLAINS THE BIBLE

The old doctrine about the true meaning of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the Kabala and explains the Bible. It is found pre-eminently in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God" —*B'ne Aleim*—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."⁸⁸ But what is, in reality, the "Book

⁸⁸ In general, the so-called *orthodox* Christian conceptions about the "fallen" angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most various character as to details, and all from the pen of educated lay authors, "University graduates" of the present quarter of our century. Thus, the author of "Earth's Earliest Ages," J. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Metaphysicians, Agnostics, Mystics, poets, and every contemporary author on oriental speculations, to be the devoted servants of the "Prince of the Air," and irretrievably damned. He describes Satan and his Antichrist in this wise:—

"Satan is the Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of Genesis. . . . and of an altogether different and more substantial character, resembling the New Jerusalem.

of Enoch" itself, from which the author of Revelation and even the St. John of the Fourth Gospel have so profusely quoted? (e.g. verse 8, in Chp. 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. The author of the "Sacred Mysteries among the Mayas and Quichés" very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at initiation and what he learned in the mysteries, while he very erroneously states his opinion that Enoch had learned them before being

Thus, Satan being perfect in wisdom, and beauty, His vast empire is our earth, if not the whole solar system. . . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The *Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded his deposition.*" Then we are informed that "Satan was from the moment of his creation *surrounded by the insignia of royalty*" (!!): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed . . ." Then the Devil "*passes from the royalty to his priestly dignity*" (!!!) "*Satan was also a priest of the Most High,*" etc., etc. And now—"Antichrist will be Satan incarnate" (pp. 56–59). The Pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of the "*Perfect Way,*" of "*Isis Unveiled,*" of the "*Mystery of the Ages,*" and even of the "*LIGHT OF ASIA*"!! The author notes the "*avowed origin*" (of Theosophy) *from the "descending angels,"* from the "Nephilim," or the angels of the 6th Chp. of *Genesis*, and the Giants. He ought to note his own descent from them also, as the present Secret Doctrine endeavours to show—unless he refuses to belong to the present humanity.

converted to Christianity (!!); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude quotes in his epistle from the "Book of Enoch" (verse 14); and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even coeval with" the writers of the New Testament, unless, indeed, Jude and the Gospels, and all that follows, was also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the "Fallen Angels" of Enoch, rather than with Enoch himself.

In Indian exotericism, these angels (*Asuras*) are also denounced as "the enemies of the gods," those who oppose sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The *coluber tortuosus*, "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it: among others, a *purely astronomical meaning*.

The "Serpent" fallen from on high, "*deorsum fluens,*" was credited with the possession of the Keys of the Empire of the Dead, τοῦ θανάτου ἀρχή, to that day, when Jesus saw it "falling like lightning from heaven" (*Luke* x. 17, 18), the Roman Catholic interpretation of *cadebat ut fulgur* to the

contrary, notwithstanding; and it means indeed that even “the devils are subject” to the *Logos*—who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity—if it can be so called in its animal, senseless state—was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from “eternal death,” to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher-Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the fifth principle.⁸⁹ “The

⁸⁹ It is not correct to refer to Christ—as some Theosophists do—as the sixth principle in man—*Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of *Atman*, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth,” we are taught. It is the Marriage of “Heavenly man” with the “Virgin of the World”—Nature, as described in *Pymander*, the result of which is their progeny—immortal man. It is this which is called in St. John’s *Revelation* the marriage of the lamb with his bride. (xix. 7.) That “wife” is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the “whitened sepulchre”), but that the rottenness she is inwardly filled with is not “the righteousness of Saints” (v. 8, *ibid*), but rather the blood of the Saints she has “slain upon the earth” (Chp. xviii, 24.) Thus the remark made by the great Initiate (in *Luke* x, 18)—one that referred allegorically to the ray of Enlightenment and reason, *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept⁹⁰—was distorted out of recognition (as was his own

⁹⁰ To make it plainer, any one who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that “even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply “adversary” or *opponent*) are subject unto us through thy name.” (*Luke* x, 17) Now, “thy name” means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And when Jesus remarks to this that he has “beheld Satan as lightning fall from heaven,” it is a mere statement of his clairvoyant powers, notifying then that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels)

personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*Vide* at the end of Stanza 11, "SATANIC MYTHS.")

But if Western theology alone holds the patent for, and copyright of SATAN—in all the dogmatic horror of that fiction—other nationalities and religions have committed equal errors in their misinterpretation of this tenet, which is one of the most profoundly philosophical and ideal conceptions of ancient thought. For they have both disfigured and hinted at the correct meaning of it in their numerous allegories touching the subject. Nor have the semi-esoteric dogmas of Purânîc Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen gods. The *Purânas* teem with them, and we find a direct hint at the truth in the frequent allusions of Parâsara (*Vishnu Purâna*) to all those Rudras, Rishis, Asuras, Kumâras, and Munis, having *to be born in every age*, to re-incarnate in every

which *falls into generation*. For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (*Ibid* v. 22)—the Church "of Christ" less than any one else. The Initiates alone understood the secret meaning of the term "Father and the Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were occult teachings, which could only be explained at the initiation. They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.* x, 8), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (*Mark* iv, II).

Manvantara. This (esoterically) is equivalent to saying that the FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in Pymander—without any gradual transition—landed on this Earth, having *broken through the seven Circles of fire*, or the seven intermediate Worlds, in short.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirovanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.⁹¹ The Gods who had *fallen* into generation, whose

⁹¹ So, for instance, in the *Purânas*, "Pulastya," a Prajâpati, or son of Brahmâ—the progenitor of the Râkshasas, and the grandfather of Ravana, the Great King of Lanka (see *Ramayana*)—had, *in a former birth*, a son named Dattoli, "who is now known as the sage Agastya"—says *Vishnu Purâna*. This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoi, Dattâli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi—which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Râkshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishtha is a warrant to this, if his words addressed to Parâsara, who attempted a bit of JADOO (sorcery), which he calls "sacrifice," for the destruction of the Râkshasas, mean anything. For he says, "Let no more of *these unoffending*

mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories.⁹² (See “*The Fallen Angels*” and “*The Mystic Dragons*” in Part II.)

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‘*Spirits of Darkness*’ be destroyed” (see for details *Adiparvan*, s. 176, *Mahabhârata*; also the *Linga Purâna* “*Purvârdha*,” s. 64.)

⁹² We have a passage from a Master’s letter which has a direct bearing upon these incarnating angels. Says the letter: “Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous planetary period*), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved, these Dhyan-Chohans are borne in by influx ‘ahead’ of the Elementals (Entities . . . to be developed into humanity at a future time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . They *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity*.” That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

Section 14

THE HINDU PURÂNAS ARE QUITE IN ACCORDANCE WITH PHYSICAL SCIENCE

The writer cannot give *too much* proof that the system of Cosmogony and Anthropogeny as described actually existed, that its records *are* preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The *Purânas* on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, read esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that the *Purânas*, giving as much and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation, whereas the Bible, saying only a few words of the former period, plunges forthwith into material genesis, and, while nearly skipping the *pre-Adamic* races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the Order of creation in *Genesis*, and its dead letter account certainly lends itself admirably to criticism,⁹³ he who reads the Hindu

⁹³ Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with science (see "*Nineteenth Century*," "Dawn of

Purânas—its allegorical exaggerations notwithstanding—will find them quite in accordance with physical Science.

Even what appears to be the, on the face of it, perfectly nonsensical allegory of Brahmâ assuming the form of a Boar to rescue the Earth from under the waters, finds in the Secret Commentaries a perfectly scientific explanation, relating as it

Creation," and the "Proem to Genesis," 1886) has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt, and his fourfold order, or division of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow, killed the man instead. Mr. Gladstone killed *Genesis* for ever. But this does not prove that there is no esotericism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative literally for two thousand years, shows only their ignorance, and shows the great ingenuity and constructive ability of the initiated Rabbis, who have built the two accounts—the Elohistic and the Jehovistic—esoterically, and have purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days (*yom*) of creation do mean six periods of evolution, and the seventh that of culmination of perfection (not of rest), and refer to the seven Rounds and the seven Races with a distinct "creation" in each; though the use of the words *boker*, dawn or morning, and *crib*, evening twilight—which have esoterically the same meaning as *sandhya*, twilight, in Sanskrit—have led to a charge of the most crass ignorance of the order of evolution.

does to the many risings and sinkings, and the constant alternation of water and land from the earliest to the latest geological periods of our globe; for Science teaches us now that nine-tenths of the stratified formations of the earth's crust have been gradually constructed beneath water, at the bottom of the seas. The ancient Aryans are credited with having known nothing whatever of natural history, geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the Bible (see "*Modern Science and Modern Thought*," p. 337), to have the merit of having conceived the idea of monotheism "earlier, and retained it more firmly, than any of the *less philosophical and more immoral religions* (! !) of the "ancient world." Only, while we find in Biblical esotericism physiological sexual mysteries symbolised, and very little more (*something for which very little real philosophy is requisite*), in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science, and those who are versed in the mysteries of Hindu astronomical treatises will prove that the modern theories of the progressive

condensation of nebulæ, nebulous stars, and suns, with the most minute details about the cyclic progress of asterisms—far more correct than Europeans have even now—for chronological and other purposes, were known in India to perfection.

IN THE PRESENT ROUND, MAN WAS ON EARTH FROM THE BEGINNING AND PRECEDED THE MAMMALS

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales*, such tales as the *Purânas* now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nagas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in this round? So far, we do not see that any Orientalist ever

had the remotest conception of the truths concealed under the allegories and personifications. "The Satapatha Brâhmana," says one, "gives a not very intelligible account of Kasyapa's origin. . . He was the son of Marîchi, the Son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of mankind. . . . Having assumed the form of a tortoise, Prajâpati created offspring. That which he created he made *akarot*, hence the word *kârma* (tortoise). Kasyapa means tortoise; hence men say, 'All creatures are descendants of Kasyapa,' etc., etc. (*Hindu Classical Dictionary*).

He was all this; he was also the father of Garuda, the bird, the "King of the feathered tribe," who descends *from*, and is of one stock *with the reptiles*, the nagas, and who becomes their mortal enemy *subsequently*—as *he is also a cycle, a period of time, when in the course of evolution the birds which developed from reptiles in their "struggle for life,"—"survival of the fittest," etc., etc., turned in preference on those they issued from, to devour them*—perhaps prompted by natural law, in order to make room for other and more perfect species. (*Vide Part II, "Symbolism."*)

In that admirable epitome of "*Modern Science and Modern Thought*," a lesson in natural history is offered to Mr. Gladstone, showing the utter variance with it of the Bible. The author remarks that Geology, commencing with—

". . . the earliest known fossil, the Eozoon Canadense of the Laurentian, continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform

life and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic with its batrachians (or frog family); the Secondary formations, in which reptiles of the sea, land and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally, the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Pre-historic periods, and at positive proof of the existence of man."

The same order, *plus* the description of animals unknown to modern science, is found in the commentaries on the *Purânas* in general, and in the Book of Dzryan—especially. The only difference, a grave one, no doubt—as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox psychology—is as follows. Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes, or the *sub-races*, we may call them, *of the First Root-Race of Mankind*—MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three Rounds*,⁹⁴ his *physical* frame—one adapted to the thermal

⁹⁴ "Follow the law of analogy"— the Masters teach Atma-Buddhi is dual and *Manas* is triple, inasmuch as the former has

conditions of those early periods—was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.* 18,000,000 years ago. It is only at the mid-point of the 3rd Root Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one; for though the lower animals, from the amoeba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them.⁹⁵ In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral) and the rudiments of the fourth (*Kama*, which is desire, instinct), whose intensity and development

two aspects, and the latter three, *i.e.* as a principle *per se*, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, *Kama*, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second, which are of the nature of Atma-Buddhi, their passive Spiritual progeny, and the Third Root-Race, which shows three distinct divisions or aspects physiologically and psychically: the earliest, sinless, the middle portions awakening to intelligence, and the third and last decidedly animal, *i.e.* *Manas* succumbs to the temptations of *Kama*.

⁹⁵ Men are made complete only during their third, toward the fourth cycle (race). They are made “gods” for good and evil, and responsible only when the two arcs meet (after 3½ rounds towards the fifth Race). They are made so by the Nirmânakaya (spiritual or astral remains) of the Rudra-Kumâras, “cursed to be reborn on earth again, meaning—doomed in their natural turn to reincarnation in the higher ascending arc of the terrestrial cycle.” (*Commentary IX*)

varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

Now the writer is certain to meet what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization—that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature, “from the primitive speck of protoplasm and the nucleated cell in which all life originates,” and “is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of the *quadrumanous*, and last of all, of the *human type*.” (Laing, *op cit*, p. 335.)

This is perfectly scientific, and we have nothing against *that*, for all this relates to the *shell* of man—his body, which in its growth is subject, of course, like every other (once called) morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization—which is the same function, and bears the same relation to its *inorganic* (so-called) *upadhi* (or basis) as the formation of *cells* to their organic *nuclei*, through plant, insect, and animal into man—it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in

nature, ever-present and as ever invisible, and unknowable, and of *intra*-Cosmic gods, who all were men.⁹⁶

But we would ask, what does science and its exact and now axiomatic discoveries prove against *our* Occult theory? Those who believe in the law of Evolution and gradual progressive development from a cell (which from a *vital* has become a morphological cell, until it awoke as protoplasm pure and simple)—these can surely never limit their belief to one line of evolution. The types of life are innumerable, and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age—we mean “primordial” *matter* of science—is the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of today. Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of palæontologists from one period to another, the two

⁹⁶ The whole trouble is this: neither physiologists nor pathologists will recognize that the cell-germinating substance (the cytoblastema) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes.

solitary exceptions to the general rule are those at the two opposite poles of life and type, namely—MAN *and the lower genera of being!*

“Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed ‘persistent types’ of life, and examples of them are abundant enough in both the animal and the vegetable worlds” (Huxley, “*Proc. of R. Inst.*,” Vol. III, p. 151).

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., etc., as off-shoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes of lower forms—which they certainly are. For the Monads have passed through all these forms of being up to man, on every planet, in the Three *preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question, “What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?” is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas of objects which are destined to receive the final and vivid form under the brush of the painter. The fish evolved

into an amphibian—a frog—in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in this one. On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate, so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the astral merges into physical evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

THE CONTRADICTIONS OF SCIENCE

Huxley proceeds to point out plants, ferns, club mosses, some of them generically identical with those now living, which are met with in the carboniferous epoch, for "The cone of the oolitic *Araucaria* is hardly distinguishable from that of

existing species. . . . Sub-kingdoms of animals yield the same instances. The *globigerina* of the Atlantic soundings is identical with the cretaceous species of the same genus . . . the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . The *arachnida*, the highest group of which, the scorpions, is represented in the coal by a genus differing only from its living congeners only in . . . the eyes," etc., etc., all of which may be closed with Dr. Carpenter's authoritative statement about the *Foraminifera*. "There is no evidence," he says, "of any fundamental modification or advance in the Foraminiferous type from the palæozoic period to the present time. . . . The Foraminiferous Fauna of our own series probably present a greater range of variety than existed at any previous period; but *there is no indication of any tendency to elevation towards a higher type.*" (*Introduction to the Study of the Foraminifera*," p. xi.)

Now, if there is no indication of change in the Foraminifera, a *protozoon* of the lowest type of life, mouthless and eyeless, except its greater variety now than before, man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen, the skeleton of his Palæolithic ancestor being even found superior in some respects to his present frame. Where is, then, the claimed uniformity of law, the *absolute rule* for one species shading off into another, and, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 of years in the earth's history, since the surface of the globe became

sufficiently cool to permit of the presence of living things;⁹⁷ and during that enormous lapse of time in the Oolitic period alone, the so-called “age of reptiles,” we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest developments*. We learn of Ichthyosauri and Plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period “we find the Mammalian type exhibiting remarkable divergences from previously existing forms . . . Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains; and subsequently,” are notified of “*the gradual modification of one of the ramifications of the Quadrumanous order, into those beings from whom primeval man himself may claim to have been evolved.*” (“*The Beginnings of Life*”)

He *may*; but no one, except materialists, can see why he should, as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are “the products of various and different evolutionary divergences, taking place now in one direction and now in another.” Therefore it is far more justifiable to say that the monkey evolved into the Quadrumanous order, than that primeval man, who has

⁹⁷ “*Trans. of Geolog. Soc. of Glasgow*,” Vol. III. Very strangely, however, he has just changed his opinion. The sun, he says, is only 15,000,000 old.

remained stationary in his human specialization ever since his fossil is found in the oldest strata, and of whom no variety is found save in colour and facial type—has developed from a common ancestor together with the ape.

IDENTITY OF HUMAN AND ANIMAL EMBRYOS

That man originates like other animals in a cell and develops “through stages undistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type*,” is an Occult axiom thousands of years old. The Kabalistic axiom: “A stone becomes a plant; a plant a beast; a beast a man; a man a God,” holds good throughout the ages. Hæckel, in his *Shöpfungsgeschichte*, shows a double drawing representing two embryos—that of a dog six weeks old, and that of a man, eight weeks. The two, except the slight difference in the head, larger and wider about the brain in the man, are undistinguishable. “In fact, we may say that every human being passes through the stage of fish and reptile before arriving at that of mammal and finally of man. If we take him up at the more advanced stage where the embryo has already passed the reptilian form . . . for a considerable time, the line of development remains the same as that of other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks’ growth *between the embryo of a man and a dog is such that it is scarcely possible to distinguish them*. Even at the age of eight weeks the embryo

man is an animal with a tail hardly to be distinguished from an embryo puppy” (“*Modern Science and Modern Thought*,” p. 171).

Why, then, not make man and dog evolve from a common ancestor, or from a reptile—a *Naga*, instead of coupling man with the quadrumana? This would be just as logical as the other, and more so. The shape and the stages of the human embryo have not changed since historical times, and these metamorphoses were known to Æsculapius and Hippocrates as well as to Mr. Huxley. Therefore, since the Kabalists had remarked it since prehistoric times, it is no new discovery. In “*Isis Unveiled*,” Vol. I, p. 389, it is noticed and half explained.

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Section 15

THE EMBRYO OF MAN CONTAINS IN ITSELF THE TOTALITY OF THE KINGDOMS OF NATURE

As the embryo of man has no more of the ape in it than of any other mammal, but *contains in itself the totality of the kingdoms of nature*, and since it seems to be “a persistent type” of life, far more so than even the *Foraminifera*, it seems as illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila⁹⁸ give with far more clearness than any scientist does at present. No need to repeat that which was fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rested, in our earlier books.⁹⁹ But no Occultist can accept the unreasonable proposition that all the now existing

⁹⁸ Hence the philosophy in the allegory of the 7, 10, and finally 21 Prajâpati, Rishis, Munis, etc., who all are made the fathers of various things and beings. The order of the seven classes or orders of plants, animals, and even inanimate things, given at random in the *Purânas*, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Earth. He milks her, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kasyapa is the father of all the reptiles, snakes, demons, etc., etc.

⁹⁹ See Vol. I, p. 151, *et seq.*, about the tree of evolution, the “Mundane Tree.”

forms, “from the structureless Amœba to man,” are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or land-mud.

The Occultists believe in *an inherent law* of progressive development.¹⁰⁰ Mr. Darwin never did, and says so himself.

On page 145 of the “*Origin of Species*” we find him stating that, since *there can be no advantage* “to the infusorian animalcule or an intestinal worm . . . to become highly organized,” therefore, “natural selection,” *not including necessarily progressive development*—leaves the animalcule and the worm (the “persistent types”) quiet.

There does not appear much *uniform* law in such behaviour of Nature, and it looks more like the discriminative action of some *Super-Natural* selection, perhaps that aspect of *Karma*, which Eastern Occultists would call the “Law of Retardation,” may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to *his* law—as is given to it now by his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr. Bastian are very suggestive: (1) On account of the imperfect manner in which the several forms may be represented in the strata

¹⁰⁰ Checked and modified, however, by the Law of Retardation, which imposes restriction on the advance of all species when a Higher Type makes its appearance.

pertaining to the period; (2) on account of the extremely limited nature of the explorations which have been made in these imperfectly representative strata; and (3) because so many parts of the record are absolutely inaccessible to us—nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas." Hence Mr. Darwin says himself:

"For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone, relating only to two or three countries. Of this volume, only here and there a short chapter has been preserved, and of each page only here and there a few lines.*"

A "MISSING LINK" THAT WILL PROVE THE EXISTING THEORY WILL NEVER BE FOUND BY PALÆONTOLOGISTS

It is not on such meagre data, certainly, that the last word of Science can be said. Nor is it on any ground of human pride or unreasonable belief in man's representing even here on earth—in *our* period, perhaps—the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own, for it is not so. But simply because the "missing link," such as to prove the existing theory undeniably, will never be found by palæontologists. Believing as we do that man has evolved from, and passed through (during the preceding Rounds), the lowest forms of every life, vegetable and animal, on earth,

there is nothing very degrading in the idea of having the orang-outang as an ancestor of our physical form. Quite the reverse; as it would forward the Occult doctrine with regard to the final evolution of everything in terrestrial nature into man, most irresistibly. One may even enquire how it is that biologists and anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the first theory, unless Science would make of man a privileged being and his evolution a *non*-precedent in nature, quite a *special* and unique case. And that is what all this leads physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Hæckelian, hypothesis is because it is the ape which is, in sober truth, a special and unique instance, not man. The pithecoïd is *an accidental creation*, a forced growth, the result of an unnatural process.

The occult doctrine is, we think, more logical. It teaches a cyclic, never varying law in nature, the latter having no personal "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

It is not denied that in the preceding Round man was a gigantic ape-like creature; and when we say “man” we ought perhaps to say, the rough mould that was developing for the use of man in this Round only—the middle, or the transition point of which we have hardly reached. Nor was man what he is now during the first two and a half Root-Races. That point he reached, as said before, only 18,000,000 years ago, during the secondary period, as we claim.

Till then he was, according to tradition and Occult teaching, “a god on earth who had fallen into matter,” or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma; and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* man and his inner nature, the Fall mentioned above having left no original sin on Humanity. But all this has been sufficiently dealt with.

Furthermore, we are taught that the transformations through which man passed on the descending arc—which is centrifugal for spirit and centripetal for matter—and those he prepares to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—*viz.* matter will become centrifugal and spirit centripetal—that all such transformations *are next in store for the anthropoid ape also*, all those, at any rate, who have reached the remove next to man in this Round—and these will all be men in the Fifth Round, as present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and *dwarfed examples*—“blurred copies,” as Mr. Huxley has it—of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root-Race during the period of what is called the “Fall into generation.” The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume (Anthropogenesis), it is the speechless animal that first started sexual connection, having been the first to separate into males and females. Nor was it intended by Nature that man should follow the bestial example—as shown by the comparatively painless procreation of their species by the animals, and the terrible suffering and danger of the same in the woman. The Ape is, indeed, as remarked in *Isis Unveiled* (Vol. II, p. 278) “a transformation of species most directly connected with that of the human family—a *hybrid branch engrafted on their own stock before the final perfection of the latter*”—or man. The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the “human stage” before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The

animal “Eves” were their foremothers, and the human “Adams” their forefathers; hence the *Kabalistic allegory of Lilith or Lilatu*, Adam’s first wife, whom the Talmud describes as a charming woman, with long wavy hair, i.e. a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called *Hayo Bischat*, the Beast or Evil Beast (*Zohar*). It is from this unnatural union that the present apes descended. The latter are truly “speechless men,” and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-Race. What their form will be is of secondary consideration. The form means nothing. Species and genera of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in the latter. In the Sixth Root-Race, the fossils of the Orang, the Gorilla, and the Chimpanzee will be those of extinct quadrumanous mammals, and new forms—though fewer and ever wider apart as ages pass on and the close of the Manvantara approaches—will develop from the “cast off” types of the human races as they revert once again to astral, out of the mire of physical, life. There were none before man, and they will be extinct before the Seventh Race develops. Karma will lead on the monads of

the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon. (But see Part III, *Addenda*.)

This will take place, of course, millions of years hence. But the picture of this cyclic precession of all that lives and breathes now on earth, of each species in its turn, is a true one, and needs no “special creation” or miraculous formation of man, beast, and plant *ex nihilo*.

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter.

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Section 16

NEITHER THE HUMAN ATLANTEAN GIANTS NOR THE "ANIMALS" WERE THE PHYSIOLOGICALLY PERFECT MEN AND MAMMALIANS THAT ARE NOW KNOWN TO US

Yet the "Lemurians" and the Atlanteans, "those children of Heaven and Earth," were indeed marked with a character of SORCERY, for the Esoteric doctrine charges them precisely with that, which, if believed, would put an end to the difficulties of science with regard to the origin of man, or rather, his anatomical similarities to the *Anthropoid Ape*. It accuses them of having committed the (to us) abominable crime of breeding with so-called "animals," and thus producing a truly pithecoïd species, now extinct. Of course, as in the question of spontaneous generation—in which Esoteric Science believes, and which it teaches—the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean giants, nor yet the "animals," were the physiologically perfect men and mammals that are now known to us, the modern notions upon this subject—those of the physiologists included—are too uncertain and fluctuating to permit them an absolute denial *a priori* of such a fact.

A careful perusal of the Commentaries would make one think that the Being that the new "incarnate" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to

the more perfect races, which had developed physiologically at an earlier period. Remember Stanza 7 and what is said in its first verse (24th), that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only a *spark*, while some of the shadows were left over from being *filled* and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first crossbreeding, so to speak, and bred monsters, and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve were supposed, with Cain and Abel, to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human, and, even in our own day, while the Singhalese regard the Veddhas of their jungles as *speaking animals* and no more, some British people believe firmly, in their arrogance, that every other human family—especially the dark Indians—is an *inferior* race. Moreover there are naturalists who have sincerely considered the problem whether some savage tribes—like the Bushmen for instance—can be regarded as men at all. The *Commentary* says, in describing that species (or race) of animals "fair to look at" as a biped, "*Having human shape, but having the lower extremities, from the waist down, covered with hair.*" Hence the race of the *satyrs*, perhaps.

If men existed two million years ago, they must have been—

just as the animals were—quite different physically and anatomically from what they have become; and they were nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world breeds strictly *inter se*, i.e. in accordance with genus and species—only since the appearance *on this earth* of the Atlantean race. As demonstrated by the author of that able work, “*Modern Science and Modern Thought*,” this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, “appears to be a *primâ facie* deduction rather than an absolute law” even now. He shows that “different species, do, in fact, often breed together, as may be seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile. . . . but this rule is not universal, and recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile.” The progeny of wolf and dog is also instanced, as that of several other domestic animals (p. 101), “like foxes and dogs again, and the modern Swiss cattle shown by Rutimeyer as descended from three distinct species of fossil-oxen, the *Bos primigenius*, *Bos longifrons* and *Bos frontosus*.” Yet some of those species, as the ape family, which so clearly resembles man in physical structure, contain, we are told, “numerous branches, which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series” — the gorilla and chimpanzee, for instance (see *Addenda*).

Thus Mr. Darwin’s remark—or shall we say the remark of Linnæus?—*natura non facit saltum*, is not only corroborated by

Esoteric Science but would—were there any chance of the real doctrine being accepted by any others than its direct votaries—reconcile in more than one way, if not entirely, the modern Evolution theory with facts, as also with the absolute failure of the anthropologists to meet with the “missing link” in our Fourth Round geological formations.

We will show elsewhere that, however unconsciously to itself, modern Science pleads our case upon its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be *the descendant of man*, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe as he ever did that—

“Man was the first and highest (mammalian) animal that appeared in this (Fourth Round) creation. Then came still huger animals; and last of all the dumb man who walks on all fours.” For, the Râkshasas (giant-demons) and Daityas (Titans) of the “White Dwipa” (continent) spoiled his (the dumb man’s) Sires.” (Commentary)

Furthermore, as we see, there are anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of modern science and the Archaic Doctrine. It is true that English scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary

Man. They, each and all, measure the antiquity of *Homo primigenius* by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene Man. Prof. Seeman and Mr. Grant Allen have relegated his advent to the Eocene, but speaking generally, English scientists consider that we cannot safely go beyond the Quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age Man. Further on we shall compare such estimates with the figures given in the Brahminical exoteric books which approximate to the esoteric teaching.

The Secret Doctrine, ii 286—288

Section 17

IT WAS THE BELIEF OF ENTIRE ANTIQUITY, PAGAN AND CHRISTIAN, THAT THE EARLIEST MANKIND WAS A RACE OF GIANTS

It was the belief of entire antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already yielded in isolated cases groups of skeletons of nine and twelve feet high.¹⁰¹ These belong to tribes of the early Fifth Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindu *Purânas* and the Greek Hesiod and Homer were based on the hazy reminiscences of real Titans—men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times—and of actual Cyclopes—three-eyed mortals.

¹⁰¹ Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type*—the full meaning of which, in the case of human monsters, is embraced in the esoteric solution of the embryological problem—as proof of their arguments, would do well to inquire into those instances of *modern giants* who are often 8, 9, and even 11 feet high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

It has been often remarked by observant writers that the “origin of nearly every popular myth and legend could be traced invariably to a fact in Nature.”

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness.¹⁰²

The evidence for the Cyclopes—a race of giants—will be pointed out in forthcoming Sections, in the Cyclopean remnants, so called to this day. An indication that, during its evolution and before the final adjustment of the human organism—which became perfect and symmetrical only in the Fifth Race—the early Fourth Race may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To the Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution*;

¹⁰² See “*Mythical Monsters*,” by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See in Mr. Sinnett’s “*Occult World*” the description of a cavern in the Himalayas filled with relics of human and animal giant bones.

that the *inner* senses—innate in the first human races—atrophyed during racial growth and the material development of the outer senses; to the student of Esoteric symbology, finally, this statement is no conjecture or possibility, but simply *a phase of the law of growth, a proven fact* in short. They understand the meaning of this passage in the *Commentaries* which says:—

“There were four-armed human creatures in those early days of the male-females (hermaphrodites); with one head yet three eyes. They could see before them and behind them.¹⁰³ A KALPA later (after the separation of the sexes) men having fallen into matter, their spiritual vision became dim, and coördinately the third eye commenced to lose its power. . . . When the Fourth (Race) arrived at its middle age, the inner vision had to be awakened and acquired by artificial stimuli, the process of which was known to the old sages.¹⁰⁴ . . . The

¹⁰³ *Viz.* the third eye was at the back of the head. The statement that the latest hermaphrodite humanity was “four-armed” unriddles probably the mystery of all the representations and idols of the exoteric gods of India. On the Acropolis of Argos, there was a ξόνον, a rudely carved wooden statue (attributed to Dædalus), representing a three-eyed colossus, which was consecrated to Zeus *Triopas* (three-eyed). The head of the “god” has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues (*Schol. Vatic. ad Eurip. Troad.* 14).

¹⁰⁴ The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of “natural and born magicians,” sensitives and mediums, as they are called now.

third eye likewise, getting gradually PETRIFIED¹⁰⁵, soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man (during trances and spiritual visions) the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly . . . The undefiled Lanoo (disciple, chela) need fear no danger; he who keeps himself not in purity (who is not chaste) will receive no help from the ‘deva eye.’”

THE THIRD EYE IS DEAD AND ACTS NO LONGER, BUT IT HAS LEFT BEHIND A WITNESS TO ITS EXISTENCE

Unfortunately not. The “deva-eye” exists no more for the majority of mankind. The *third eye is dead*, and acts no longer, but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. As for the “four-armed” men, it is they who become the prototypes of the four-armed Hindu gods, as shown in a preceding footnote.

Such is the mystery of the human eye that, in their vain endeavours to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the *Human*

¹⁰⁵ This expression “petrified” instead of “ossified” is curious. The “back eye,” which is of course the *pineal gland*, now so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain *mineral concretions* and *sand*, and “nothing more.” (*Vide Infra.*)

eye gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo grow from within without" out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on *Darwinian lines*, suggests the curious view that "our" earliest vertebrate ancestor was a *transparent* creature and hence did not mind where the eye was! And so was man "a transparent creature" once upon a time, we are taught; hence our theory holds good. But how does the Lankester hypothesis square with the Haeckelian view that the vertebrate eye originated by changes in the epidermis? If it started *inside*, the theory goes into the wastebasket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is rendered perhaps necessary by evolutionist necessities. Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory: The *third eye retreated inwards* when its course was run—another point in favour of Occultism.

The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison d'être*—the transference of the pineal gland (once that "third eye") to the forehead, being an exoteric licence. This throws also a light on the mystery—incomprehensible to some—of the connection between *abnormal*, or Spiritual Seership, and the physiological

purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine qua non* rule and condition of regular *chelaship*, or the development of psychic and occult powers? The answer is contained in the *Commentary*. When we learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is; when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain and the degree of active work in the *medulla oblongata* reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in nature, in those periods when his formation was yet in a comparatively chaotic state.

Such a possibility may be inferred from anatomical and zoological knowledge, first of all, then it may rest on the assumptions of materialistic science itself.

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals—especially among the lower orders of the vertebrata—*have* a third eye, now atrophied, but necessarily active in its origin.¹⁰⁶ The Hatteria species, a lizard of the order *Lacertilia*, recently discovered in New Zealand (*a part of ancient Lemuria so called, mark well*), presents this peculiarity in a most extraordinary manner, and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered—as its development and anatomical structure showed—such an

¹⁰⁶ “Deeply placed within the head, covered by thick skin and muscles, true eyes that cannot see are found in certain animals.” Also, says Hæckel, “Vertebrate . . . blind moles and field mice, blind snakes and lizards. . . . They shun daylight . . . dwelling under the ground. They were not originally blind but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion.” (“*Sense Organs*,” Hæckel.) And if two eyes could become so atrophied in lower animals, why not one eye—the pineal gland—in man, who is but a higher animal in his physical aspect?

analogy with that of the eye, that it was found impossible to see in it anything else. There were and are palaeontologists who feel convinced to this day that this “third eye” has functioned in its origin, and they are certainly right. For this is what is said of the pineal gland in *Quain’s Anatomy* (Vol. II, 9th Ed., pp. 830–851, “Thalamencephalon” Interbrain):

“It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The *thalamus opticus* of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . The hinder part of the roof is developed by a peculiar process, to be noticed later, into the pineal gland, which remains united on each side by its pedicles to the *thalamus*, and behind these a transverse band is formed as posterior commissure.

“The *lamina terminalis* (*lamina cinerea*) continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the *sella turcica* with the tissue adjoining the posterior lobe of the pituitary body.

“The two *optic thalami* formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow

sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebra hemispheres, and behind with that of the middle cephalic vesicle (*corpora quadrigemina*). Soon, however, by increased deposit taking place in their interior, behind, below, and at the sides, the thalami become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the peduncles of the pineal gland. . . .

“At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the *thalami* while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the *corpora quadrigemina*.

“The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*.”

THE CYCLOPS IS NO MYTH

The above is specially interesting when it is remembered that, were it not for the development of the hinder part of the cerebral hemispheres backwards, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection to be traced

between the (originally) hollow optic tracts and the eyes anteriorly, the pineal gland and its peduncles behind, and all of these with the optic thalami. So that the recent discoveries in connection with the third eye of *Hatteria punctata* have a very important bearing on the developmental history of the human senses, and on the occult assertions in the text.

It is well known (and also regarded as a fiction now, by those who have ceased to believe in the existence of an immortal principle in man) that Descartes saw in the pineal gland the *Seat of the Soul*. Although it is joined to every part of the body, he said, there is one special portion of it in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that “special” locality, he concluded that it was that little gland tied to the brain, yet having an action independent of it, as it could easily be put into a kind of swinging motion “*by the animal Spirits*¹⁰⁷ which, cross the cavities of the skull in every sense.”

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the occult truth than is any Hæckel. For the pineal gland, as shown, is far more connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic*

¹⁰⁷ The “Nervous Ether” of Dr. B.W. Richardson. F.R.S.—the nerve-aura of occultism. The “animal spirits” (?) are equivalent to the currents of nerve-auric compound circulation.

course of this great law, they would *know* instead of conjecturing, and feel as certain of the future physical transformations of the human kind by the knowledge of its past forms. Then, would they see the fallacy and all the absurdity of their modern “blind-force” and mechanical processes of nature, realizing, in consequence of such knowledge, that the said pineal gland, for instance, could not but be disabled for *physical* use at this stage of our cycle. If the odd “eye” in man is now atrophied, it is a proof that, as in the lower animal, it has once been active, for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man, the interminable and complex vicissitudes and tribulations of zoological development, that median “eye” ended by atrophying along with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the soul, says popular wisdom,¹⁰⁸ and *Vox populi Vox Dei*.

¹⁰⁸ Let us remember that the *First Race* is shown in Occult sciences as spiritual within and ethereal without; the *Second*, psycho-spiritual mentally, and ethero-physical bodily; the *Third*, still bereft of intellect in its beginning, is astro-physical in its

THE EVOLUTION OF THE EYE

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, *viz.* to evolve *from within without* the thick coating of physical substance or matter with its internal physiological mechanism, the third eye was primarily, as in man, the only seeing organ. The two physical front eyes developed¹⁰⁹ later on in both brute and man, whose organ of physical sight was, at the

body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the “third eye” “*embraces ETERNITY.*”

¹⁰⁹ But in a very different manner to that pictured by Hæckel as an “*evolution by natural selection in the struggle for existence*” (“*Pedigree of Man*,” *Sense Organs*, p. 335). The mere “thermal sensibility of the skin,” to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations present in the eye. It has, moreover, been previously shown that “*natural Selection*” is a pure myth when credited with the *origination* of variations (*vide infra*, Part III, on Darwinian mechanical causation), as the “*survival of the fittest*” can only take place after useful variations have sprung up, together with improved organisms. Whence came the “*useful variations*,” which developed the eye? Only from “*blind forces . . . without aim, without design?*” The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION—reflected through matter.

commencement of the Third Race, in the same position as that of some of the blind vertebrata, in our day, *i.e.* beneath an opaque skin.¹¹⁰ Only the stages of the *odd*, or primeval eye, in man and brute, are now inverted, as the former has already passed that animal *non-rational* stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the “Cyclopean” eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in *Æons* to come.

This explains why the pineal gland reached its highest development proportionately with the lowest physical development. It is the vertebrata in which it is the most prominent and objective, and in man it is most carefully hidden and inaccessible, except to the anatomist. No less light

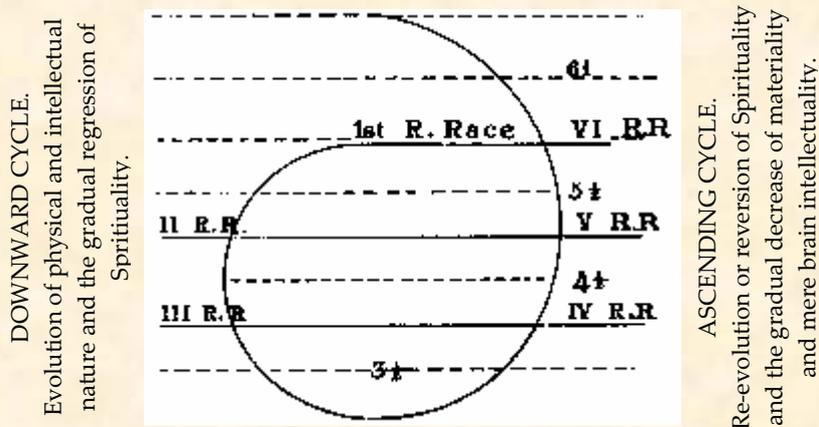
¹¹⁰ Palæontology has ascertained that in the animals of the Cenozoic age—the Saurians especially, such as the antediluvian *Labyrinthodon*, whose fossil skull exhibits a perforation otherwise inexplicable—the third, or odd eye must have been much developed. Several naturalists, among others E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

is thrown thereby on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the *Kali yuga*—the black age which began nearly 5,000 years ago—it was said (paraphrased into comprehensible sentences):

“We (the Fifth Root-Race) in our first half (of duration) onward (on the now ASCENDING arc of the cycle) are on the mid point of (or between) the First and the Second Races—falling downward (*i.e.* the races were then on the descending arc of the cycle). . . . Calculate for thyself, Lanoo, and see.” (Commentary XX.).

Calculating as advised, we find that during that transitional period—namely, in the second half of the First Spiritual ethero-astral race—nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are,

EVOLUTION OF ROOT RACES IN THE FOURTH ROUND



MERIDIAN OF RACES

therefore, devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

THE “ODD EYE” HAS BEEN GRADUALLY TRANSFORMED INTO A SIMPLE GLAND

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the

Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-Race, crossed the equatorial line and is cycling onward on the Spiritual side, but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles, while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

It becomes comprehensible now why the “odd eye” has been gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the “Lemurians.”

It is a curious fact that it is especially in human beings that the cerebral hemispheres and the lateral ventricles have been developed, and that the *optic thalami*, *corpora quadrigemina*, and *corpora striata* are the principal parts which are developed in the mammalian brain. Moreover it is asserted that the intellect of any man may to some extent be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary that if the development and increased size of the pineal gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the pineal gland at the expense of the hinder part of the cerebral hemispheres. It is a curious speculation which would

receive a confirmation in this case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of a human being, and which is allowed by science to be the great centre for all the physiologically coordinated movements of the body, such as walking, eating, etc., etc., in front, the fore-part of the brain—the cerebral hemispheres—the part especially connected with the development of the intellectual powers in man, and in the middle, dominating them both, and especially the animal functions, the developed pineal gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences, just as the ordinary human brain is the registering organ of memory, but not memory itself.

This is, then, the organ which gave rise to so many legends and traditions, among others to that of man with one head but two faces. These may be found in several Chinese works, besides being referred to in the Chaldean fragments. Apart from the work already cited—the Shan Hai King, compiled by King Chia from engravings on nine urns made 2,255 B.C. by the Emperor Yü. They may be found in another work, called the “Bamboo Books,” and in a third one, the “Rh Ya”—“initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, B.C. 1,122” — says Mr. Ch. Gould in his *“Mythical Monsters.”* The Bamboo Books contain the ancient annals of China, found A.D. 279 at the opening of the grave of King Seang of Wai, who died B.C.

295. Both these works mention men with two faces on one head—one in front and one behind (p. 27).

Now that which the students of Occultism ought to know is that THE “THIRD EYE” IS INDISSOLUBLY CONNECTED WITH KARMA. The tenet is so mysterious that very few have heard of it.

The “eye of Siva” did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them, in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say “sin,” it is merely that everyone should understand our meaning, as the term *Karma*¹¹¹ would be the right one to use in this case; while the reader who would feel perplexed at the use of the term “spiritual” instead of “physical” iniquity is

¹¹¹ Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karma is action, the Cause; and Karma again is “the law of ethical causation,” the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the “Spiritual man.” While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the “Master” principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of the Theosophical teachings.

THE NUMBER OF MONADS IS LIMITED

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited, to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the aeons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner, and that, therefore, the fresh pouring-in, or arrival of new Monads, had

ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Re-incarnation.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle, the assurance that the same MONADS—among whom are many Dhyan-Chohans, or the “Gods” themselves—have to pass through the “Circle of Necessity,” rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life, that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine

looks around him and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.¹¹²

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably “pious” Christian assert, in connection with every evil and undeserved blow, that “such is the will of God.”

Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and creator for helpless man, and of that God scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch! Shall we be answered to this, in Congreve's words:

¹¹² Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

“But who shall dare to tax Eternal Justice?” Logic and simple common sense, we answer: if we are made to believe in the “original Sin,” in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian),¹¹³ why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as—

“Thou great Mysterious Power, who hast *involved*
The pride of human wisdom, to *confound*
The daring scrutiny and prove *the faith*
Of thy *presuming* creatures!

Truly a robust “faith” is required to believe that it is “presumption” to question the justice of one who creates helpless little man but to “perplex” him and to test a “faith”

¹¹³ The doctrine and theology of Calvinists. “The purpose of God *from eternity* respecting all events” (which becomes *fatalism* and kills free will, or any attempt of exerting it for good). . . . “It is the pre-assignment or allotment of men to everlasting happiness or misery.” (*Catechism*) A noble and encouraging Doctrine this!

with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

KARMA-NEMESIS, OR THE LAW OF RETRIBUTION, PREDESTINES NOTHING AND NO ONE

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Unconscious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its

intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists,¹¹⁴ for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

¹¹⁴ Some Theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme, the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, *viz.* as Nemesis, Adrasteia, and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia*—"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè*, is the equitable goddess reserving her wrath

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the “spiritual” eye in the physical body, that

for those alone who are maddened with pride, egoism, and impiety. (See *Mesomed. Hymn. Nemes.*, Vol. 2, *Brunck, Analecta II*, p. 292; *Mythol. de la Grèce Antique*, p. 304.) In short, while Nemesis is a mythological, exoteric goddess, or Power, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

knowledge is unable to impress itself on the consciousness of the false personality.

The possession of a physical *third* eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle period of Third SUB-race of the Fourth Root-Race, when the consolidation and perfection of the human frame made it disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perceptions lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether before the submersion of the bulk of the Atlantean continent. And now we may return to the Deluges and their many “Noahs.”

The student has to bear in mind that there were many such deluges as that mentioned in Genesis, and three far more important ones, which will be mentioned and described in the Section devoted to the subject of pre-historic continents. To avoid erroneous conjectures, however, with regard to the claim that the esoteric doctrine has much in it of the legends contained in the Hindu Scriptures; that, again, the chronology of the latter is almost that of the former, only explained and made clear; and that finally the belief that “Vaivasvata Manu” — a generic name indeed! — was the Noah of the Aryans and his prototype; all this, which is also the belief of the Occultists, necessitates at this juncture a new explanation. (*Vide* Part III, “*Submerged Continents.*”)

The Secret Doctrine, ii 293–306

Section 18

SCIENCE IS AS INCONSISTENT AS WAS ANCIENT AND MEDIÆVAL THEOLOGY IN THEIR INTERPRETATIONS OF THE SO-CALLED REVELATION

It is just what we can never repeat too often, though the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval theology in *its* interpretations of the so-called *Revelation*. Science would have men descend from the pithecoïd ape—a transformation requiring millions of years—and yet fears to make mankind older than 100,000 years! Science teaches the gradual transformation of species, natural selection, and evolution from the lowest form to the highest, from mollusc to fish, from reptile to bird and mammalian. Yet it refuses to man, who physiologically is only a higher mammal and animal, such transformation of his external form. But if the monstrous iguanodon of the Wealden may have been the ancestor of the diminutive iguana of today, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in *this* “theory,” than in that of refusing to man any spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present exact Sciences, they are withal more logical and consistent in their teachings.

Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal, but it requires more than a mere interplay between certain material aggregates and their environment to call to life *a fully conscious man*, even though he were no more indeed than a ramification between two “poor cousins” of the Quadrumanous order. Occult Sciences admit with Hæckel that (objective) life on our globe “is a logical postulate of Scientific natural history,” but add that the rejection of alike *Spiritual* involution, from *within without*, of invisible subjective Spirit-life—eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic PROTEIN*. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart’s *Requiem*. This was followed by a Sonata of Beethoven, etc. *ad infinitum*, its keys playing of themselves and the wind blowing into the pipes by its own inherent force

and fancy. . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

IT TAKES A GOD TO BECOME A MAN

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of species, what he says in it applies to our doctrine. "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations *on a pre-existing kind of being.*" (*Essays on Physiology,* p. 144.) Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical kind of man, even supposing for argument's sake that there is nothing within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution* (Appendix to "*Principles of Biology,*" p. 482), we answer the distinguished English philosopher that Alchemists and great adepts have done as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's

Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men.

The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology, and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than *blind faith* in their respective infallibility. *Universal* tradition is indeed the far safer guide in life. And universal tradition shows primitive man living for ages together with his Creators and first instructors—the Elohim—in the World's "Garden of Eden," or "Delight." We shall treat of the Divine Instructors in Stanza 12.

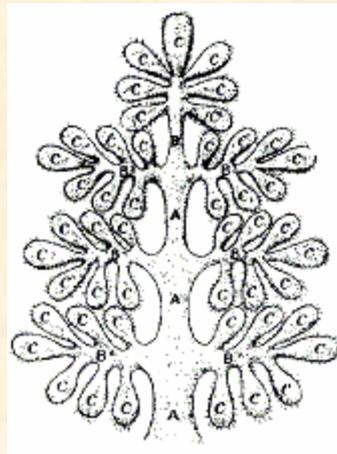
The Secret Doctrine, ii 347–349

Section 19

A GENEALOGICAL TREE OF THE HUMAN FAMILY

Let the reader remember well that which is said of the divisions of Root Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's "Esoteric Buddhism." 1. There are seven ROUNDS in every Manvantara; this one is the Fourth, and we are in the Fifth Root-Race, at present. 2. Each Root-Race has seven sub-races. 3. Each sub-race has, in its turn, seven ramifications, which may be called Branch or "Family" races. 4. The little tribes, shoots, and offshoots of the last-named are countless and depend on Karmic action. Examine the "genealogical tree" hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, amidst the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures—but only within approximate limits, for the sake of comparison—the duration of time through which it is possible to definitely distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few, for the Races, Sub-Races, etc., etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.

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



The main stem of a tree may be compared to the ROOT-RACE (A). Its larger limbs to the various SUB-RACES; seven in number (B¹, B²).

On each of these limbs are seven BRANCHES, OR FAMILY-RACES (C).

After this, the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be

compared to a nation or tribe of human beings.

THE EUROPEAN "FAMILY RACE" HAS MANY THOUSANDS OF YEARS YET TO RUN

Now our Fifth Root-Race has already been in existence—as a race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European "Family Race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat

curious to mark the comparative approximation of duration between the lives of a "Family-Race" and a "Sidereal year."

The knowledge of the foregoing, and the accurately correct division, formed part and parcel of the Mysteries, where these Sciences were taught to the disciples, and where they were transmitted by one hierophant to another. Everyone is aware that the European astronomers assign (arbitrarily enough) the date of the invention of the Egyptian Zodiac to the years 2000 or 2400 B.C. (*Proctor*), and insist that this invention coincides in its date with that of the erection of the Great Pyramid. This, to an Occultist and Eastern astronomer, must appear quite absurd. The year of the *Kaliyuga* is said to have begun between the 17th and 18th of February in the year 3102 B.C. Now the Hindus claim that in the year 20,400 before *Kaliyugam*, the origin of their Zodiac coincided with the spring equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their *Kaliyug* was very real. That "epoch is the year 3102 before our era," he writes. (See Part III, Book I, "*Hindu Astronomy defended by an Academician*".) The lunar eclipse arriving just a fortnight after the beginning of the black Age—it took place in a point situated between the Wheat Ear of Virgo and the star θ (θ) of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades (*Krittika*). Hence, as the Egyptians brought their Zodiac from Southern India and

Lanka,¹¹⁵ the esoteric meaning was evidently identical. The three "Virgins," or Virgo in three different positions, meant, with both, the record of the first three "divine or astronomical Dynasties," who taught the Third Root-Race, and after having abandoned the Atlanteans to their doom, returned (or redescended, rather) during the third Sub-Race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place—the sidereal Heavens. The same symbolical record of the human races and the three Dynasties (Gods, Manes—semi-divine astrals of the Third and Fourth—and the "Heroes" of the Fifth Race), which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey's "Sphinxiad" the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, as he says, fantastically enough:

THE EGYPTIAN ZODIAC IS BETWEEN 75–80,000 YEARS OLD

"But, after all, the greatest length of time recorded by those monuments (the Labyrinth, the Pyramids, and the Zodiacs)

¹¹⁵ Ceylon.

does not exceed five millions of years (which is not so)¹¹⁶, which falls short of the records given us both by the (esoteric)

Chinese and Hindus, which latter nation has registered a knowledge of time for seven or eight millions of years¹¹⁷, which I have seen upon a talisman of porcelain. . . .”

The Egyptian priests had the Zodiacs of the Atlantean Asura-Maya, as the modern Hindus still have. As stated in “*Esoteric Buddhism*,” the Egyptians, as well as the Greeks and “Romans” some thousand years ago, were “remnants of the Atlanto-Aryans,” *i.e.* the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning, with Menes, had all the *knowledge* of the Atlanteans, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic records. All this has been shown long ago.¹¹⁸ And it is just because the Egyptian Zodiac is between 75 and 80,000 years old that the Zodiac of the Greeks is far later. Volney has

¹¹⁶ The forefathers of the Aryan Brahmins had their Zodiacal calculations and Zodiac from those born by Kriyasakti power, the “Sons of Yoga”, the Egyptians from the Atlanteans of Ruta.

¹¹⁷ The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians could not.

¹¹⁸ This question was amply challenged, and as amply discussed and answered. See “*Five Years of Theosophy*.” (Article “*Mr. Sinnett’s Esoteric Buddhism*,” pp. 325–46).

correctly pointed out in his “Ruins of Empires” (p. 360) that it is only 16,984 years old, or up to the present date 17,082.¹¹⁹

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¹¹⁹ Volney says that, as Aries was in its 15th degree 1447 B.C., it follows that the first degree of “Libra” could not have coincided with the vernal equinox more lately than 15,194 years B.C., to which if you add 1790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

Section 20

SCIENCE CANNOT EXPLAIN THE MYSTERIOUS NATURE OF CONSCIOUSNESS, OF SOUL, SPIRIT IN MAN

It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gave the writer of the present volumes the courage to bring to light other and older teachings, if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, the "Secret Doctrine" has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical science and practical anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations of the zoologist and the physiologist alone. (Hæckel on "Cell-Souls and Soul-Cells.") This stupendous pretension comes from one, who, to prove his pithecoïd descent, has not hesitated to include among the ancestors of man the *Lemuridæ*, which have been promoted by him to the rank of *Prosimiæ*, *indeciduate mammals*, to which he very

incorrectly attributes a *decidua* and a discoidal placenta.¹²⁰ For this Hæckel was taken severely to task by de Quatrefages and criticised by his own brother materialists and agnostics, as great, if not greater, authorities than himself, namely, by Virchow and du Bois-Reymond.¹²¹

Such opposition notwithstanding, Hæckel's wild theories are, to this day, called scientific and logical by some. The mysterious nature of Consciousness, of Soul, Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively *Protista*, and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures, the chances left for an impartial hearing of the doctrines of archaic Wisdom, are few indeed. The *educated* profane is told that "the social instincts of the lower animals have, of late, been regarded as *being clearly the origin of morals*, even of those of man" (!) and that our divine consciousness, our soul, intellect,

¹²⁰ *Vide infra*, M. de Quatrefages' *exposé* of Hæckel, in § II, "The Ancestors Mankind is offered by Science."

¹²¹ Strictly speaking du Bois-Reymond is an *agnostic*, and not a materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further*, and admit the utterly incomprehensible nature of the psychical principle which it is *impossible to regard* as a mere outcome of material causes."

and aspirations have “worked their way up from the lower stages of the simple cell-soul” of the gelatinous Bathybius (see Hæckel’s “*Present Position of Evolution*” Notes), and he seems to believe it. For such men, the metaphysics of Occultism must produce the effect that our grandest orchestral and vocal oratorios produce on the Chinaman: a sound that jars upon their nerves.

PHYSICAL EVOLUTION, AS MODERN SCIENCE TEACHES IT, IS A SUBJECT FOR OPEN CONTROVERSY

Yet, are our esoteric teachings about “angels,” the first three pre-animal human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian “plastidular,” or the inorganic “molecular Souls of the *Protista*”? Between the evolution of the spiritual nature of man from the above Amœbian Souls, and the alleged development of his physical frame from the protoplasmic dweller in the Ocean slime, there is an abyss which will not be easily crossed by any man in the *full* possession of his intellectual faculties. Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed with the habitual preconceived ideas of their professors. “The crown of the innovator is a crown of thorns”, said G. St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that, as a

general rule, gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding their being proclaimed by Virchow, du Bois Reymond, and others as the “*testimonium paupertatis* of natural Science.”

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric philosophy, radically inconsistent as is their accepted anthropological system with the real facts of nature, the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure materialistic doctrine admits of a direct refutation and appeal to the logic of facts. The idealism of the present day not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic to the Occult teachings now given than even the Materialists. But as no worse fate can befall the exponents of Esoteric Anthro-po-Genesis than being openly called by their foes by their old and time-honoured names of “lunatics” and “ignoramuses,” the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the existence itself of these “archaic theories” will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one “temple in the Universe” is in rare cases—*within us*; but our body and mind have been

too defiled by both Sin and Science to be outwardly now anything better than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

We, Theosophists, would willingly bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, Quatrefages, Wallace, Agassiz, Butlerof, and several others, though we may not agree, from the stand-point of esoteric philosophy, with all they say. But nothing could make us consent to even a show of respect for the opinions of other men of science, such as Hæckel, Carl Vogt, or Ludwig Büchner, in Germany; or even of Mr. Huxley and his co-thinkers in materialism in England, the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass materialism often rises to the height of idiotic *naïvetés* in his reasonings. One has but to read his "*Pedigree of Man, and Other Essays*" (Aveling's translation) to feel a desire, in the words of Job, that his remembrance should perish from the earth, and that he "shall have no name in the streets." Hear him deriding the idea of the origin of the human race "as a supernatural (?) phenomenon," as one "that could not result from *simple mechanical causes, from physical and chemical forces, but requires the direct intervention of a creative personality. . .*"

. . . . "Now the central point of Darwin's teaching," . . goes on the creator of the mythical *Sozura*, "lies in this, that it demonstrates the simplest mechanical causes, purely physico-

chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of *a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a series of natural forces working blindly (or we say) without aim, without design.* In place of an arbitrary act of operation, we have a necessary law of Evolution" (So had Manu and Kapila, and, at the same time, guiding, conscious and intelligent Powers). . . "Darwin had very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. *A mechanical origin of the earliest living form, was held as the necessary sequence to Darwin's teaching. . . and we are at present concerned with a single consequence of the theory, the natural origin of the human race through ALMIGHTY EVOLUTION (pp. 34, 37).*

To which, unabashed by this scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyasakti*¹²² remained the heirloom of only a few elect men in every age Spirit strove vainly to *manifest itself in its fullness in purely organic forms* (as has been explained in Part I of this Volume),

¹²² For explanation of the term *Kriyasakti*, see *Commentary* 2 in Stanza 26.

and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as *scientifically impossible* by the materialists.

In our modern day the mere assertion that there exists a power which can create human forms—ready-made *sheaths* for the “conscious monads” or Nirmânakâyas of past Manvantaras to incarnate within—is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein’s monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of one’s own immortal nature within one’s self—by “physico-chemical forces, guided by blind Almighty Evolution” (“*Pedigree of Man*”).

THE ESOTERIC TEACHING IS ABSOLUTELY OPPOSED TO THE DARWINIAN EVOLUTION AS APPLIED TO MAN

As to the origin of that man, not *ex nihilo*, cemented by a little red clay, but from a living divine Entity consolidating the astral body with surrounding materials—this conception is too absurd even to be mentioned in the opinion of the materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories—however unscientific and superstitious at first glance—compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, *as applied to man, and partially so with regard to other species.*

It would be interesting to obtain a glimpse of the mental representation of Evolution in the Scientific brain of a materialist. What is EVOLUTION? If asked to define the full and *complete* meaning of the term, neither Huxley nor Hæckel will be able to do it any better than Webster does: “the act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg.” Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it, or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the future plan, if not a DESIGN, *must be there*. Moreover, that *seed has to be traced*, and its nature ascertained. Have the Darwinists been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter, and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologists of the modern school—Occultists agreeing in this for once with their natural enemies—what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force? As well call *blind* the brain which evolved in Hæckel his “*Pedigree of*

Man" and other lucubrations. We can easily conceive that the said brain lacks an important centre or two. For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it "to be the greatest miracle of nature." *Blind* forces, and *no* design" in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions. The remarkable work of the Russian Scientist N. T. Danilevsky—"Darwinism, a Critical Investigation of the Theory"—upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges—read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter—called "*Evolutionary Psychology; the Evolution of Spirit*, etc." in which he reconciles entirely the two teachings—namely those of the physical and spiritual evolutions. He explains the origin of the

variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old friend—*Archæus*, or the life-Principle—without naming it, as Dr. Richardson has done in England in his "Nerve-Force," etc. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, "*Individuality in the Light of Biology and Modern Philosophy*."

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof—who says in his "*Fundamental Conceptions of Psychology and Physiology*," "The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow If organisms are *entities* . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*" This is admitting, as Bourges does in the Mémoire above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the

world at large—the Soul. Thus, gradually, all the best scientists and thinkers are approaching the Occultists in their general conclusions.

THE ONE UNPARDONABLE SIN

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on the Veil of Isis, makes the mortal youth who dared to lift the impenetrable covering fall down dead after beholding naked Truth in the face of the stern goddess. Have some of our Darwinians, so tenderly united in natural selection and affinity, also gazed at the Saitic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brain, to respond to *blind* physico-chemical forces. At any rate, Shakespeare's lines apply admirably to our modern Evolutionist who symbolizes that "proud man," who—

"Dress'd in a little brief authority;
Most ignorant of what he's most assured
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the Angels weep! . . . "

These have nought to do with the "angels." Their only concern is the human ancestor, the pithecoïd Noah who gave birth to three sons—the tailed Cynocephalus, the tailless Ape, and the "arboreal" Palæolithic man. On this point, they will

not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific inquiry. The insuperable difficulty at the very foundation of the evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is "really of no account." Every branch of knowledge is in the same predicament, we are informed. The chemist bases his most abstruse calculations simply "upon a hypothesis of atoms and molecules, of which not one has ever been seen isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never intangibly revealed themselves. No definite origin can be assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter or life, . . ." etc., etc. (*Knowledge*, January, 1882.)

And, withal, to reject a *scientific hypothesis*, however absurd, is to commit the one unpardonable sin! We risk it.

The Secret Doctrine, ii 649–655

Section 21

THE ANCESTORS MANKIND IS OFFERED BY SCIENCE

"The question of questions for mankind—the problem which underlies all others and is more deeply interesting than any other—is the ascertainment of the place which man occupies in nature, and of his relations to the universe of things." Huxley

The world stands divided this day, and hesitates between *divine* progenitors—be they Adam and Eve or the lunar Pitris—and *Bathybius Hæckelii*, the gelatinous hermit of the briny deep. Having explained the occult theory, it may now be compared with that of the modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our divine ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's *phylogenesis* is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval races will be. As du Bois-Reymond puts it, we may believe him easily when he says that "ancestral trees of our race sketched in the 'Schöpfungsgeschichte' are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic."

This settled, everyone will see that one hypothesis is as good as another. And as we find that German naturalist (Hæckel) himself confessing that neither geology (in its history of the past) nor the ancestral history of organisms will ever "rise to the position of a real exact Science,"¹²³ a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the "Father of Modern Chemistry," and those of Hæckel, the Father of the mythical *Sozura*. We demand no more.

Without presuming to take part in the quarrel of such very learned naturalists as du Bois-Reymond and Hæckel *à propos* of our blood relationship to "those ancestors (of ours) which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves," one may put in a few words, a question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing in mind Darwin's theories of natural selection, etc., we would ask Science—with regard to the origin of the human and animal species—which theory of evolution of the two herewith described is the more scientific, or the more *unscientific*, if so preferred.

(1). Is it that of an Evolution which starts from the beginning with sexual propagation?

(2). Or that teaching which shows the gradual development of organs, their solidification, and the procreation of each

¹²³ "Pedigree of Man," The Proofs of Evolution, p. 273.

species, at first by simple easy separation from one into two or even several individuals. Then follows a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition; then again, a kind of Parthenogenesis, “virginal reproduction,” when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connection?

Of these two, the former “theory”—rather, a “revealed fact”—is enunciated by all the *exoteric* Bibles (except the *Purânas*), preeminently by the Jewish Cosmogony. The last one, is that which is taught by the Occult philosophy, as explained all along. An answer is found to our question in a volume just published by Mr. S. Laing—the best lay exponent of Modern Science.¹²⁴ In Chp. VIII of his latest work, “*A Modern Zoroastrian*,” the author begins by twitting “all ancient religions and philosophies” for “assuming a male and female principle for their gods.” At first sight, he says “the distinction of sex appears as fundamental as that of plant and animal.” . . . “The Spirit of god brooding over Chaos and producing the world,” he goes on to complain, “is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend which describes the creation of Kosmos out of Chaos by the co-operations of great gods, male and female . . .” Thus, in the orthodox Christian creed, we are taught to

repeat “begotten, not made,” a phrase which is absolute nonsense, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For “begotten” is a very definite term which “implies the conjunction of two opposite sexes to produce a new individual.”

However, we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and *phallic* element in the old Scriptures—especially in the orthodox Christian Bible—nevertheless, there may be two extenuating circumstances in the case. Firstly, all these “ancient philosophies” and “modern religions” are—as sufficiently shown in these two volumes—an exoteric veil thrown over the face of esoteric truth; and—as the direct result of this—they are allegorical, *i.e.* mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theology down to Ezra’s last remodeling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

¹²⁴ Author of “*Modern Science and Modern Thought*.”

SCIENCE MAKES SAD HAVOC WITH THIS IMPRESSION OF SEXUAL GENERATION BEING THE ORIGINAL AND ONLY MODE OF REPRODUCTION

But to return to the direct answer expected from Science to our direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms:

“Science, however, makes sad havoc with this impression of sexual generation being the original and only mode of reproduction,¹²⁵ and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected (?) worlds of life.” So little “*unsuspected*,” indeed, that the original a-sexual “modes of reproduction” must have been known—to the ancient Hindus, at any rate—Mr. Laing’s assertion to the contrary, notwithstanding. In view of the statement in the *Vishnu Purâna*, quoted by us elsewhere, that Daksha “established sexual intercourse as the means of multiplication,” only after a series of other “modes,” which are all enumerated therein, (Vol. II, p. 12, Wilson’s Translation), it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an EXOTERIC work. Then, Mr. S. Laing goes on to tell us that:—

. . . . “By far the larger proportion of living forms, in number . . . have come into existence,

¹²⁵ Vide Part I of this volume, page 183, Stanza VIII.

without the aid of sexual propagation.” He then instances Hæckel’s monera “*multiplying by self-division.*” The next stage the author shows in the nucleated cell, “which does exactly the same thing.” The following stage is that in “which the organism does not divide into two equal parts, but a *small portion of it swells out and finally parts company* and starts on separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials.”¹²⁶

This is followed by a many-celled organism which is formed by “*germ-buds reduced to spores, or single cells, which are emitted from the parent*” when “we are at the threshold of that system of sexual propagation, which has (now) become the rule in all the higher families of animals” It is when an “organism, having advantages in the struggle for life, established itself permanently” . . . that special organs developed to meet the altered condition when a distinction “would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed.” “This is confirmed by a study of embryology, *which shows that in the HUMAN and higher*

¹²⁶ In this, as shown in Part I, Modern Science was again anticipated, far beyond its own speculations in this direction, by *Archaic Science*.

animal species *the distinction of sex is not developed* until a considerable progress has been made in the growth of the embryo” In the great majority of plants, and in some lower families of animals . . . the male and female organs are developed within the same being . . . a hermaphrodite. Moreover, in the “virginal reproduction—germ-cells apparently similar in all respects to egg-cells, develop themselves into new individuals *without any fructifying element,*” etc., etc. (pp. 103–107).

Of all which we are as perfectly well aware as of this—that the above was never applied by the very learned English popularizer of Huxleyo-Hæckelian theories to the genus *homo*. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows: “the development of the embryo (ontogeny) is a condensed and abbreviated repetition of the evolution of the race (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained.” (*Anthropogeny*, 3rd Ed., p. 11.)

This shows to us that every living creature and thing on earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then,

hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first “without any fructifying element,” then “with the help of the fertilitary spore”; and only after the final and definite evolution of both sexes, would he become a distinct “male and female,” when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained: the plain and comprehensively described processes of such *ante-sexual* reproduction. This is done in the Occult books, a slight outline of which was attempted by the writer in Part I of this Volume.

MAN HAS A DISTINCTLY DUAL NATURE

Either this, or—man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws*, and admits of no principle outside matter. The former—the archaic Science—allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds—that it was quite ready for man from the beginning of *this Round*.¹²⁷

¹²⁷ Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.* everything visible and *invisible* on a

The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.¹²⁸

What would Science say to this? It would answer, of course, that as man appeared on earth as the latest of the mammals, he had no need, no more than those mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: since to this day not the remotest sign of a link between man and the

resting planet, remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The “night” of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day – a very short one indeed in comparison to the “Day of Brahmâ.”

¹²⁸ This will be pooh-poohed, because it will not be understood by our modern men of science, but every Occultist and Theosophist will easily realize the process. There *can be no objective form* on Earth (nor in the Universe either) without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art—a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution—how can it be otherwise when NATURE’S MIND and creative powers are concerned?

animal has yet been found, then (if the Occultist doctrine is to be repudiated) he must have sprung *miraculously* in nature, like a fully armed Minerva from Jupiter’s brain. And in such case the Bible is right, along with other national “revelations.” Hence the scientific scorn, so freely lavished by the author of “*A Modern Zoroastrian*” upon ancient philosophies and *exoteric* creeds, becomes premature and uncalled for. Nor would the sudden discovery of a “missing-link”-like fossil mend matters at all. For neither one such solitary specimen nor the *scientific conclusions* thereupon, could insure its being the long-sought-for relic, *i.e.* that of an undeveloped, still a once *speaking* MAN. Something more would be required as a final proof (*vide infra, Note*). Besides which, even Genesis takes up man, her Adam of dust, only where the Secret Doctrine leaves her “Sons of God and Wisdom” and picks up the physical man of the THIRD Race. Eve is *not* “begotten,” but is extracted out of Adam on the manner of “Amœba A,” contracting in the middle and splitting into Amœba B—by division. (See p. 103, in “*The Modern Zoroastrian*.”) Nor has human speech developed from the various animal sounds.

WHERE ARE THE “MISSING LINKS”?

Hæckel’s theory that “speech arose gradually from a few simple, crude animal sounds . . .” as such “speech still remains amongst a few races of lower rank” (Darwinian theory in “*Pedigree of Man*,” p. 22) is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the

“roots” of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30.51 cubic inches, while the average brains of the flat-headed Australian natives—the lowest now in the human races—amount to 99.35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premises are as sound and correct as his biblical conclusions are silly: “The brain of the apes most like man, does not amount to quite a third of the brain of the lowest races of *men*: it is not half the size of the brain of a new-born child.” (“*The Age and Origin of Man.*”) From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Häckelian theories of the descent of man, it is not *one*, but a great number of “*missing links*”—a true ladder of progressive evolutionary steps—that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors. Mere myths are now greeted as “axiomatic truths.” Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Joly answers, “Man never was, in my opinion, this *pithecanthropus alalus* whose portrait Hæckel has drawn as if he had seen and known him, whose *singular* and *completely hypothetical* genealogy he has even given, from the mere mass of living protoplasm to the man endowed with

speech and a civilization analogous to that of the Australians and Papuans.” (“*Man before Metals,*” p. 320, N. Joly. *Inter. Scient. Series*)

Hæckel, among other things, often comes into direct conflict with the Science of languages. In the course of his attack on Evolutionism (“*Mr. Darwin’s Philosophy of Language,*” 1873), Prof. Max Müller stigmatized the Darwinian theory as “vulnerable at the beginning and at the end.” The fact is, that only the partial truth of many of the *secondary* “laws” of Darwinism is beyond question—M. de Quatrefages evidently accepting “Natural Selection,” the “struggle for existence” and transformation within species, as proven not once and for ever, but *pro tem*. But it may not be amiss, perhaps, to condense the linguistic case against the “Ape ancestor” theory.

Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

- (1) All words are roots and merely placed in juxtaposition (Radical languages).
- (2) One root defines the other, and becomes merely a determinative element (Agglutinative).
- (3) The determinative element (the determining meaning of which has longed lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these ROOTS? Max Müller argues that the existence of these *ready-made materials of speech*

is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt, "Forsooth are we to halt before the origin of language?", is an avowal of dogmatism and of speedy defeat. (Cf. his "*Doctrine of Descent and Darwinism*," p. 304.)

We respect those men of science who, wise in their generation, say: "Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in modern Science." . . . "The borderland of (metaphysical) knowledge is best left to time, which is the best test as to truth" ("*A Modern Zoroastrian*," p. 136).

PROOFS OF HUMANITY'S "NOBLE DESCENT"

This is a wise and an honest sentence in the mouth of a materialist. But when a Hæckel, after just saying that "*historical events of past time. . .*" having "*occurred many*

millions of years ago,¹²⁹ . . . are for ever removed from direct observation," and that neither geology nor phylogeny¹³⁰ can or will "rise to the position of a real *exact science*," then *insists* on the development of *all* organisms—"from the lowest vertebrate to the highest, from Amphioxus to man"—we ask for a weightier proof than he can give. Mere "*empirical sources of knowledge*," so extolled by the author of "*Anthropogeny*"—when he has to be satisfied with the qualification for his own views—are not competent to settle problems lying beyond their domain, nor is it the province of exact science to place any reliance on them.¹³¹ If "*empirical*"—and Hæckel declares

¹²⁹ It thus appears that in its anxiety to prove our noble descent from the catarrhine "baboon," Hæckel's school has pushed the times of pre-historic man millions of years back. (See "*Pedigree of Man*," p. 273.) Occultists render thanks to science for such corroboration of our claims!

¹³⁰ This seems a poor compliment to pay Geology, which is not a speculative but as exact a science as astronomy—save, perhaps its too risky chronological speculations. It is mainly a "Descriptive" as opposed to an "Abstract" Science.

¹³¹ Such newly-coined words as "*perigenesis of plastids*," "plastidule Souls" (!), and others less comely, invented by Hæckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As a *fact*, however, they remain for his less imaginative colleagues painfully *cænogenetic*—to use his own terminology; *i.e.* for *true Science* they are *spurious* speculations so long as they are derived from "*empirical sources*." Therefore, when he seeks to prove that "the origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law* that follows necessarily from the *inductive law* of the theory of descent" ("*Anthropogeny*," p.

so himself repeatedly—then they are no better, nor any more reliable, in the sight of *exact* research, when extended into the remote past, than our Occult teachings of the East, both having to be placed on quite the same level. Nor are his *phylogenetic* and *palingenetic* speculations treated in any better way by the real scientists, than are our cyclic repetitions of the evolution of the Great in the minor races, and the original order of evolutions. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot be* verified, in short, all *suppressio veri* and all *suggestio falsi*. The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature, to record, tabulate, compare and classify the facts, down to the smallest minutiae which are *presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy*. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation, to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation

392)—his no less learned foes (du Bois Reymond—for one) have a right to see in this sentence a *mere jugglery of words*; a “*testimonium paupertatis* of natural science”—as he himself complains, calling them, in return, *ignoramus* (see “*Pedigree of Man*,” Notes).

of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.

SOME SCIENTISTS DEMAND THEIR WILD THEORIES BE TAKEN ON BLIND FAITH AS THE OUTCOME OF SCIENCE

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it “a *deductive* law from the *inductive* law” of a theory based upon and drawn out of the depths of his own consciousness, that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the “origin” of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil*—and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

Are those the opponents Occultism would dread? Most decidedly not. For such theories are no better treated by *real* (not empirical) Science than our own. Hæckel, hurt in his vanity by du Bois Reymond, never tires of complaining publicly of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognised physiologists" who oppose every speculation of his drawn from the said "storehouse"—*ignorant men*. "If many men," he declares—"and among them even some scientists of repute—hold that the whole of phylogeny is a castle in the air, and genealogical trees (from monkeys?) are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made" ("*Pedigree of Man*," p. 273).

We open Webster's Dictionary and read the definitions of the word "empirical": "Depending upon experience or observation alone, *without due regard to modern science and theory*." This applies to the Occultists, Spiritualists, Mystics, etc., etc. Again, "an *Empiric*: "One who confines himself to applying the results of his own observations" (only) (which is Hæckel's case); "one *wanting Science* . . . an ignorant and unlicensed practitioner; a quack; a CHARLATAN."

No Occultist or "magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge*, the fruits of *his* personal observation and experience, among the *exact* sciences of modern learning. He

keeps within his legitimate sphere, where he is master. But what is one to think of a rank materialist, whose duty is clearly traced before him, who uses such an expression as this:—

"The origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law*, that follows necessarily from the *inductive law* of the THEORY OF DESCENT. ("*Anthropogeny*," p. 392).

A "theory" is simply a hypothesis, a speculation, and *no law*. To say otherwise is only one of the many liberties taken now-a-days by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than a *speculation on a speculation*. Now Sir W. Hamilton has already shown that the word theory is now used "in a very loose and improper sense" . . . "that it is convertible into *hypothesis*, and *hypothesis* is commonly used as another term for *conjecture*, whereas the terms 'theory' and 'theoretical' are properly used in opposition to the term *practice* and *practical*."

But modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man—yet it will never become a general truth with the true metaphysician, and the latter defies the materialists to make good their

arbitrary assumptions. That the ape-theory theme¹³² of Vogt and Darwin, on which the Huxley-Hæckelians have composed of late such extraordinary variations, is far less scientific—because clashing with the fundamental laws of that theme itself—than ours can ever be shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on “*Human Species*” by the great French naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the esoteric teaching concerning the origin of man and Darwin’s speculations, no man, unless he is

¹³² The mental barrier between man and ape, characterized by Huxley as an “*enormous gap, a distance practically immeasurable*”! ! is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the materialist, who relies on the frail reed of “*natural selection.*” The physiological differences between Man and the Apes are in reality—despite a curious community of certain features—equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of naturalists:—

“In modern times there are no animals in creation that have attracted more attention from the scientific student than the great quadrumana (the anthropoids), bearing such a striking resemblance to the human form as to have justified the epithet of anthropomorphic being conferred on them. . . . But *all investigation at present only leads human intelligence to a confession of its insufficiency; and nowhere is caution more to be advocated, nowhere is premature judgment more to be deprecated than in the attempt to bridge over the MYSTERIOUS CHASM which separates man and beast.*” “*Heart of Africa*” I, 520.

a rank materialist, will hesitate. This is the description given by Mr. Darwin of “the earliest ancestors of man.”

“They were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; *and their bodies were provided with a tail, having the proper muscles. Their limbs and bodies were acted on by many muscles which now only occasionally reappear in man, but which are still normally present in the quadrumana. . . . The foot, judging from the condition of the great toe in the foetus, was then prehensile, and our progenitors, no doubt, were arboreal in their habits, frequenting some warm forest-clad land, and the males were provided with canine teeth which served as formidable weapons. . . .*”¹³³

Darwin connects him with the type of the tailed catarrhines, “and consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Hæckel, *on this point places himself in direct variance with one of the fundamental laws which constitute the principal charm of Darwinism . . .*” And then the learned French naturalist

¹³³ A ridiculous instance of evolutionist contradictions is afforded by Schmidt (“*Doctrine of Descent and Darwinism,*” p. 292). He says, “Man’s kinship with the apes is *not impugned* by the *bestial strength* of the teeth of the male orang or gorilla.” Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

proceeds to show how this fundamental law is broken. "In fact," he says, "in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization, which alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; all the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. . . . It follows that two beings belonging to two distinct types can be referred to a *common ancestor*, but the one cannot be the descendant of the other" (p. 106).

A WALKING ANIMAL CANNOT BE DESCENDED FROM A CLIMBING ONE

"Now man and ape present a very striking contrast in *respect to type*. Their organs. . . correspond almost exactly term for term, but these organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber*. . . . There is here an anatomical and mechanical distinction. . . . A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes is a sufficiently convincing proof."

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations*, is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one.

"Vogt, in placing man among the *primates*, declares without hesitation that *the lowest class of apes have passed the landmark* (the common ancestor), from which the different types of this family have originated and diverged." (This ancestor of the apes, Occult science sees in the lowest human group during the Atlantean period, as shown before.) . . . "We must, then, place the origin of man beyond the last apes," goes on de Quatrefages, thus corroborating our Doctrine, "if we would adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the *prosimiæ* of Hæckel, the loris, indris, etc. But those animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the marsupials. . . . From men to the Kangaroo, the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin.¹³⁴ We know that he considers the *want of information*

¹³⁴ According even to a *fellow-thinker*, Professor Schmidt, Darwin has evolved "a certainly not flattering, and perhaps in *many points an incorrect*, portrait of our presumptive ancestors in

upon similar questions *as a proof in his favour*. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely *theoretical pithecoïd man*."

"Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence of *four unknown intermediate groups* instead of one?" asks de Quatrefages. "Will he complete his genealogy in this manner? It is not for me to answer." ("*The Human Species*," p. 107–108.)

But see Hæckel's famous genealogy, in "*The Pedigree of Man*," called by him "Ancestral Series of Man." In the "Second Division" (Eighteenth Stage) he describes "Prosimiæ, allied to the Loris (Stenops) and Makis (Lemur) as without marsupial bones and cloaca, but *with placenta*." And now turn to de Quatrefages' "*The Human Species*," pp. 109–110, and see his proofs, based on the latest discoveries, to show that "the prosimiæ of Hæckel have no *decidua* and a diffuse placenta." They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness—Mr. Huxley. Having himself shown, with regard to fossil man

the dawn of humanity." ("*Doctrine of Descent and Darwinism*," p. 284.)

and the "missing link," that "neither in quaternary ages nor at the present time *does any intermediary being fill the gap* which separates man from the Troglodyte," and that to "deny the existence of this gap *would be as reprehensible as absurd*," the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that most "absurd" of all theories—the *descent of man from an ape!*

"This genealogy," says de Quatrefages, "*is wrong throughout*, and is founded on a material error." Indeed, Hæckel bases his descent of man on the 17th and 18th stages (See Aveling's "*Pedigree of Man*," p. 77), the marsupialia and prosimiæ (genus *Hæckelii?*). Applying the latter term to the *Lemuridæ*—hence making of them animals with a *placenta*—*he commits a zoological blunder*. For after having himself divided mammals according to their anatomical differences into two groups, the *indeciduata*, which have no *decidua* (or special membrane uniting the placentæ), and the *deciduata*, those who possess it, he includes the *prosimiæ* in the latter group. Now we have shown elsewhere what other men of science had to say to this. As de Quatrefages says, "The anatomical investigations of . . . Milne Edwards and Grandidier upon these animals . . . place it beyond all doubt that the *prosimiæ* of Hæckel have no *decidua* and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, *they cannot be regarded even as the ancestors of the zonoplacental mammals* . . . and ought to be connected with the *pachydermata*, the *edentata*,

and the *cetacea*” (p. 110). And yet Hæckel’s inventions pass off with some as exact science!

AGREEMENT WITH THE DARWINIAN SCHOOL: THE LAW OF GRADUAL AND EXTREMELY SLOW EVOLUTION, EMBRACING MANY MILLIONS OF YEARS

The above mistake, if indeed, one, is not even hinted at in Hæckel’s “*Pedigree of Man,*” translated by Aveling. If the excuse may stand good that at the time the famous “genealogies” were made, “the embryogenesis of the *prosimiæ* was not known,” it is familiar now. We shall see whether the next edition of Aveling’s translation will have this important error rectified, or if the 17th and 18th stages remain as they are to blind the profane, as one of the real intermediate links. But, as the French naturalist observes, “their (Darwin’s and Hæckel’s) process is always the same, considering the *unknown* as a proof in favour of their theory.” (*Ibid*)

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from the latent and passive into active and positive polarity—and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergences even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical “stage” immediately preceding this, “*Menocerca with tails*” (19th stage).

Nevertheless, we have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive “Ancestor.” We shall be told that the Dhyan Chohan, or the “progenitor” of Manu, is a hypothetical being unknown on *the physical plane*. We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity, whereas not only is the *pithecoïd man*, or “ape-man,” a purely hypothetical creature of Hæckel’s creation, unknown and untraceable on this earth, but further its genealogy—as invented by him—clashes with scientific facts and all the known data of modern discovery in Zoology. It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel “admits the existence of an *absolutely theoretical pithecoïd man*”—a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; he admits very *naively* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage)—a creature entirely *unknown to science*—by confessing over his own signature, that, “The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages”!

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal races, and the three-eyed men of the Third and Fourth Root-Races “arises also from the necessity of an intermediate type” between the

animal and the gods. What reason would the Hæckelians have to protest in this special case?

Of course there is a ready answer: "Because we do not grant the presence of the monadic essence." The manifestation of the Logos as individual *consciousness* in the animal and human creation is not accepted by exact science, nor does it cover the whole ground, of course. But the failures of science and its arbitrary assumptions are far greater on the whole than* any "extravagant" esoteric doctrine can ever furnish. Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism (as an *upadhi*) is necessary for ITS manifestation.

The Secret Doctrine, ii 656–670

Section 22

THE FOSSIL RELICS OF MAN AND THE ANTHROPOID APE

The data derived from scientific research as to “primeval man” and the ape lend no countenance to theories deriving the former from the latter. “Where, then, must we look for primeval man?” still queries Mr. Huxley, after having vainly searched for him in the very depths of the quaternary strata. “Was the oldest *Homo sapiens* Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of *an ape more anthropoid*, or *a man more pithecoïd* than any yet known, await the researches of some unborn palæontologist? Time will show . . .” (“*Man’s Place in Nature*,” p. 159).

It will—undeniably—and thus vindicate the anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin’s *Descent of Man*, Mr. Boyd Dawkins believes he has all but found the “missing link”—in theory. It was due to theologians more than to geologists that, till nearly 1860, man had been considered a relic no older than the Adamic orthodox 6,000 years. As Karma would have it though, it was left to a French Abbé—l’abbé Bourgeois—to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man already existed during the Miocene period, for flints of undeniably human making were excavated from Miocene strata. In the words of the author of “*Modern Science and Modern Thought*”:

“They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the *Dryopithecus* or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla, or chimpanzee, as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the *ancestor* of Palæolithic man.”

Or—the *descendant of Eocene Man*, which is a variant offered to the theory. Meanwhile, the *Dryopithecus* with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty—and, as the same author justly observes: “If 100,000,000 years have elapsed since the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000, or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years”—why should not another theory be tried? Let us carry man, as an hypothesis, to the close of Mesozoic times—admitting *argumenti causâ* that the (much more recent) higher apes then existed! This would allow ample time to man and the modern apes to have diverged from the mythical “*ape more anthropoid*,” and even for the latter to have degenerated into those that are found *mimicking* man in using “branches of trees as clubs, and cracking cocoa-nuts with hammer and stones.”¹³⁵ Some savage

¹³⁵ This is the way *primitive man* must have acted? We do not know of men, not even of savages, in our age, who are known to have imitated the apes who live side by side with them in the

tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of his hypothesis, is, however, generally admitted. It is argued that, while in the Pliocene and Miocene periods, there were true apes and baboons, and man was undeniably contemporaneous with the former of those times—though as we see orthodox anthropology still hesitates in the teeth of facts to place him in the era of the *Dryopithecus*, which latter “has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla”—yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoïd stocks found save a few extinct Lemurian forms. And we find it also *hinted* that the *Dryopithecus* may have been the “missing link,” though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (*Vide* also Gaudry's speculations.)

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty

forests of America and the islands. We do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer had personally a chimpanzee who, without being taught, opened a newspaper and pretended to read in it. It is the descending generations, the children, who mimic their parents—not the reverse.

years ago his existence any farther back than 6,000 or 7,000 years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the “flying Dragons,” the pterodactyl, the plesiosaurus and iguanodon, etc., etc. Let us listen, however, to the echo of Science.

INSURMOUNTABLE DIFFICULTIES

“Now wherever anthropoid apes lived, it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or *some creature which was the ancestor of man*, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble, bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialised for erect posture and a larger brain¹³⁶ If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen . . .” (*“Modern Science and Modern Thought,”* p. 152)

¹³⁶ It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read, “the ape is simply an instance of the biped type specialized for going on all fours, generally, and a smaller brain.” *Esoterically* speaking, this is the real truth, and not the reverse.

While most of the men of Science, who are uncompromising in their belief in the descent of man from an “extinct anthropoid mammal,” will not accept even the bare tenability of any other theory than an ancestor common to man and the *Dryopithecus*, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i.e.* without immediate danger of getting knocked off one’s feet by the tidal wave of “science-adulation.” Believing that the difficulty of accounting “for the development of *intellect* and *morality* by evolution is *not so great as that presented by the difference as to physical structure*¹³⁷ between man and the highest animal,” the same author says:

¹³⁷ We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to “the *great gulf* which intervenes between the lowest ape and the highest man in *intellectual power*,” the “*enormous gulf . . . between them*,” the “*immeasurable and practically infinite divergence of the Human from the Simian stirps*” (“*Man’s Place in Nature*,” pp. 102–3); when even the physical basis of mind—the brain—so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the *Pithecanthropus alalus*, or speechless savage of Hæckel to the level of the large-brained and *moral* man of today—it is idle to dismiss Evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the “how”

“But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. *Even the idiot or cretin*, whose brain is no larger and intelligence no greater than that of the chimpanzee, is *an arrested man, not an ape.*”

“If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it in other words the missing link! Now it must be admitted that, hitherto, not only have no such missing links been

of the Evolution of the human *mind* by natural selection are ten-fold greater.

discovered, but the oldest known human skulls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, *one of the oldest types*, that of the men of the sepulchral cave of Cro-Magnon,¹³⁸ is *that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind*. The reply of course is that the time is insufficient, *and if man and the ape had a common ancestor*, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance. . . . It may well make us hesitate before we admit that man. . . is alone an exception. . . . This is more difficult to believe, as the ape family which man (?) so closely resembles contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, *must there not have been special creations for the chimpanzee, the gorilla, the orang*, and for at least 100 different species of ape and monkeys which are all built

¹³⁸ A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlanteans, in short.

on the same lines?" (*Modern Science and Modern Thought*," p. 182)

MATERIALISM IS PUZZLED

There *was* a "special creation" for man, and a "special creation" for the ape, *his* progeny, only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the *Dryopithecus*, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very manlike Gibbon is *still in the same low grade of development*, as it was when it co-existed with Man at the close of the Glacial Period. It has not appreciably altered since the Pliocene times. Now there is little to choose between the *Dryopithecus* and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to "explain" the evolution of this ape into Man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during

so contracted a period. Let the Evolutionists push back the process into the preceding *Eocene*, if they prefer to do so; let them even trace both Man and *Dryopithecus* to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Hæckel. Is an exit out of this *cul de sac* to be found by an appeal to the “unknown,” and a reference with Darwin to the “imperfection of the geological record”? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian *man-ape* is conceived to have roamed through the primeval forests, and Mr. Grant Allen’s putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean giants, “*blurred copies*” of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative anthropologist of European Science.

The Secret Doctrine, ii 675–679

Section 23

WHERE DID THE FIRST MEN LIVE?

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Hæckel, however, advances gaily to the charge. Starting from his "*prosimia*" . . . "the ancestor common to all other *catarrhini*, including man" — a "link" now, however, disposed of for good by recent anatomical discoveries!—he endeavours to find a habitat for the primeval *Pithecanthropus alalus*. "In all probability it (the transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean. (Vide *infra*, "Scientific and geological proofs of the former existence of several submerged continents.") "The period during which the evolution of the anthropoid apes into apelike men took place was probably the last part of the tertiary period, the Pliocene Age, and perhaps the Miocene, its forerunner." ("*Pedigree of Man*," p. 73)

Of the above speculations, the only one of any worth is that referring to Lemuria, which was the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved

that *Easter Island* is an actual relic of Lemuria, we must believe that according to Hæckel the "*dumb ape-men*," just removed from a brutal mammalian monster, built the gigantic portrait-statues, some of which are now in the British Museum. Critics are mistaken in terming Hæckelian doctrines "abominable, revolutionary, immoral"—though materialism is the legitimate outcome of the ape-ancestor myth—they are simply too absurd to demand disproof.

THE COMPARATIVE ANATOMY OF MAN AND ANTHROPOID IS NOT A CONFIRMATION OF DARWINISM

We are told that while every other heresy against modern science may be disregarded, this, our denial of the Darwinian theory as applied to Man, will be the one "unpardonable" sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone*, and *muscle for muscle*, even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod, and the writers of the *Ramayana*, the poets who sang the prowess and valour of Hanuman, the monkey-God, "whose feats were great and Wisdom never rivaled," must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new whatever given to the world or to philosophy, in such volumes as Mivart's

“*Man and Apes*,” or Messrs. Fiske and Huxley’s defence of Darwinism. But what are those *crucial* proofs of man’s descent from a pithecoïd ancestor? If the Darwinian theory is *not the true one*—we are told—if man and ape do not descend from a common ancestor, then we are called upon to explain the reason of:

(I.) The similarity of structure between the two; the fact that the higher animal world—man and beast—is physically of one type or pattern.

(II.) The presence of *rudimentary organs* in man, *i.e.* traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except for a semi-animal, semi-arboreal monster. Why, again, do we find in Man those “rudimentary” organs (as useless as its rudimentary wing is to the *Apteryx* of Australia), the vermiform appendix of the *cæcum*, the ear muscles,¹³⁹ the “rudimentary tail” (with which children are still sometimes born), etc., etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

¹³⁹ Professor Owen believes that these muscles—the *attollens*, *retrahens*, and *attrahens aurem*—were actively functioning in men of the Stone Age. This may or may not be the case. The question falls under the ordinary “occult” explanation, and involves no postulate of an “animal progenitor” to solve it.

Furthermore, the latter themselves—with their great leader Mr. Huxley, and such eminent zoologists as Mr. Romanes and others—while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, of Owen, Pruner-Bey, and finally, at the last great work of de Quatrefages, “*Introduction à l’Etude des Races humaines, Questions générales*,” to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning such similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley found himself forced to protest against the too sanguine expectations. It was that great anatomist personally who called the “smaller fry” to order, by declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoïd, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: “each of the bones of the gorilla has its own specific impress on it that distinguishes it from a similar human bone.” Among the existing creatures there is not one single intermediate form that could fill the gap between man

and the ape. To ignore that gap, he added, "was as *uncalled-for as it was absurd.*"¹⁴⁰

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence of the skull of the pithecoïd as compared to that of man, that even de Quatrefages resorted unconsciously to our esoteric theory by saying that it is rather the apes that can claim descent from man than *vice versa*. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids, in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish

¹⁴⁰ Quoted in the Review of the "*Introduction à l'Etude des Races Humaines,*" by de Quatrefages. We have not Mr. Huxley's work at hand to quote from. Or to cite another good authority:— "We find one of the most man-like apes (gibbon) in the *tertiary period*, and this species is *still in the same low grade*, and *side by side* with it at the end of the Ice-period, man is found in the same high grade as today, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man. . . these facts contradict a theory of constant progressive development." (Pfaff.) When, according to Vogt, the average Australian brain = 99. 35 cubic inches, that of the gorilla 30. 51 cubic inches, and that of the chimpanzee only 25.45, the *giant gap* to be bridged by the advocate of "Natural" Selection becomes apparent.

and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller, and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla would have a perfect right to address an Evolutionist, claiming its right of descent from himself. It would say to him, "We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could you, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does, and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own.

MAN CANNOT DESCEND FROM EITHER AN APE OR AN ANCESTOR COMMON TO BOTH

This is where the Occult Sciences agree entirely with de Quatrefages. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the “Heavenly man”—the Dhyān Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoïds, the orang-outang, the gorilla, and the chimpanzee can, and as the Occult Sciences teach, *do* descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the “Mind-less” races of the middle Third Race period.

When it is borne in mind that all forms which now people the earth are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the “unity of structural plan” characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise, but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed “ground plans” of organic evolution

on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the “rudimentary” organs discovered by anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the “tail” problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true “*Evolution*” or “*unfolding*”—a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin’s inference from “rudiments,” an able writer remarks, “Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated? (“*Creation or Evolution?*”, Geo. T. Curtis, p. 76.)

Read for “into which Man degenerated,” “the prototypes which man shed in the course of his astral developments,” and

an aspect of the true esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc. are the resultants of the Third Round astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief. "But how to account for the presence of the gill-clefts in the human foetus, which represent

the stage through which the branchiæ of the fish are developed;¹⁴¹ for the pulsating vessel corresponding to the heart of the lower fishes, which constitutes the foetal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the 'gastrula' stage, with corresponding stages in lower vertebrate life and even among the sponges; "for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth?" "How comes it to pass that stages in the life of fishes, whose ancestors swam" — æons before the epoch of the First Root-Race — "in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the 'epitomized history' of human foetal development?"

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¹⁴¹ "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former (?) position."

It is noteworthy that, though gill-clefts are absolutely useless to all but *amphibia* and fishes, etc. their appearance is regularly noted in the foetal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

Section 24

REVERSION FROM THE WRONG END

This plausible objection is met by the reply that the *Third Round* terrestrial animal forms were just as much referable to types thrown off by Third Round man, as that new importation into our planet's area—the mammalian stock—is to the Fourth Round Humanity of the Second Root-Race. The process of human foetal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human foetus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man—the microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as "reversion to ancestral features."¹⁴² Reversion, indeed, but

¹⁴² Those who, with Hæckel, regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (*Vide* his XIIth and XIIIth stages) ought to explain why the "*Vegetable with leaflets*" (Lefèvre) represented in foetal growth, does not appear in his 22 stages through which the monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

scarcely in the sense contemplated by our present-day empiricists!

DARWINISM AND THE ANTIQUITY OF MAN:: THE ANTHROPOIDS AND THEIR ANCESTRY

The public has been notified by more than one eminent modern geologist and man of science, that "all estimate of geological duration is not merely *impossible*, but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits."¹⁴³ And now another man of Science, as well known (Croll), calculating that the tertiary age began either 15 or 2½ million of years ago—the former being a more correct calculation, according to Esoteric doctrine, than the latter—there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man "a special creation" (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races—the *Spiritual*, the *semi-astral*, and the *semi-human*—of our teachings. But it can hardly do the same in the case of the Third at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man.¹⁴⁴ The geologists of France place man in the

¹⁴³ "*Physiology*," Lefevre, p. 480.

¹⁴⁴ We confess to not being able to see any good reasons for Mr. E. Clodd's certain statement in *Knowledge*. Speaking of the men of Neolithic times, "concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch," and who are "the direct ancestors of

mid-Miocene age (Gabriel de Mortillet), and some even in the *Secondary* period, as de Quatrefages suggests, while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For "If we consider," says Sir Charles Lyell in "*Antiquity of Man*" (p. 246):

"the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, Pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with

peoples of whom remnants yet lurk in out-of-the way corners of Europe, where they have been squeezed or stranded," he adds to this: "but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their 'grave knoweth no man to this day.'

Besides the possibility that there may be men who *know* whence they came and how they perished—it is not true to say that the Palæolithic men, or their fossils, are all found with "small brains." The oldest skull of all those hitherto found, the "Neanderthal skull," is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the "missing link." There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small."

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they hardly could, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the anthropologists carry back the existence of man *only* into the period of the *post*-glacial drift, or what is called the Quaternary period, those of them who, as *Evolutionists*, trace man to a common origin with that of the monkey, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question—Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution *ipso facto* hold very tenaciously to an antiquity of man so very great, indeed, that it falls not so far short of the Occultist's estimate.¹⁴⁵

¹⁴⁵ The actual time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you (the Evolutionists) accept between the rise of Palæolithic man and our own day, a greater distance of man from the brute is not demonstrable, (*the most ancient man was just as far removed from the*

The modest thousands of years of the *Encyclopædia Britannica* and the 100,000 years to which anthropology in general limits the age of Humanity seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-dwellers. The great English biologist, in his desire to prove man's pithecoïd origin, insists that the transformation of the primordial ape into a human being must have occurred *millions of years back*. For in criticising the excellent average cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with "pithecoïd bony walls," coupled with Mr. Grant Allen's assurances that this skull "possesses large bosses on the forehead, strikingly (?) suggestive of those which give the gorilla its peculiarly fierce appearance"¹⁴⁶ (*Fortnightly Review*,

brute as the now living man), what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations? . . . "The longer the interval of time placed between our times and the so-called Palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated." Huxley states ("Man's Place in Nature," p. 159) that the *most liberal* estimates for the antiquity of Man *must be still further* extended.

¹⁴⁶ The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Allen, was ably exposed by the eminent anatomist, Professor R. Owen, in "*Longman's Magazine*," No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to a very large number of existing races?

1882), still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the "completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull." In consequence of all this we are notified that those skulls, "clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they *may be looked for in an epoch more distant from the age of the ELEPHAS PRIMIGENIUS than that is from us*"¹⁴⁷ (Huxley).

¹⁴⁷ It thus stands to reason that science would never dream of a *pre-tertiary* man, and that de Quatrefages' *secondary* man makes every Academician and "F.R.S." faint with horror because, TO PRESERVE THE APE-THEORY, SCIENCE MUST MAKE MAN POST-SECONDARY. This is just what de Quatrefages has twitted the Darwinists with, adding, that on the whole, there were more scientific reasons to trace the ape from man than man from the anthropoid. With this exception, science has not one single valid argument to offer against the antiquity of man. But in this case modern Evolution demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (a) No anthropoid ape has been found before the Miocene period; (b) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the "missing link" in such case? And how could even a Palæolithic Savage, a "Man of Canstadt," evolve into thinking men from the brute *Dryopithecus* of the

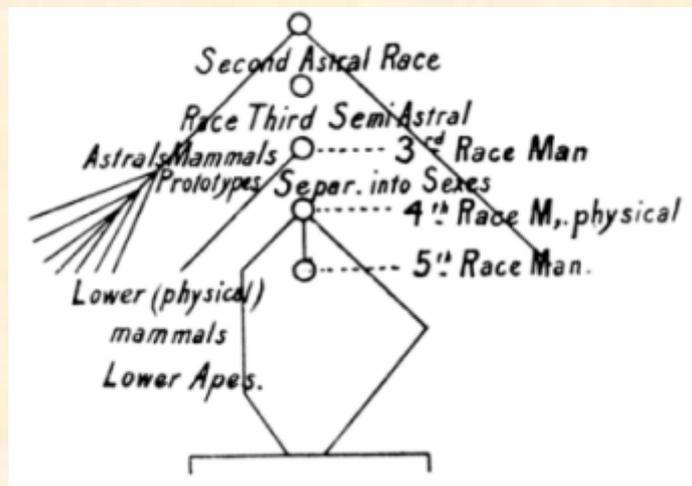
An untold antiquity for man is thus, then, the scientific *sine qua non* in the question of Darwinian Evolution, since the oldest Palæolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that modern Science began to widen with every year the abyss that now separates her from old Science, that of the Plinys and Hippocrateses, none of whom would have derided the archaic teachings with respect to the evolution of the human races and animal species, as the present day Scientist—geologist or anthropologist—is sure to do.

THE MAMMALIAN TYPE WAS A POST-HUMAN FOURTH ROUND PRODUCT

Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram—as the writer understands the teaching—may make the process clear:

Miocene *in so short a time*. One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. “He judges from the small amount of organic changes since the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period.” (Ch. Gould.)

PRIMEVAL ASTRAL MAN



The unnatural union was *invariably* fertile, because the then mammalian types *were not remote enough* from their Root-type¹⁴⁸—Primeval Astral Man—to develop the necessary barrier. Medical science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one of *degree*, not of fact. Thus it

¹⁴⁸ Let us remember in this connection the esoteric teaching which tells us of Man having had in the Third Round a GIGANTIC APE-LIKE FORM on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the human features of the apes, especially of the later anthropoids—apart from the fact that these latter preserve by *Heredity* a resemblance to their Atlanto-Lemurian sires.

is that Occultism solves one of the strangest problems presented to the consideration of the anthropologist.

THE INCUBUS OF ETHNOLOGY

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a scientist of repute puts it—"All hypotheses and theories with respect to the rise of man can be reduced to *two* (the Evolutionist and the Biblical exoteric account). . . There is no other hypothesis conceivable. . .!"!! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoïd stocks.

We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

It may be useful to compare this very simple theory—and we are willing to offer it even as a hypothesis to the unbelievers—with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of these overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

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Section 25

PROOFS FOR THE ANTIQUITY OF THE HUMAN RACE

Millions of years have dropped into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then science may be right (*argumenti causâ*) in basing its present anthropology—as to the date and mode of origin of *Homo sapiens*—on the Darwinian theory.¹ But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming.

¹ It may here be remarked that those Darwinians, who with Mr. Grant Allen, place our "hairy arboreal" ancestors so far back as the *Eocene Age*, are landed in rather an awkward dilemma. No fossil anthropoid ape—much less the fabulous common ancestor assigned to Man and the Pithecoïd—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

Even now evidence is brought forward that the dates for the foundations of cities, civilizations, and various other historical events have been absurdly curtailed. This was done as a peace-offering to Biblical chronology. "No date," writes the well-known Palæontologist, Edward Lartet, "is to be found in Genesis, which assigns a time for the birth of primitive humanity," but chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of "Creation", "and between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ.

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Section 26

SUPPLEMENTARY REMARKS ON ESOTERIC GEOLOGICAL CHRONOLOGY

It seems, however, possible to calculate the *approximate* duration of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine almost with certainty one thing—the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the rate of erosion of land and the sorting out of matter on to ocean beds has varied from age to age, and cataclysmic changes of various kinds break the “uniformity” of ordinary geological processes. *Provided, however, we have some definite numerical basis on which to work,* our task is rendered less difficult than it might at first sight appear to be. Making due allowance for variations in the rate of deposit, Professor Lefèvre gives us the relative figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as = X, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000 ft., the Primary 42,000 ft., the Secondary 15,000 ft., the Tertiary 5,000 ft., and the Quaternary some 500 ft. in thickness:

“Dividing into a hundred parts the time, *whatever its actual length,* that has passed since the dawn of life on this earth (lower Laurentian strata), we shall be led to attribute to the primordial age more than half of the whole duration, say 53.5; to the Primary 32.2; to the Secondary 11.5; to the Tertiary 2.3; to the Quaternary 0.5, or one-half per cent.” (*“Philosophy,”* p. 481.)

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years, we are able to infer that the:

ROUGH APPROXIMATIONS.

Primordial	Laurentian	A	lasted 171,200,000 yrs.
	9 Cambrian		
	Silurian		
Primary	Devonian	A	lasted 103,040,000 yrs.
	9 Coal		
	Permian		
Secondary	Triassic	A	lasted 36,800,000 yrs.
	9 Jurassic		
	Cretaceous		
Tertiary	Eocene	A	lasted 7,360,000 yrs. (probably in excess).
	9 Miocene		
	Pliocene		

Quaternary

lasted 1,600,000 yrs.
(probably in excess).

Such estimates harmonise with the statements of Esoteric Ethnology in almost every particular. The *Tertiary* Atlantean part-cycle, from the “apex of glory” of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have lasted some 3½ to four million years. If the duration of the Quaternary is not rather (as seems likely) overestimated, the sinking of Ruta and Daitya would be post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the *Third Race* goes very far back into the Secondary Age. Nevertheless, the figures are most suggestive.

But the argument from *geological evidence* being only in favour of 100,000,000 years, let us compare our claims and teachings with those of exact science.

Mr. Edward Clodd,¹⁵⁰ in reviewing M. de Mortillet’s work “*Materiaux pour l’Histoire de l’Homme*,” which places man in the mid-Miocene period,¹⁵¹ remarks that “it would be in defiance of all that the doctrine of evolution teaches, and

¹⁵⁰ *Knowledge*, March 31, 1882.

¹⁵¹ And who yet, in another work, “*La Préhistorique Antiquité de l’Homme*,” some twenty years ago, generously allowed only 230,000 years to our mankind. Since we learn now that he places man “in the mid-Miocene period,” we must say that the much respected Professor of Prehistoric Anthropology (in Paris) is somewhat contradictory and inconsistent, if not *naïf* in his views.

moreover, win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe.” To this, one could answer: (a) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of *infallible*, but it is repudiated by several great men of science, e.g. de Quatrefages, in France, and Dr. Weismann, an *ex*-evolutionist in Germany, and many others, the ranks of the *anti*-Darwinists growing stronger with every year;¹⁵² and (b) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to *win support* from believers in special creation, it would never gain the favour of the evolutionists, and *vice versa*. Truth must rest upon its own firm foundations of facts, and take its chances for recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspects, it is, nevertheless, advisable to combat every so-called “*scientific*” objection as we go along, when making what are regarded as heretical and “*anti-scientific*” statements.

¹⁵² The root and basic idea of the origin and transformation of species—the *heredity* (of acquired faculties) seems to have found lately very serious opponents in Germany. Du Bois Raymond and Dr. Pflüger, the physiologists, besides other men of science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.

DIVERGENCES BETWEEN ORTHODOX AND ESOTERIC SCIENCE ON THE QUESTION OF THE AGE OF THE GLOBE AND OF MAN

Let us briefly glance at the divergences between orthodox and esoteric science on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergences and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth.

PARALLELISM OF LIFE

SCIENTIFIC HYPOTHESES

Science divides the period of the globe's history, since the beginning of life on earth (or the Azoic age), into five main divisions or periods, according to Hæckel.¹⁵³

PRIMORDIAL Epoch	Laurentian 9 Cambrian Silurian
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The Primordial Epoch is, science tells us, by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eozoon Canadense*—a chambered shell. In the

ESOTERIC THEORY

Leaving the classification of the geological periods to Western Science, esoteric philosophy divides only the life-periods on the globe. In the present *Manvantara*, the actual period is separated into seven Kalpas and seven great human races. Its first Kalpa, answering to the "Primordial Epoch," is the age of the

"PRIMEVAL" ¹⁵⁴	Deva or Divine men, the 9 "Creators" and Progenitors. ¹⁵⁵
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The Esoteric Philosophy agrees with the statement made by science (see parallel column), demurring, however, in one particular. The 300,000,000 years of vegetable life (see

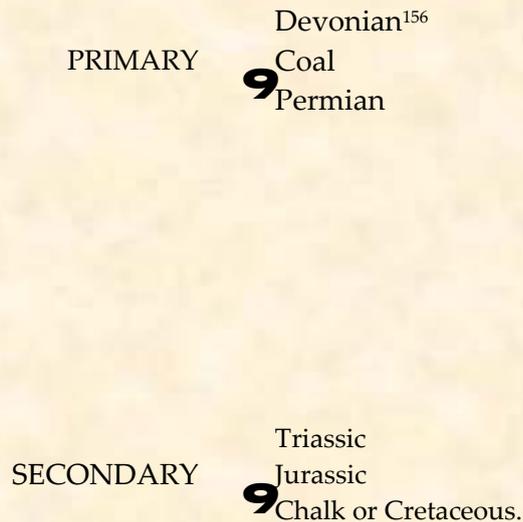
¹⁵³ "History of Creation," p. 20.

¹⁵⁴ The same names are retained as those given by science, to make the parallels clearer. Our terms are quite different.

¹⁵⁵ Let the student remember that the Doctrine teaches that there are seven degrees of *Devas* or "Progenitors," or seven classes, from the most perfect to the less exalted.

Silurian are discovered sea-weeds (*algæ*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The primordial Epoch shows *algæ*, molluscs, crustacea, polyps, and marine organisms, etc., etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to how life appeared on earth. If it rejects the Biblical "Creation" (as we do), why does it not give us another, approximately plausible hypothesis?

"Brahminical Chronology") preceded the "Divine Men," or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth besides the *Eozoon Canadense* in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, *are the relics of the Third Round*. At first *astral* like the rest, they consolidated and materialized *pari passu* with the NEW vegetation.



PRIMARY

Divine Progenitors, SECONDARY GROUPS, and the 2 1/2 races. "Fern-forests, Sigillaria, Coniferæ, fishes, first trace of reptiles." Thus saith modern science; the esoteric doctrine repeats that which was said above. These are all relics of the preceding Round.¹⁵⁷ Once, however, the prototypes are projected out of the astral envelope of the earth, an indefinite amount of modification ensues.

SECONDARY

According to every calculation, the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated.

¹⁵⁶ It may be said that we are inconsistent in not introducing into this table a *Primary-Age Man*. The parallelism of Races and geological periods here adopted, is, so far as the origin of *1st* and *2nd* are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible Race in the *Carboniferous Age*, it is needless to renew the debate.

¹⁵⁷ During the *interim* from one Round to another, the globe and everything on it remains *in statu quo*. Remember, vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first (marsupial) mammals¹⁵⁸—insectivorous, carnivorous, phytophagous, and (as Prof. Owen thinks) an herbivorous hoofed mammal.

Science does not admit the appearance of man before *the close*

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates. The analogy is but a poor one; still it may be argued that, as the early Mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative processes. A parallel might certainly be found among the Monotremata, the Didelphia (or Marsupialia), and the placental Mammals, divided in their turn into three orders¹⁶⁰ like the First,

¹⁵⁸ Geologists tell us that “in the Secondary epoch, the only mammals which have been (hitherto) discovered in *Europe* are the fossil remains of a small marsupial or pouch-bearer.” (“*Knowledge*,” March 31, 1882, p. 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those who were on earth during the presence on it of androgyne man) cannot be the only animal that was then on earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of “mammalian age” given only to the Tertiary period to be misleading and erroneous, as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

¹⁵⁹ Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Man in the *Secondary* Age, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: “There is nothing impossible in the supposition that he (Man) may have appeared on the globe *with the first representatives of the type to which he belongs in virtue of his organism.*” This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the “labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, de Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts and clearly established the progressive development of the human organism and industries from the *Miocene epoch of the Tertiary age.*” (“*Philosophy*,” p. 499, chapter on Organic Evolution.) Why does he reject the possibility of a Secondary-Age man? Simply because he is involved in the meshes of the Darwinian Anthropology!! “The origin of man is bound up with that of the higher mammals;” he appeared “only with the last types of his class”!! This is not argument, but dogmatism. *Theory* can never excommunicate *fact*! Must everything give place to the mere working-hypotheses of Western Evolutionists? Surely not.

¹⁶⁰ These *Placentalia* of the third sub-class are divided, it appears, into Villiplacentalia (placenta composed of many separate scattered tufts), the Zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the Marsupialia *Didelphia*, one of the connecting links *genealogically* between man and the Moneron!!

of the Tertiary period.¹⁵⁹ Why? Because man has to be shown younger than the higher mammals. But Esoteric philosophy teaches us the reverse. And as science is quite unable to come to anything like an approximate conclusion as to the age of man, or even the geological periods, therefore, even accepted only as a hypothesis, the occult teaching is more logical and reasonable.

Second, and Third Root-Races of men.¹⁶¹ But this would require more space than can be now allotted to the subject.

No man is yet allowed to have lived during this period:--

165 Tertiary
 Eocene
 Miocene
 Pliocene

Tertiary

The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races. The Fourth, born millions of years before¹⁶² the said cataclysm took place, perishes during the Miocene period,¹⁶³ when the Fifth (our

¹⁶¹ This inclusion of the First Race in the Secondary is necessarily only a provisional working-hypothesis—the actual chronology of the First, Second, and Early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught. (*Vide supra.*)

¹⁶² Though we apply the term “*truly human,*” only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind *separated* sexually, and that the *first man was born* according to the now normal process. This “first man” answers in the Bible (*Genesis*) to Enos or Henoah, son of Seth (Ch. IV).

¹⁶³ Geology records the former existence of a universal ocean, sheets of marine sediments uniformly present everywhere testifying to it, but, it is not even the epoch referred to in the allegory of Vaivasvata Manu. The latter is a *Deva-Man* (or Manu) saving in an ark (the *female* principle) the germs of humanity, and also the seven Rishis—who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The “Universal Deluge” is the watery abyss of the Primordial Principle of Berosus. (See Stanzas from 2 to 8 in Part I). How, if Croll allowed fifteen million years to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould), only 60 millions are assigned by him “since the beginning of the Cambrian period, in the *Primordial Age*”, passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

Says Mr. E. Clodd, in *Knowledge*: "Although the placenta mammals and the order of Primates to which man is related, appear in Tertiary times and the climate, tropical in the Eocene age, warm in the Miocene and temperate in the Pliocene, was favourable to his presence, the proofs of his existence in *Europe* before the close of the Tertiary epoch . . . are not generally accepted here."

Aryan race) had one million years of independent existence. (See "*Esoteric Buddhism*," 4th Ed., pp. 53–55) How much older it is from its origin -- who knows? As the "Historical" Period has begun, with the Indian Aryans, with their *Vedas*, for their multitudes,¹⁶⁴ and far earlier in the Esoteric Records, it is useless to establish here any parallels.

Geology has now divided the periods and placed man in the

Quaternary Palaeolithic man,
 Neolithic man, and
 9 Historical Period.

 If the Quaternary period is allowed 1,500,000 years,
 9 then only does our Fifth Race belong to it.

Yet, *mirabile dictu!*—while the *non-cannibal* Palæolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years¹⁶⁶, is shown to be a remarkable artist, Neolithic man is made out almost an abject savage, his lake dwellings notwithstanding.¹⁶⁷ For see what a learned geologist, Mr. Charles Gould, tells the reader in his "*Mythical Monsters*":

¹⁶⁴ We hope that we have furnished all the Scientific data for it elsewhere.

¹⁶⁵ The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, 15,000,000 years since the beginning of the Eocene period (see Charles Gould's "*Mythical Monsters*," p. 84), not those in his "*Climate and Time*," which allow only 2½ million years', or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrustated age of the world only 131,600,000 years according to Professor Winchell, whereas in the Esoteric doctrine, sedimentation began in *this Round* approximately over 320 million years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our Esoteric books the age of the "Pigmies." With regard to the 320 millions of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification*.

¹⁶⁶ It is conceded by Geology to be "beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor." (See James Geikie's "*Prehistoric Europe*," and Ch. Gould's "*Mythical Monsters*," p. 98.)

¹⁶⁷ Resembling in a manner the *pile-villages* of Northern Borneo.

“Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation, but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses,” etc., etc. Yet, though “Implements of horn, bone, and wood were in common use among both races . . . those of the older are frequently distinguished by their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period, whereas there appears to have been a marked absence of any similar artistic ability¹⁶⁸ on the part of “Neolithic man.” Let us give the reasons for it.

¹⁶⁸ “The most clever sculptor of modern times would probably not succeed very much better, if his graver were a splinter of flint and stone and bone were the materials to be engraved”!! (Prof. Boyd Dawkins’ “Cave-Hunting,” p. 344.) It is needless after such a concession to further insist on Huxley’s, Schmidt’s, Laing’s, and others’ statements to the effect that Palæolithic man cannot be considered to lead us back in any way to a pithecoïd human race, thus demolishing the fantasies of many superficial evolutionists. The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palæolithic Man, it is a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man

(1) The oldest fossil man, the primitive cave-men of the old Palæolithic period, and of the Pre-glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him “what the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms” (“Modern Science,” p. 181).

(2) As to the so-called Palæolithic *hâches* . . . “when placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference” (*Ibid*, p. 112) . This goes to prove that there have been savages *at all times*, and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palæolithic period, could not possibly have had the actual time to get transformed from the “missing link” into what he is known to have been even during that remote geological time, *i.e.* even a finer specimen than many of the now existing races.

of the Mammoth era not. Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

SOME OF THE PRESENT DIFFICULTIES OF SCIENCE MIGHT BE EASILY MADE TO DISAPPEAR

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now; (2) The earliest monkey known, the *lemur*, was *less* anthropoid than the modern pithecoïd species; (3) *Conclusion*: even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man* made dumb by some fortuitous circumstances,¹⁶⁹ than tending to show that man descends from a pithecoïd ancestor. The theory cuts both way.

On the other hand, if the existence of Atlantis is accepted, and the statement is believed that in the Eocene Age “even in its very first part, the great cycle of the Fourth Race men, the Atlantians had already reached its highest point” (“*Esoteric Buddhism*,” p. 64), then some of the present difficulties of science might be easily made to disappear. The rude workmanship of the Palæolithic tools proves nothing

¹⁶⁹ On the data furnished by modern science, physiology, and natural selection, and without resorting to any miraculous creation, two negro human specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb *Pastrana* species, which would start a new modified race, and thus produce in the course of geological time the regular anthropoid ape.

against the idea that, side by side with their makers, there lived nations highly civilized. We are told that “only a very small portion of the earth’s surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life,” . . . and that “even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected” (*Ibid*, p. 98). It is very suggestive also that along with the rude *hâches* of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The “portrait” of the “Reindeer feeding,” from the Thayngin grotto in Switzerland, and those of the man running, with two horse’s heads sketched close to him—a work of the Reindeer period, *i.e. at least 50,000 years ago*—are pronounced by Mr. Laing not only exceedingly well done, but, especially the reindeer feeding, as one that “*would do credit to any modern animal painter*”—by no means exaggerated praise, as anyone may see (*vide infra*). Now, since side by side with the modern Esquimaux, who also have a tendency, like their Palæolithic ancestors of the Reindeer period, *the rude and savage human species*, to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., we have our greatest painters of Europe, why could not the same

have happened in those days? Compared with the specimens of Egyptian drawing and sketching—"7,000 years ago"—the "earliest portraits" of men, horses' heads, and reindeer, made 50,000 years ago, are certainly superior. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. Yes, Mr. Huxley is right in saying, "Time will show." It will, and must vindicate Occultism.

Meanwhile, the most uncompromising materialists are driven by necessity into the most *occult-like* admissions. Strange to say, it is the most materialistic—those of the German school—who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner, who believes that "the germs for the higher animals could only be the eggs of the lower animals"; who thinks that "besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs*," which formed the basis of new metamorphoses, etc.; thinks also that "the first men who proceeded from the germs of animals beneath them, lived first in a *larva* state."

Just so, in a *larva* state, we say, too, only from no "animal" germ, and that "larva" was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the

human races "have not descended from one pair, but appeared immediately in numerous races" (*Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen und Thierwelt*, 1885). Therefore, when we read "*Force and Matter*," and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that the plant passes "imperceptibly into the animal, and the animal into man" (*Ibid*, p. 85), we need only add "and man into a spirit," to complete the Kabalistic axiom. The more so, since on page 82 of the same work we read the following admission: . . . "Produced in the way of spontaneous generation . . . it is by the aid of intense natural forces and *endless periods of time* (that) there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded." . . . And (p. 84) "Spontaneous generation played, no doubt, a more important part in the primeval epoch than at present; nor can it be denied that in this way beings of a higher organization were produced than now,"¹⁷⁰ for this is the claim of Occultism.

THE ORIGIN AND THE DESCENT OF MAN IS STILL A GREAT PROBLEM FOR SCIENCE

The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on earth, and the *last germ* of life on this globe, of man, and everything else, between *two voids*. Whence the *first* germ, if both spontaneous generation and the interference of external forces, are

¹⁷⁰ * "*Force and Matter*," by Dr. Louis Büchner, translated and edited by J. Frederick Collingwood, F.R.S., F.G.S., 1864.

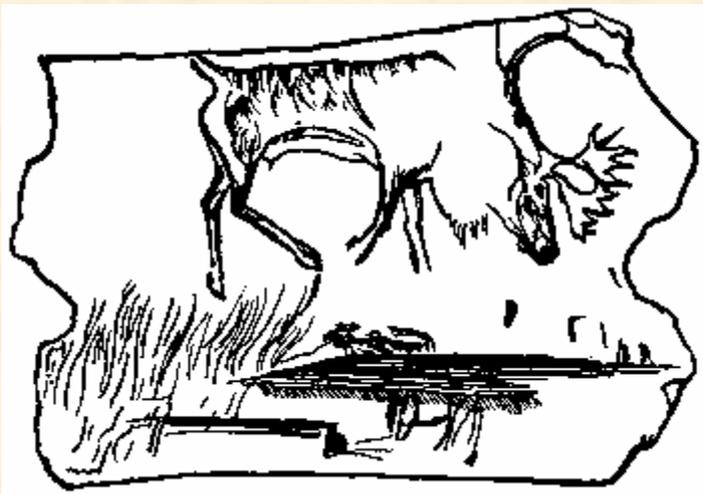
absolutely rejected now? Germs of organic life, we are told, by Sir W. Thomson, *came to our earth in some meteor*? This helps in no way and only shifts the difficulty from this earth to the supposed meteor.

These are our agreements and disagreements with Science. About the *endless periods* we are, of course, at one even with materialistic speculation, for we believe in Evolution, though on different lines. Professor Huxley very wisely says: "If any form of progressive development is correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man." But when we are told that this man is a product of the natural forces inherent in matter, force, according to modern views, being but a quality of matter, a "mode of motion," etc., and when we find Sir W. Thomson repeating in 1885 what was asserted by Büchner and his school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that materialism is, in certain cases, a *disease*. For when men of Science, in the face of the magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that "When people have not a niche in their

minds in which to shoot facts, so much the worse for the facts."

At present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced to admit, as Büchner did, and Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once*, under "special thermal conditions." Virchow refuses even to argue the question; it must have taken place sometime in the history of our planet, and there's an end of it. This seems to look more natural than Sir W. Thomson's hypothesis just quoted, that the germs of organic life fell on our earth in some meteor, or that other *scientific* hypothesis coupled to the recently adopted belief that there exists no "Vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem—the origin and *the descent* of Man, for here is a still worse plaint and lamentation.

"While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines." ("*Origin of the World*," by Sir W. Dawson, LL.D., F.R.S., p. 39)



REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN (After Geikie.)

The secret could be soon told, not only from the esoteric but even from the standpoint of every religion the world over, without mentioning the Occultists. The “specialized skeleton” is sought for in the wrong place, where it can never be found. It is expected to be discovered in the physical remains of man, in some pithecoïd “missing link,” with a skull larger than that of the ape’s, and with a cranial capacity smaller than in man, *instead of looking for that specialization in the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile, this is a specimen of an engraving made by a Palæolithic “savage”, Palæolithic meaning the “earlier Stone-age” man, one supposed to have been as savage and brutal as the brutes he lived with.

Leaving the modern South Sea Islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive “semi-animal” savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical “pithecoïd man”!

This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and—if we can call his Divine ancestor “Man”—far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern archæologists, when he writes, “The prehistoric is a new science, *far, very far*, from having said its last word.” (*Prehistoric Antiquity of Man*, 1883.) According to Lyell, one of the highest authorities on the subject, and the “Father” of Geology: “The expectation of

always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development*, and it *may* prove to be sound; nevertheless, we must remember that as yet, *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races.*" (*"Antiquity of Man Historically Considered,"* p. 25) Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on the Darwinian anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered:

"What do we know of savage tribes beyond the *last chapter of their history?*" (cf. this with the Esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which thrived when the parent root-race was in its prime.) "Do we ever get an insight into their antecedents. . . . *How have they come to be what they are?* Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of today or yesterday. unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks

and Romans (far older). . . . They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a relapse into savagery or a corruption of something that was more rational and intelligible in former stages.*" (*"India,"* 1883, F. Max Müller)

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather, *all the evidence looks the other way.*" (*"Antiquity of Man Historically Considered"*) In his *"Origin of Nations,"* pp. 10–11, he rightly adds, "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement.*" How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in *"Isis Unveiled"*: "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?"

Another strange inconsistency in scientific knowledge is that *Neolithic* man is shown as being far more of a primitive

savage than the Palæolithic one. Either Lubbock's "*Pre-historic Man*," or Evans' "*Ancient Stone Implements*" must be at fault, or—both. For this is what we learn from these works and others:

As we pass from Neolithic to Palæolithic Man, the stone implements become, from gracefully shaped and polished instruments, rude lumbering makeshifts. Pottery, etc., disappear as we descend the scale. And yet the latter could engrave such a reindeer!

Palæolithic Man lived in caves which he shared with hyænas and lions also,¹⁷¹ whereas Neolithic man dwelt in lake-villages and buildings.

ENTRAPPED BY THE REINDEER

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palæolithic *hâches*, to the relatively graceful stone celts of that part of the Neolithic period immediately preceding the use of metals. But this *is in Europe*, a few portions only of which were barely rising from

¹⁷¹ In such a case, Palæolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe next that it is that lion or hyæna which has engraved the deer on the antler, as be told that this bit of workmanship was done by a savage of such a kind.

the waters in the days of the highest Atlantean civilizations. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason to maintain that in our age all men and all elephants were pigmies? Or if the weapons of the Veddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only *toward the close of the Reindeer period*—for this explanation would be a very lame one indeed, in view of the geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the *dogma* of the risings and falls of civilization, and now we learn that, "It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in *Neolithic* times they . . . altogether disappear in the age of the mammoth and the reindeer." (*Modern Science and Modern Thought*," p. 164.)

Another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship

died out with the Fourth Race, until the survivors of the hybrid races of the latter (China-men, African negroes, etc.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindu writings do.

“In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures, or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found . . . the only ones which may be said with some certainty to have been idols are one or two discovered by M. de Braye in some artificial caves of the Neolithic period . . . which appear to be intended for female figures of life size” . . . (p. 199, *ibid*)

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond post-tertiary or “Quaternary” times—though Abbé Bourgeois’ flints may serve as a warning¹⁷²—seems to point to the truth of another esoteric statement, which runs thus: “Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas.” . . . Fourth Race mankind, thinned after the last

¹⁷² More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens). If man was not then, the period is too short for him to have been *transformed*—stretch it as you may. And if he was, and if no monkey is found earlier, what follows?

cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared* while their predecessors formed the floors of new Oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since “retreated” and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent’s Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the earth. Under the blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement fit to bear comparison with the finely-chipped weapons found in the overlying stratum is to be seen*; only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with the

bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—in *Europe again*. We are made also to face the “mammoth age”—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides, to a race of men quite distinct from our (Fifth Race) Humanity.

STRANGE CONFESSIONS OF SCIENCE

As said by an anthropologist in “*Modern Thought*” (article “*The Genesis of Man*”): “The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognised that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart*. The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo Afer* on the level of being as good a

distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system of architecture or a religion of its own*” (Dr. C. Carter Blake). It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth nor the age of his earliest civilizations.

It is time the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than the hypotheses of the Scientists at any rate. As to the proof for the antiquity which they claim for man, they have, moreover, Darwin himself and Lyell. The latter confesses that they (the naturalists) “have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest* historical records.”¹⁷³ This is a statement made by one of England’s great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by the students of Occultism, for with all others he says: “In spite of

¹⁷³ “*Antiquity of Man*,” p. 530.

the long lapse of prehistoric ages during which he (Man) must have flourished on Earth, *there is no proof of any perceptible change in his bodily structure*. If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged beneath the Ocean*."

Thus lost continents are officially suspected. That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the *Popular Science Review* (New Series in Vol. I, p. 115), article "*Evidences of the Age of Ice*": "If it be necessary to call in extramundane causes to explain the great increase of

ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit in the great solar system."

The following, quoted from a lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "*The Extinct Lake of Bovey Tracey*" shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact. It is a quotation in the body of the lecture:

"Evergreen Figs, Laurels, Palms, and Ferns having gigantic rhizomes have their existing congeners *in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times*, and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.

"When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20' and 70°30' N. Lat.; when we learn that among them were two species found also at Bovey (*Sequoia coulttsiæ*, *Quercus Lyelli*); when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia Inglefieldi*) 'ripened its fruits so far north as on the parallel of 70° " (*Phil. Trans.*, CLIX, p. 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of

changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that *the time for its solution has not yet arrived*.

“It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question, How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis, for since, as geologists state, “the Alps have acquired 4,000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period’ (Lyell’s *Principles*, 11th Ed., 1872, p. 256), a Post-Miocene (?) depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, “A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and Recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and

through China. . . . We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America. . . . We note further that the present Atlantic Islands’ Flora affords no substantial evidence of a former direct communication with the mainland of the New World. . . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-Western America, perhaps by the line where the Aleutian chain of islands now extends.” (*Nat. Hist. Rev.*, II, p. 164, 1862.) See, however, “*Scientific and Geological Proofs of the Reality of Several Submerged Continents.*”

THERE IS NO "MISSING LINK" ANYWHERE

But nothing short of a pithecoïd man will ever satisfy the luckless searchers after the thrice hypothetical “missing link.” Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks (“*Fallacies of Darwinism*”), no missing links between man and ape having been discovered in various gravels and formations above the tertiaries, if they had gone down with the continents now covered with the sea, they might still be found “in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea.” Yet

they are as fatally absent from the latter as from the former. Were not preconceptions to fasten vampire-like on man's mind, the author of "*Antiquity of Man*" would have found a clue to the difficulty in that same work of his, by going ten pages back (p. 530) and reading over a quotation of his own from Professor G. Rolleston's work. This physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties, play the first instead of the second part in a progressive scheme?*

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection"*, but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner man*, that descends on Earth first, the psychic *astral*, the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

Man is certainly no special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "Unknowable."

PALÆOLITHIC MAN, A CALIGRAPH!

In his "*Antiquity of Man*," Sir C. Lyell quotes—perhaps in rather a mocking spirit—what Hallam says (in Vol. IV, p. 162) in his "*Introduction to the Literature of Europe*":

"If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forest of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?"

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force*, or Dhyān Chohan, while the wanderer of the forest of Sumatra was made *in the image of man*, since the framework of the ape, we say again, is the revival, the resuscitation by abnormal means, of the actual form of the Third-Round and of the Fourth-Round *Man* as

well, later on. Nothing is lost in nature, *not an atom*: this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find:

"It is significant," says Sir W. Dawson, F.R.S., "that Professor Huxley in his lectures in New York, while resting his case as to the lower animals, mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, *avoided altogether the discussion of the origin of men from the apes*, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures ("*Nature*," 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys, and that Hæckel has to admit that the penultimate link in his phylogeny, the ape-like man, *is absolutely unknown* ('*History of Creation*') The so-called '*nallies*' found with the bones of Palæocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the *rudiments even of writings were already in possession of the oldest race of men known to archæology or geology.*" (See Wilson's "*Prehistoric Man*," Vol. II, p. 54; "*Origin of the World*," p. 393.)

Again in Dr. C. R. Bree's "*Fallacies of Darwinism*," on p. 160, we read:—

"Mr. Darwin justly says that the difference physically and, more especially mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time*—which in Darwinian evolution must be almost inconceivably slow—must have been *enormous* also during man's development from the monkey.¹⁷⁴ The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet *not one single variation, not one single specimen* of a being between a monkey and a man has ever been found. Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean bed like

¹⁷⁴ And how much more "enormous" if we reverse the subjects and say during the monkey's development from the Third Race Man.

the remains of the mammoth and the rhinoceros which are also found in fresh-water beds and gravels and drift! the celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote epoch (bronze and stone ages), and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape."

Our globe being convulsed each time that it *reatwakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it—it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types, and species; every type of the preceding organic forms—vegetable, animal, and human—changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness, its softer portions having formed the present vegetation, the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic Ape-Man of the former Round has been reproduced in this one by human bestiality and transfigured into the *parent* form in the modern Anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with

facts, and *far more* probable than many "scientific" theories; that, for instance, of the first organic germ descending on a meteor to our Earth—like Ain Soph on his Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ on the meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with modern Science. What the next theory necessitated by the materialistic premises will be—no one can tell. Meanwhile, the *present* theories, as any one can see, clash together far more discordantly among themselves than even those of the Occultists outside the *sacred* precincts of learning. For what is there, next in order, now that exact Science has made even of the Life-principle an empty word, a meaningless term, and now insists that life is an effect *due to the molecular action of the primordial protoplasm!* The new doctrine of the Darwinists may be defined and summarized in a few words, in which Mr. Herbert Spencer has defined "special creation" . . . "it is worthless. Worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings." (*"Principles of Biology,"* Vol. I, p. 345.)

The Secret Doctrine, ii 709-730

Section 27

THE GRADUAL DEVELOPMENT OF SPECIES IN ALL THE KINGDOMS OF NATURE WORKS BY UNIFORM LAWS

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that “development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.” It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation*—the evolution of worlds from primordial atoms, and the *pre-primordial* ATOM, at the first differentiation of the former, and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

NEITHER SCIENCE NOR ESOTERIC PHILOSOPHY ADMIT DESIGN OR “SPECIAL CREATION

No more than Science, does esoteric philosophy admit

design or “special creation.” It rejects every claim to the “miraculous,” and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which the vegetable and the animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science—physiology and anthropology especially—seems to be little aware. Its votaries speak of that “primitive germ,” and maintain that it is shown beyond any doubt that the “design” and the “designer,” if there be any, in the case of man, with the wonderful structure of his limbs, and his hand especially, “must be placed very much farther back, and (the design) is, in fact, involved in the primitive germ,” from which not only all vertebrate life, but, “probably all life, animal and vegetable, have been slowly developed” (*Modern Science and Modern Thought*, p. 94).

This is as true of the “primitive germ” as it is false that that “germ” is only “very much farther back” than man is; for it is at an immeasurable and inconceivable distance (*in time*, though not in space) from the origin even of our Solar system. As the Hindu philosophy very justly teaches, the “*Aniyâmsam Aniyâsam*,” can be known only through false notions. It is the “many” that proceed from the ONE—the living spiritual germs

or centres of forces—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyān-Chohanīc centres of Force, so there are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no “special creation,” nor is there any “Design,” except in the general “ground-plan” worked out by the universal law. But there are certainly “designers,” though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law. Belonging to this sphere, they have no hand in, or possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.), is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the genus *Felis*—like the lynx, the tiger, the cat, etc.—it is the “designers” who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that

Nature provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature, which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure, since, belonging to a *differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*.

Were there no such thing as evolutionary cycles, an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter—active and passive by turn—how explain the discoveries of zoology and geology? How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up to the great Sea Dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary Period, and that the latter were once crossed is shown by the fact of all those species *decreasing, dwindling down, and being dwarfed*. If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great Cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the Plesiosauri and the Ichthyosauri that we ought to find developing from the present sea and river reptiles, instead of giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered

elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the menagerie; the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of moss and present trees—dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic Ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The *Dryopithecus*, for instance, is found more perfect anatomically, more fit for a greater development of brain power, than the modern gorilla or gibbon? How is this, then? Are we to believe that the constitution of all those colossal land and sea-dragons, of the gigantic flying reptiles, was not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales—in short, all those animals we are acquainted with?

THE “TO BE OR NOT TO BE” OF SCIENCE

Let us admit, however, for argument’s sake, that all those cycles, races, septenary forms of evolution and the *tutti quanti* of esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man, instead of being an imprisoned “Spirit,” and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists—is

simply a more developed animal, whose primal form emerged from one and the same primitive germ on this earth, as the flying dragon and the gnat, the whale and the amœba, the crocodile and the frog, etc., etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals? If man is an animal, *and nothing more*, a highly intellectual *ex-brute*, he should be privileged, at least, and allowed to have been a gigantic mammal of his kind, a *meganthropos* in his day. It is just this, that esoteric science shows as having taken place in the first three rounds, and in this, as in most other things, it is more logical and consistent than modern science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while science leaves man a parentless orphan born of sires unknown, an “unspecialized skeleton” truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

THE ORIGIN AND EVOLUTION OF THE MAMMALIA: SCIENCE AND THE ESOTERIC PHYLOGENY

Having dealt almost exclusively with the question of the origin of Man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The *pre-human* fauna and flora have been already generally dealt with in the *Commentary* on the Stanzas, and the truth of much of modern biological speculation admitted, *e.g.* the derivation of

birds from reptiles, the *partial* truth of “natural selection,” and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian fauna which M. de Quatrefages so brilliantly endeavours to prove as contemporary with the *Homo primigenius* of the Secondary Age.

The somewhat complicated problem relating to the “*Origin of Species*,”—more especially of the varied groups of fossil or existing mammalian fauna—will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the “*Factors of Organic Evolution*,” relied upon by Western biologists,¹⁷⁵ are to be considered as adequate to meet the facts.

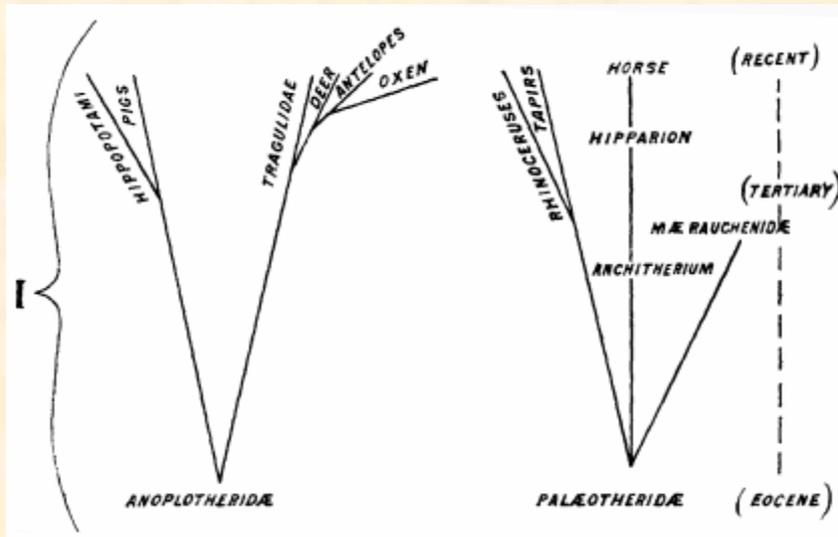
¹⁷⁵ The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into “fanaticism.” Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of an hypothesis. He admits (“*The Doctrine of Descent and Darwinism*,” p. 158) that “natural selection is in some cases . . . *inadequate*, . . . in others . . . *not requisite*, as the solution of the formation of species is found in other natural conditions.” He also asserts the “*intermediate grades are . . . wanting*, which would entitle us to infer with certainty the direct transition from unplacental to placental mammals” (p. 271); that “we are referred *entirely to conjecture and inference* for the origin of the mammals” (p. 268), and the repeated failures of the framers of “*hypothetical pedigrees*,” more especially of Hæckel. Nevertheless, he asserts on p. 194 that “what we have gained by the Doctrine of Descent based on the theory of selection is the KNOWLEDGE of the connection of organisms as ‘consanguineous beings.’ ”

The line of demarcation between ethero-spiritual, astral, and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that “we are referred to *conjecture and inference* for the origin of the Mammals”!! (“*The Doctrine of Descent and Darwinism*,” by Professor O. Schmidt, p. 268) At present, the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

Let us take—*exempli gratiâ*—the case of the ungulate mammals. “In no other division,” it is said, “do we possess such abundant fossil material.” So much progress has been made in this direction, that in some instances the intermediate links between the modern and Eocene ungulates have been unearthed, a notable example being that of the complete proof of the derivation of the present one-toed horse from the three-toed Anchitherium of the old Tertiary. This standard of comparison between Western biology and the Eastern doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the view, of scientists in general, is that of Schmidt based on the exhaustive researches of Rüttimeyer. Its *approximate* accuracy—from the standpoint of evolutionism—leaves little to be desired:

Knowledge in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

UNGULATE MAMMALS



The midway point of evolution. Science comes to a standstill. "The root to which these two families lead back IS UNKNOWN" (Schmidt).

THE "ROOT" ACCORDING TO OCCULTISM

ANOPLOTHERIDÆ

PALÆOTHERIDÆ

II.

One of the Seven primeval physico-astral and bisexual Root-types of the Mammalian Kingdom (animal). These were contemporaries of the early Lemurian races – the "unknown roots" of Science.

No. I. represents the realm explored by Western Evolutionists, the area in which climatic influences, “natural selection,” and all the other physical causes of organic differentiation are present. Biology and palæontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer, and others, to the *segregation of species*. But even in this domain the sub-conscious workings of the *Dhyan-Chohanian wisdom* are at the root of all the “ceaseless striving towards perfection,” though its influence is vastly modified by those purely material causes which de Quatrefages terms the “*milieux*” and Spencer the “Environment.”

The “midway point of evolution” is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of “coats of skin”—*i.e.* the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes¹⁷⁶ are woven out of astral matter and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral—during the “midway halt” between the two planes of existence. Hardly had the “ground-plan” of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

THE UNITY OF TYPE

No. II. represents the domain of the purely astral prototypes previous to their descent into (gross) matter. Astral matter, it must be noted, is fourth-state matter, having, like our gross matter, its own “protyle.” There are several “protyles” in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth-state matter), as also that of Buddhi (sixth-state matter), are each and all evolved from one of the six “protyles” which constitute the basis of the Object-Universe. The three “states,” so-called of our terrestrial matter, known as the “solid,” “liquid,” and “gaseous,” are only, in strict accuracy, SUB-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic “materializations.”

¹⁷⁶ Bear in mind, please, that though the animals—mammals included—have all been evolved after and partially from man’s cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of physiological Man out of the astral races of *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the “materialization” of “spirits” (?) in the séance-room. In the case of Professor Crookes’ “Katie King,” the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated!!

This, in a way, is the ARCHETYPE of Goethe. Listen to his words: “Thus much we should have gained. . . all the nine perfect organic beings. . . (are) formed *according to an archetype* which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction.” This is a seemingly imperfect foreshadowing of the occult fact of the differentiation of species from the primal *astral root-types*. Whatever the whole *posse comitatus* of “natural selection,” etc., etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The “Unity of Type” common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguinity of *all* organic forms, but a witness to the essential unity of the “ground-plan” Nature has followed in fashioning her creatures.

To sum up the case, we may again avail ourselves of a tabulation of the actual *factors* concerned in the differentiation of species. The stages of the process itself need no further comment here, being the basic principles underlying organic development, than to enter on the domain of the biological specialist.

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE: BASIC ASTRAL PROTOTYPES PASS INTO THE PHYSICAL

The Dhyān Chohanīc Impulse constituting Lamarck’s “inherent and necessary” law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
9. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)



Is Science against those who maintain that, down to the Quaternary period, the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe—although having almost reached a plane of sameness and unity from the fundamental physiological and anthropological aspects which continues till this day—still differ, sometimes greatly, from the type of the now existing populations. The late Littré confesses it in an article published by him on the Memoir called *Antiquités Celtiques et Antediluviennes* by Boucher de Perthes (1849), in the *Revue des Deux Mondes* (March 1, 1859). He says in it (a) that in these periods when the Mammoths, exhumed with the hatchets in Picardy, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe; nature was the contrary of what it is now—thus leaving an enormous margin for the antiquity of those “periods” and then adds (b) “Spring, professor of the Faculty of Medicine at Liège, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones ‘of a race quite distinct from ours.’”

Skulls exhumed in Austria offered a great analogy with those of African negro races, according to Littré, while others, discovered on the shores of the Danube and the Rhine, resembled the skulls of the Caribs and those of the ancient inhabitants of Peru and Chile. Still, the Deluge, whether Biblical or Atlantean, was denied. But further geological discoveries having made Gaudry write conclusively: “Our forefathers were positively contemporaneous with the

rhinoceros tichorrhinus, the *hippopotamus major*”, and add that the soil called *diluvial* in geology “was formed *partially* at least after man’s apparition on earth”—Littré pronounced himself finally. He then showed the necessity, before “the resurrection of so many old witnesses,” of *rehandling* all the origins, all the durations, and added that there was AN AGE hitherto unknown to study “either at the dawn of the actual epoch or, as I believe, at the beginning of the epoch *which preceded it*.”

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the negro types, such as are now found only in the African and the lower savage tribes. Professor Heer—who argues that the facts of botany necessitate the hypothesis of an Atlantis—has shown that the plants of the Neolithic lake-villagers are mainly of *African* origin. How did the latter come to be in Europe if there was no former point of union between Africa and Europe? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the Department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the bear *spelæus*, the *Elephas primigenius*, the *aurochs* (regarded by Cuvier as a distinct species), the *Megaceros hibernicus*—all antediluvian mammals? Certainly at a most distant epoch, but not one which carries us further back than the Quaternary. A much greater antiquity for Man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, makes it 9,000,000 years. This man of science, at any rate, makes some

approach to our esoteric computation, if we leave the first two semi-human, ethereal races, and the early Third Race out of the computation.

The question, however, arises—who were these Palæolithic men of the European quaternary epoch? Were they aboriginal, or the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all scientists agree in eliminating Europe from the category of possible “cradles of mankind.” Whence, then, radiated the various successive streams of “primitive” men?

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as “ape-like” by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and “Africo” Atlantean stocks.¹⁷⁷ (It must be borne in mind that by this time, the Atlantis continent itself was a dream of the past.) Europe in the Quaternary epoch was very different from the Europe of today, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin

¹⁷⁷ “Whence they (the old cave-men) came, we cannot tell” (Grant Allen).

“The Palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region.” (Dr. Southall’s “Epoch of the Mammoth,” p. 315)

of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers¹⁷⁸ of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian Carib* and *ancient Peruvian* type—a mystery indeed to all those who refuse to sanction the “hypothesis” of a former Atlantic continent to bridge the ocean (Cf. “*Scientific and geological proofs of the reality of several submerged continents*”). What are we also to make of the fact that while de Quatrefages points to that “*magnificent race,*” the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the Basques with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American dolichocephalous* tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland

¹⁷⁸ The *pure* Atlantean stocks—of which the tall quaternary cave-men were, in part the direct descendants—immigrated into Europe long prior to the Glacial Period; in fact, as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene, flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale.

sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted by Science to the Chipped Stone-Age.¹⁷⁹ *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. Professor Lefèvre asks in this connection:

“Has the Polished succeeded the Chipped Stone-Age by an imperceptible transition, or was it due to an invasion of brachycephalous Celts? But whether, again, the deterioration produced in the populations of La Vezère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us.” He continues:—

“Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. *We enter on those polished stone and bronze periods*, which succeed each other at

¹⁷⁹ The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the “pithecanthropus alalus”—that very mythical Hæckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* re-appearing.” It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. (“*Atlantis*,” pp. 237–264.)

irregular intervals, which even overlap one another in the midst of ethnical fusions and migrations. . . . The primitive European populations are interrupted in their special evolution and, without perishing, become absorbed in other races, engulfed . . . by successive waves of migration overflowing from Africa, *possibly from a lost Atlantis* [?? far too late by æons of years] and from prolific Asia

. . . all Forerunners Of The Great Aryan Invasion” (Fifth Race).

The Secret Doctrine, ii 731–741

Section 28

THE DAY WHEN THE CHURCH WILL FIND THAT ITS ONLY SALVATION LIES IN THE OCCULT INTERPRETATION OF THE BIBLE MAY NOT BE FAR OFF

The day when the Church will find that its only salvation lies in the *occult* interpretation of the Bible, may not be so far off as some imagine. Already many an abbé and ecclesiastic has become an ardent Kabalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, from the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical*—*e.g.* its geological and ethnological hints. For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testaments, and are as visible as the sun in the heavens to him who reads both symbolically. What do the laws in Chapter XXIII, v. 15, of *Leviticus* apply to? What is the philosophy of reason for all such *hebdomadic* offerings and symbolical calculations as: “ye shall count. . . from the morrow after the Sabbath. . . that ye brought the sheaf of the wave offering; *seven Sabbaths shall be completed*” (15); “And ye shall offer with the bread seven lambs without blemish” (18), etc. etc. We shall be contradicted, no doubt, when we say that all these “wave” and “peace” offerings were in commemoration of the *Seven* “Sabbaths” of

the mysteries, which Sabbaths are seven pralayas, between seven manvantaras, or what we call *Rounds*—for “Sabbath” is an elastic word, meaning a period of Rest of whatever nature, as explained elsewhere (Part II, “*Sections on the Septenary.*”) And if this is not sufficiently conclusive, then we may turn to the verse which follows (16), and which adds, “even unto the morrow after the seventh Sabbath shall ye number fifty days” (forty-nine, 7×7 , stages of activity, and forty-nine stages of *rest*, on the seven globes of the chain, and then comes the *rest* of Sabbath, the *fiftieth*); after which “ye shall offer a *new meat offering* unto the Lord,” *i.e.* ye shall make an offering of your flesh or “coats of skin,” and, divesting yourselves of your bodies, ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *viâ* the “Chaldees,” who were the “wise men” of a *caste*, not of a nation, a community of great adepts come from their “Serpent-holes,” and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too far-fetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter XVII, with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first to all and every exoteric Churchianity,

that which was the “ceremonial magic” of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The “mystery” of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. “The beast that was, and is not, and yet is.” “And here is the Mind which hath wisdom. The seven heads are seven mountains (seven continents and seven races) on which the woman sitteth,” the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol “with the blood of the saints and the blood of the martyrs” who protested and do protest. “And there are *seven Kings* (seven races); five are fallen (our fifth race included), and one is (the fifth continues), and the other (the *sixth* and the *seventh* races) is not yet come. . . . And when he (the race “King”) cometh, he must continue a short space” (v. 10). There are many such Apocalyptic allusions, but the student has to find them out for himself. These five Kings were mentioned before.

THE APE ARRIVED ON THE SCENE LATER THAN MAN

If the Bible combines with archæology and geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs—why should not the statements of the Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific too, to *disbelieve*, with Mr. Albert Gaudry, in

Miocene man, while believing that the famous Thenay flints¹⁸⁰ “were carved by the *Dryopithecus monkey*; or, with the Occultist, that the anthropomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that “there was not in the middle of the Miocene epoch a single species of mammal identical with species now extant” (“*Les Enchainements du monde animal dans les temps géologiques*,” by Albert Gaudry, p. 240); and that man was then just as he is now, only taller, and more athletic than we are,¹⁸¹ then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,¹⁸² is, on the other hand, testified to by several eminent naturalists.

“Thus, in the savage of quaternary ages who had to fight against the mammoth with stone weapons, we find all those craniological characters generally considered as the sign of great intellectual

¹⁸⁰ “The flints of Thenay bear unmistakable trace of the work of human hands.” (G. de Mortillet, “*Promenades au Musée de St. Germain*,” p. 76.)

¹⁸¹ Speaking of the reindeer hunters of Périgord, Joly says of them that “they were of *great height*, athletic, with a strongly built skeleton . . .” etc. (“*Man before Metals*,” 353).

¹⁸² “On the shores of the lake of Beauce,” says the Abbé Bourgeois, “man lived in the midst of a fauna which completely disappeared (*Aceratherium, Tapir, Mastodon*) . With the fluvialite sands of Orléanais came the anthropomorphous monkey (*pliopithecus antiquus*); therefore, later than man.” (See *Comptes Rendus of the “Prehistoric Congress” of 1867 at Paris.*)

development" (de Quatrefages, "*The Human Species*," p. 312.)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois (*Vide infra*, footnote).

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6 ft. 8 in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that "in a tomb of the Neolithic age . . . a skeleton of extraordinary size was found in 1807," and that it was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7 ft. to even 9 ft. and 11 ft. high, this only proves—on the law of atavism, or the reappearance of ancestral features of character—that there was a time when 9 ft. and 10 ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject was sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns know now.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of

Palæolithic savages. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,¹⁸³ but their Initiates had preserved *all the records*. Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (*Vide* about the latter "*Esoteric Buddhism*," 5th Ed., p. 66). If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

¹⁸³ "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("*Man before Metals*," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (See further.) Note well also that Burmeister speaks only of the Delta population.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archæologists will not give it more than 5,000, or at the utmost 6,000 years, and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, viâ* what became later the Straits of Gibraltar; turning North and traveling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan), they turned to the West again and arrived, *still traveling by land*, on the North-Western promontory of the New Continent.¹⁸⁴

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain by land may give an idea of the date when such a journey could have been performed on *terrâ firma*.

¹⁸⁴ Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("*Man before Metals*," p. 184.)

It was—

"When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenqué were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with *certainty is that European man was contemporaneous with* the extinct species of the quaternary epoch. . . . that he witnessed the upheaval of the Alps¹⁸⁵ and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest *historical* traditions. . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient. . . . of the *Elephas meridionalis* of the sands of St. Prest. . . . and the *Elephas antiquus*, assumed to be prior to the *elephas primigenius*, since

¹⁸⁵ He witnessed and remembered it too, as "the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes (See "*Esoteric Buddhism*," p. 70). *Pari passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the Deluges are built, the Jews building their version on an event which took place later in "Poseidonis."

their bones are found in company with carved flints in several English caves, associated with those of the *Rhinoceros hemitæchus* and even of the *Machairodus latidens*, which is of still earlier date. . . . M. E. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the "Tertiary period."¹⁸⁶

DARWINIANS REJECT THE TRUTH

If "there is nothing impossible" scientifically in the idea, and it may be admitted that man lived already as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back (See Croll's "*Climate and Time*"); but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European man*, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Aryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he made known to the Institute of France that he had made a discovery "in the undisturbed Pliocene sands of St. Prest near Chartres, proving the co-existence of man and the *Elephas meridionalis*"—were equal to the occasion. The later discovery (in 1867) by the Abbé Bourgeois, that man lived in the Miocene epoch, and the

¹⁸⁶ The Antiquity of the Human Race, in "*Men before Metals*," by M. Joly, Professor at the Science Faculty of Toulouse, p. 184.

reception it was given at the Pre-historic Congress held at Brussels in 1872, proves that the average man of Science will never see but *that which he wants to see*.¹⁸⁷

The modern archæologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The Conical *menhir* of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local *tumuli* from twenty-seven to thirty-five feet in height); in

¹⁸⁷ The scientific "jury" disagreed, as usual; while de Quatrefages, de Mortillet, Worsaae, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

Shetland, and in Sweden, where they are called *ganggriften* (or tombs with corridors); in Germany, where they are known as the giant tombs (*Hünengräben*); in Spain (see the dolmen of *Antiguera* near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the *Nuraghi* and *Sepulture dei giganti*, or tombs of giants); in Malabar, in India, where they are called the tombs of the *Daityas* (giants) and of the *Rākshasas*, the mendemons of *Lanka*; in Russia and Siberia, where they are known as the *Koorgan*; in Peru and Bolivia, where they are termed the *chulpas* or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of “Palæolithic man” were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*. But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as “the Alligator Mound” and “the Great Serpent Mound,” were never meant for tombs ¹⁸⁸ (*Vide*

¹⁸⁸ We take the following description from a scientific work. “The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is

infra). Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all “Pelasgic” in Europe, antecedent to the Incas, in America, yet of “not extremely distant times.” They are built by “no race of Dolmen Builders,” which *never existed* (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archæological fancy. Finally Virchow’s opinion of the giant tombs of Germany is now accepted as an axiom:—“The tombs alone are gigantic, and not the bones they contain”—says that German biologist, and archæology has but to bow and submit to the decision.¹⁸⁹

STILL MORE ASTOUNDING CONTRADICTIONS

That no gigantic skeletons have been hitherto found in the “tombs” is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of

wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . and there is nothing on the old continent which offers any analogy to it.” Except its symbolism, however, of the serpent—the cycle of Time—swallowing Kosmos, the egg.

¹⁸⁹ It might be better, perhaps, for FACT had we more *Specialists* in Science and fewer “authorities” on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of *polypi*, or the nature of an excrescence.

giant skeletons still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,¹⁹⁰ and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,¹⁹¹ or rather the ashes of generations of giants.

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the traveling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal*. Nor did the Druids build them, for they were only the heirs to the

¹⁹⁰ 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

¹⁹¹ Murray says of the Mediterranean barbarians that they marveled at the prowess of the Atlanteans. "Their physical strength was extraordinary (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . They were wise and communicated their wisdom to men" ("*Mythology*," p. 4).

cyclopean lore left to them by generations of mighty builders and "magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all *is* ancient history—the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The *Nyam-Nyam* of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6½ feet high. (*Vide* Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are

said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "*Los campos de los gigantes*"—"the fields of giants," are always concomitant with the existence of Pliocene mammalia and the occurrence of Pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the *bogatercy* (mighty giants) of old, and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

"Not twice ten men the mighty bulk could raise,
Such men as live in these degenerate days."

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of geology, and even the traveler's tales of Sir John Mandeville, who says that *he saw giants 56 feet high* in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

RACES OF GIANTS

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the journal of the Anthropological Institute (Vol. 1871, article by Dr. C. Carter Blake), such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed Neolithic flints in the Jordan valley and preserved an ancient Semitic language quite distinct from the square Hebrew character—was of a very large stature. The English translations of the Bible can never be relied upon, even in their modern *revised* forms. They tell us of the *Nephilim*, translating the word by "giants," and further adding that they were "hairy" men, probably the large and powerful prototypes of the later satyrs

so eloquently described by the patristic fancy, some of the Church Fathers assuring their admirers and followers that they had themselves seen these “Satyrs”—some alive, others pickled and preserved. The word “giants” being once adopted as a synonym of *Nephilim*, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land found a pre-existing population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. This tall people existed in Canaan, and even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier *they must have been* in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the “gods” and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbolist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians,

though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the “mighty Serpent,” the emblem of the eternal deity TIME (the Hindu Kâla). Pliny called them the “Magi of the Gauls and Britons.” But they were more than that. The author of *“Indian Antiquities”* finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia¹⁹²; others will see an identity between them and the Orphic priesthood of Thrace, simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

WHERE PAGANISM AND CHRISTIANITY AGREE

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven “creations” (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe (See *“Esoteric Buddhism”*). Wherever the Serpent with the egg is found, there this tenet was surely present. Their *Dracontia* are a proof of it. This belief was so

¹⁹² But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks hardly comprehend now that which they read in their Scriptures. See what Seneca says in *Epistle 9*, and *Quæst. Nat. III., c., ult.*: "The world being melted and having re-entered the bosom of Jupiter, this god continues for some time to remain absorbed in himself and *concealed*, wholly immersed in contemplation. After which a new world springs from him. . . An innocent race of men and animals are produced anew. . . etc." Then again, when speaking of periodical mundane dissolution involving universal death, he (Seneca) says that "when the laws of nature shall be buried in ruin, and the last day of the world shall come, *the southern pole shall crush*, as it falls, all the regions of Africa, and the North pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light*; the palace of heaven falling to decay *shall produce at once both life and death*, and some kind of dissolution shall equally seize upon all deities, who thus shall return into their original chaos." (Quoted in "*Book of God*," p. 160.)

One might imagine oneself reading the Purânic account by Parasâra of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read Chapter III of the *Second* Epistle of Peter, from verse iii. till the xivth, and he will find there the same ideas. . . "There shall come in the last

days scoffers . . . saying, 'where is the promise of his coming? . . . Since the fathers fell asleep all things continue as they were from the beginning of creation.' For, they are ignorant . . . that by the word of God the heavens were of old, and *the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished*. But the heavens and the earth *that are now*, are reserved unto the fire. . . wherein the heavens. . . shall be dissolved, and elements shall melt with fervent heat. . . we nevertheless look for *new heavens and new earth, etc., etc.*" If the interpreters chose to see in this a reference to creation, the deluge, and the promised coming of Christ, when they will live in a new Jerusalem in heaven, this is no fault of "Peter." What the writer of the Epistles meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of these Epistles were all learned in symbology, if not in the sciences.

The Secret Doctrine, ii 747–757

"Arjuna's doubt is the one which naturally arises in one who for the first time is brought face to face with the great duality of nature – or of God. This duality may be expressed metaphysically by the words thought and action, for these mean in this the same as ideation and expression. Brahman, as the unmanifested God, conceives the idea of the Universe, and it at once expresses itself in what is called creation by the Christian and by the scientist evolution. This creation or evolution is the action of God. With him there is no difference in time between the arising of the idea and its expression in manifested objects. Coming down to consider the 'created' objects, or the planes on which the thought of God has its expression through its own laws, we find the duality expressed by action and reaction, attraction and repulsion, day and night, outbreathing and inbreathing, and so on. When face to face with these, one is first confused by the multiplicity of objects, and we strive to find one simple thing, some law or doctrine, practice, dogma, or philosophy, by which, being known, happiness can be secured."

William Q. Judge

Notes on the Bhagavad-Gita, Chp II.